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*The Bible Christian magazine, a
continuation of the Arminian ...*

Bible Christians

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THE
BIBLE CHRISTIAN
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FOR THE YEAR 1871.
BEING A CONTINUATION OF THE
ARMINIAN MAGAZINE.

VOL. VII. OF THE FIFTH SERIES.

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## P R E F A C E .

WOULD that the thoughts which fill our minds, and the feelings which move our hearts on special occasions, were always present to exercise the same influence over us. The end of the year is one of those occasions, for another stage in life's journey is reached, and some review of the past is inevitable. We at once think of the many moments we have wasted, the many opportunities we have neglected, and the many mercies we have despised! The feeling is, that all future moments shall be carefully treasured, all opportunities diligently improved, and all mercies gratefully appreciated. But the promise is seldom fulfilled. The beautiful bud but seldom develops into a flower all fragrant and beautiful. Therefore almost every one regrets, having had the opportunity to do so much, that he has done so little, and determines, if he had the past to live over again, that the quality of his work should be immensely improved, and the quantity indefinitely increased. Oh, that we could make sure that there would be no more wasted moments in our life, no more wrong steps, no more misdirected sympathies and energies; for our own responsibilities seem to grow heavier, the calls to duty louder and more urgent, and the wants of the world to multiply on every hand. Much holy wisdom and courage must all the servants of God seek, whatever particular sphere of usefulness they occupy, who intend to serve their generation according to His will. We know not for certain that "troublous times" are ahead; but we do know that there are elements of evil in the very heart of society which ever and anon threaten, vainly, we know, but which threaten the peace, the safety, and even the very existence of the Church. It is more ominous that, at this crisis, the Church seems to have lost much of her

ancient skill and power. The problem seems to be yet unsolved—whether the world is gaining upon the Church, or the Church gaining upon the world. Here we have a wave of worldliness, and there a wave of scepticism, which threaten to engulf much that is sacred and precious, essential to the best interests of men, and the true prosperity of the nations. Discussions respecting the best form of Government, the rights of Capital and Labour, the relations of Church and State, are becoming not alarmingly, but instructively, frequent in all quarters even in our own country. Who ought to be able so profitably and hopefully to take a leading part in these discussions as intelligent, educated Christian men?

The closing year has not been one of unmixed sadness and gloom. Peace between France and Germany, after one of the bloodiest conflicts on record, has been concluded; Christian men might surely so use their influence as to make another such war absolutely impossible. The Treaty of Washington will, we hope, prove to be a landmark in the history of nations, which shall be again and again quoted as a precedent until it shall acquire the force and majesty of a law, which no civilized nation will think of setting at nought.

Our own little Zion is making strenuous efforts to strengthen her foundations, and raise her walls, and increase her beauty and usefulness. In this work, we hope to take our part, and if correspondents be ready to render needful literary assistance and a whole people determined to support their own Magazine that part shall be a nobler one than heretofore.

*London, November 15th, 1871.*







*Thomas Woodbridge*

Engraved by J. H. B. from a portrait by J. H. B.



THE  
**Bible Christian Magazine,**

JANUARY, 1871.

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A. D., 1870.

*A. D.*, how profoundly significant! Twice, at least, last year was this matter referred to in our pages. Once in these words: "Instead of dating our letters and papers and all other documents *Anno Mundi*, it is 'In the year of our Lord,' as though man first began to live when Jesus walked in Jewry." And again in these words: "We write 1870—and how few of us think what it means—1870 years since what? Since the time that the two Judean peasants found no room for them at the inn, and were forced to lodge in a stable, and Jesus was born." How eloquent and convincing an argument that Christ has done and that Christ is doing for the race what the teachers, statesmen, and patriots of all ages have wholly failed to accomplish, and that, to take the lowest ground, His religion is, by general consent, one of the mightiest forces and influences in human society. What an impulse has Christianity given to art and science, to freedom and commerce, to refinement and morality, or, in one word, to the whole of our modern civilization. An open Bible and a pure Gospel, the freer from all taint of corruption and superstition the better, are essential elements of a nation's strength, security, and life. A nation is powerful in proportion as the Bible is carefully studied and faithfully obeyed, and the Gospel is intelligently and lovingly believed and accepted by all classes of the community. England and her Colonies, the United States of America, France, Germany, Spain, Italy, to name no other countries, afford sufficient, yea, incontrovertible evidence, though widely different in degree and kind, of the truth of this proposition.

And yet no retrospect of the past year is possible without deep, and sad, and bitter regrets that the voice of Reason has been so often silenced by brute force, the rights of Conscience so utterly disregarded by those who should be its guardians and protectors, and

JANUARY, 1871. B

especially that the power of Christianity has been so madly, wickedly resisted and set at nought, by individuals to their own personal loss, by families to their social injury and confusion, and by nations to their destruction and ruin. This remark answers in part by anticipation the question so frequently asked, If Christianity be from God, sustained by His omnipotent energy, directed by His infinite wisdom, and inspired by His eternal love, why has it not done more in nineteen centuries to assuage the woes and destroy the evils that burden and afflict the race? Why are its victories still incomplete, its dominions still limited! True there are cultivated garden spots, which have been reclaimed from heathenism and sin, but there are vast tracts of country, almost entire continents and islands, still given over to the curse. True there are flowers of beauty which charm the eye, and scent the air, and gratify the imagination, but weeds of vice and misery still thrive in rank luxuriance, polluting the air and scattering wide the seeds of death. True there are harvests of blessedness sometimes reaped, but harvests of woe are still commoner events, of daily and hourly occurrence even. It must not be forgotten that because Christianity is from God, it does not interfere with man's freedom, or destroy his responsibility, and that time must be granted it for it to win a final and complete victory. Its slow, yet stately and onward march is in perfect harmony with all that is known of the divine method both in Nature and Providence.

These reflections, as our readers will not fail to discover, have been shaped and coloured by the startling and significant events of the past year. Spread out before us, we find written therein, as on the roll of the prophet, "lamentations, and mourning, and woe." That is not the only writing, but it overshadows and hides almost all besides. In one respect, as the year sadly testifies, the victories of War are greater than those of Peace. Greater efforts and sacrifices, much greater efforts and sacrifices, have been made to slaughter men than to save them. The church, if such figurative language is allowable, has gained no such victory as that of *Sedan*, and no fortresses as proud and strong as those of *Strasburg* and *Metz*, have been won from the enemy by holy persistency and courage. And the plan apparently has not yet been devised by which the Capital of Profligacy and Fashion shall be successfully besieged by the armies of Immanuel.

We are wandering, however, far from our purpose; but even our *wanderings* show clearly enough the first and foremost event of the year. Let us, however, no longer forget, that our intention in this paper was to recapitulate, necessarily in a brief and imperfect manner, the principal events of 1870.

On New Year's Day the Emperor Napoleon expressed a confident hope that Peace would be preserved; so little could he foresee the immediate future, or so much the worse for his political sincerity. A miserable dispute arising out of the nomination of a Prince of the house of Hohenzollern as the future King of Spain was permitted to involve France and Germany in a fierce and an unprecedentedly bloody war. That, however, was only the occasion, not the real cause of war. Whatever concealment of their motives and objects the principal actors may have attempted, it is a conspicuous and

almost undisputed fact, that the terrible war of 1870 was begun and has been continued for supremacy and that alone. In the estimation of all impartial men, France placed herself in an utterly false and wrong position at the outset. She entered, as she fondly hoped, upon a career of conquest. The Emperor's mistakes and failures could only be condoned by a war that should gratify the national vanity. But the war itself, as events speedily proved, was the Emperor's grand mistake, and the most disastrous to his country. French defeats have been unexampled in their severity. The military power of France has been completely broken. Her armies in the field have been shattered into fragments, her strongest fortresses have been obliged to capitulate unto the enemy, and Napoleon and his principal generals have been taken prisoners. German armies have overrun a great part of France, leaving everywhere the marks of desolation and blood in their track. Paris, effectually cut off from the provinces, has not at the time we write surrendered to her relentless foe, but her great and heroic effort to extricate herself having failed and all hope of succour from the outside being apparently in vain, her surrender with the black shadow of starvation already settling upon her is only a question of weeks or even days. If the rumours of fresh negotiations for peace prove to be well founded, it may be almost confidently hoped that they will not fail as all former efforts have failed. The whole world will be happier when this war has come to an end. Peace will not come one day too soon for either combatant. It will take many many years for them to recover the ground they have lost, and, alas! the blood which has been spilt can never be gathered up again. France's unparalleled misfortunes combined with her patriotic bravery since the collapse of the Empire have naturally produced a great reaction if not deep and general sympathy in her favour. It is only a base mind that can gloat over her miseries, and all references to the retributive justice of God are as unwise as they are uncharitable, for the strokes of God fall heavy in *chastisement* as well as in *vengeance*, and we are to judge nothing before the time.

England early declared her neutrality, (and her course of absolute impartiality has unfortunately excited the ill-will of both combatants,) and took steps, possibly wise as well as vigorous, to protect the independence of Belgium. But our political horizon is not by any means clear. The Eastern Question has been suddenly revived in such a manner by Russia as to excite the gravest suspicions; but we may still hope that, in the Good Providence of God, war will be averted. Some politicians have consistently maintained from the beginning of the war between France and Germany, that if the former Power were weakened and humiliated this vexed Eastern Question would come immediately to the surface. In their opinion also the alleged secret understanding between Russia and Prussia is extremely probable, and after the late dishonourable revelations of diplomacy it would not be even surprising if such were the fact. Russian hankerings after dominion in the East will always cause this Eastern Question to be one of prime importance to us. England obtained possession of India in a dishonourable manner, but for years past all classes have endeavoured to make some reparation for

the wrongs inflicted upon her, and the task of giving her civilization and the purest form of Christianity could not be delegated to any other Power. The proposed Conference to consider the claims of Russia to have the Treaty of 1856 revised will doubtless make some arrangements which will postpone the crisis for the present, perhaps avert the danger altogether.

We have more to fear apparently from the unfriendly attitude of America than from anything besides. That England grievously erred in the *Alabama* affair, we may acknowledge, and yet we cannot help the conviction that America is alone to blame that that matter is unsettled at this hour. The "Irish" vote is as important to American politicians as to our own, and the result is that Fenianism and Romanism get much more consideration and favour from all parties both here and in America than they can justly claim. The "Fisheries" question is also being pushed into prominence, as if something irritating and troublesome must always be uppermost. Canada would doubtless be seized by the United States if there were not so strong an objection entertained to that course by the Canadians themselves; but we hope, unfavourable indications notwithstanding, that the interests of the two nations, as well as the intelligence and Christian principle of the great mass of their peoples will be found to be sufficiently strong to avert the dread catastrophe of war.

But the year has not been one of losses only; the gains, if fewer, are substantial and real. Spain after her long search, has found a King in the person of Victor Emmanuel's second son; the only fear that things will not work on steadily and comfortably under the new rule is the strength of the Republican element, but while we think that the Spaniards might well be content with that form of government, so precious unto many of her noblest sons, the consolidation of her newly acquired liberties and the development of her resources may proceed apace under a constitutional monarchy, and Spain again become what she was before the blight of priestcraft and ignorance paralyzed and all but destroyed all that was most precious and valuable to her as a nation. The work of Bible distribution and Gospel evangelization has gone on with uninterrupted zeal and considerable success ever since the overthrow of Isabella's throne, and that is a promise and a prophecy of good that Spain has not for many centuries enjoyed.

And then the kingdom of Italy has been crowned by obtaining possession of Rome as her capital. The method it would perhaps be hard to justify entirely, but in the result most Englishmen will unfeignedly rejoice. English Catholics, Irish Catholics, American Catholics, in fact Catholics all the world over, *except in Italy, and emphatically except in Rome itself*, may protest against the Pope being deprived of his temporal power, but that, we may fairly conclude, is a thing of the past. Mr. Gladstone has written on the present position of the Pope what appears to many a curious, if not perfectly satisfactory letter; the temporal power of his Holiness evidently finds no supporter in him, but why his freedom to exercise ecclesiastical supremacy is such a matter of concern to Mr. Gladstone and his Government is not exactly clear, and no marvel, for what difference it can possibly make to an English statesman whether he is or not, we cannot possibly imagine.

Still more hopeful is the progress of the gospel in Madagascar, and the public rejoicings of the South Sea Islanders at the effects of the introduction of the Gospel among them half a century ago. *A Church of England Bishop of Madagascar* is to be consecrated and sent forth after all, and we can only hope that the appointment may not do the harm we fear, as it certainly will not be the blessing that some expect. After its baptism of blood and suffering, we have no doubt of Madagascar being a bright and lustrous jewel in the Saviour's crown, and an Episcopal Bishop of the worst type can do but little to hinder that glorious consummation, and one of the best, as we understand the Bishop-designate is, may do much, in his own way, to hasten it.

We need such instances of the Church's progress and the Saviour's power as Madagascar supplies, to stimulate our waning zeal, to revive our drooping faith, to brighten our declining hope, and to kindle into a flame our expiring love. The state of the British Church is, unless we misread the signs of the times, dull and dreary enough. Ridicule and scorn are no longer poured upon Christ's followers, and active opposition has almost entirely ceased, but there is a cold, heartless indifference which all see, and feel, and deplore, but which neither ministers nor churches seem able to overcome. Pauperism does not sensibly diminish. Drinking, and consequently drunkenness, is said to be on the increase. Crime is scarcely kept within its old limits. Ignorance is as stolid and brutal as heretofore. This last-named citadel of evil we hope will be stormed and carried by a wise and earnest application of the *Elementary Education Act* of last year.

That great Act of public utility, and the settlement of the Land Question in Ireland, received the attention of Parliament in an eminent degree. The effect of these great measures can scarcely be otherwise than beneficial, but they are valuable also as the sure precursors of more sweeping measures in the same direction.

The Church and State Question will not be allowed to slumber. We do not expect Mr. Gladstone will do much more to aid disestablishment; but the Liberation Society has commenced its campaign against the English Establishment in good earnest, and the Romanizing party in the Church are, at present, its most effective auxiliaries. Ecclesiastical suits do not diminish in number and importance. Such cases as Mr. Voysey's show clearly enough that one section of the clergy has gone far in the direction of infidelity, and those of Mr. Mackonochie and Mr. Bennett that another section has gone as far in the direction of Romanism. Both sections are working with amazing energy and success.

The able discussions on the dogma of everlasting punishment and cognate subjects have been almost a feature of the year, and have tended to the unsettling of many minds, all in order unquestionably to the desirable end that men may see more clearly that God's everlasting kingdom cannot be shaken.

The disasters of the year cannot be easily re-counted, but some stand out with great prominence. There has been more than the usual number, we imagine, of railway accidents, colliery explosions, and the like; but among the shipwrecks of the year must be

especially named the loss of the Captain, of the City of Boston, and the Cambria steamers, with their precious freight of human life. The capture and murder of several Englishmen by Greek brigands is one of the most painful incidents that we have to record, and the horrible massacre at Tientsin may be regarded as an illustration of the unconquerable hatred of the human heart to the Gospel, deepened perhaps by Jesuitical intrigues and practices.

Death, always busy, has added many names to the already long list of the dead. English statesmanship is represented in this list by Earl Clarendon, literature by Charles Dickens, law by Sir G. M. Giffard, the Church by Lord Auckland, Dr. Thomas Dale, and others, Protestantism by the good if somewhat narrow Earl of Roden, and Roman Catholicism by Count de Montalembert, a true friend of the Papacy, but a strenuous opponent of the Ultramontane party. While the death of such a man as Sir James Simpson may be regarded as an almost equal loss to science, philanthropy, and religion.

And now that our space is exhausted, and we have read what we have written, we can only say that we feel sorry that our review is not more complete and satisfactory. Memories come in crowds when they can no longer be of service. We think of monarchy stooping in the Queen's consenting to the marriage of Princess Louise to the Marquis of Lorne, only to exalt itself the more, of the silent revolutions in progress, of which the transference of the telegraphs to the Government and Postal reform are only signs, of Bible revision which illustrates at once the progress of Christian truth and love, and the intensity and unchangeableness of theological bigotry, of the munificence of Sir Francis Crossley and Sir Francis Lycett, which proves more than their attachment to a sect, namely, the practical power of religion, of the abolition of capital punishment in Holland, as indicative of a growing desire to treat even criminals more humanely and Christianly than in the past, and a multitude of things besides; but we remember that they have all helped to make the present what it is, and will have some determining effect also on the Future, which must be glorious and blessed as God will make *all things* WORK TOGETHER FOR GOOD, in which belief we can only be thankful for the past, and hopeful for the future.

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### A NEW YEAR'S MEDITATION.

WHAT more suitable motto for the New Year can be chosen than the Psalmist's declaration, that "Light is sown for the righteous?" The past year has been one of great darkness and mystery. The outbreak of wrath and passion has been fearful, almost beyond all precedent. It is as if sin and Satan had acquired a fresh lease of power. The sorrows and oppressions of the helpless and the innocent have been intensified and multiplied. The sky has been over-spread with thick-clouds; and the sun almost wholly hidden from view. The shadows have been deepened as they have fallen on many lands, and on multitudes of hearts. The pavilion round about Jehovah is indeed dark waters and thick clouds of the skies. But are the righteous to lose hope and heart? Are they to surrender

themselves to unreasoning despair? No, ten thousand times No, not even for a moment. Is there any reason why they should falter in their expressions of confidence, trust, and love? None, whatever. It is night now, but the morning will soon break, and the shadows flee. True, it is very dark, but the light will come all the sooner and in greater affluence because of the present darkness. "Light is sown for the righteous." Weeping and lamentation may now be your lot, suffering and desponding disciples, just as it was the lot of the first followers of your Lord, and the world may rejoice while you weep, and because you weep; but your sorrow shall be turned into joy, into joy that no man shall take from you. On the other hand, those who forsake the Lord, and forget His holy mountain, who answer not when God calls, and hear not when He speaks, who do evil before His eyes, and choose that in which He takes no delight, shall be hungry when God's servants eat, thirsty when they drink, ashamed when they rejoice, cry for sorrow of heart and howl for vexation of spirit when they sing and shout for joy. Therefore let not the wicked triumph over the righteous, for though they fall, they shall arise, and though they sit in darkness, the Lord shall be a light unto them.

Strange, yet beautiful and striking figure. Light is sown! It is Winter now, but the Spring and the Summer, and the Autumn, too, shall come in their season. The air is cold and chilly, and the night is long and drear, but the light of truth, of purity, of gladness shall soon spring up from beneath and shine down from above, burst through the earth and the clouds.

No *permanent* darkness for the Christian then. We do not fear the darkness of *ignorance*, in which we may lose our way, because it is a sure word that "unto the upright there ariseth a light in the darkness." We are not permitted to remain in ignorance, to cherish wrong thoughts and indulge vain aspirations; "If it were not so," said the Saviour, "I would have told you." The Spirit is given to guide Christ's people unto all truth. We do not fear the darkness of *sorrow*, because the Master has graciously declared, "I will not leave you comfortless, I will come to you." And

"His presence disperses my gloom,  
And makes all within me rejoice."

And the *righteous* need not fear the darkness of *sin*. They have come to the *light*. It is their wish to know the truth, and to do the right. To be *right* is itself knowledge and comfort, safety and blessedness. To be right in relation to God, to Christ, the Holy Spirit; time, eternity; the present, the future; the law, the Gospel; men, angels; the Bible, heaven, is the very perfection of bliss, the very summit of glory.

Nor need they fear the darkness of *death*. Walk we must through the valley of the shadow of death, but without dismay, for he will be with us, who is our Life and our Salvation.

The righteous are hastening to a world of light, a world of perfect knowledge and perfect purity. Why should they then murmur at the darkness of a moment, for they are to bathe in the light of eternity? "The sun shall be no more thy light by day; neither for



brightness shall the moon give light unto thee : but the Lord shall be unto thee an everlasting light, and thy God thy glory. Thy sun shall no more go down ; neither shall thy moon withdraw itself : for the Lord shall be thine everlasting light, and the days of thy mourning shall be ended." Thank God that a flood of light and a world of glory shall be to the faithful the final end. "And the city had no need of the sun, neither of the moon, to shine in it : for the glory of God did brighten it, and the Lamb is the light thereof."

The past year may have been to some of our readers one of great darkness and distress on personal grounds. You have *feared* as you entered into the *cloud*. "Your heart has been ready to break with the unkindness of some, or the sufferings of others." A wife or a husband, a parent or a child, has been snatched away by death. Your discouragements have been numerous, your difficulties great, your crosses heavy. Perhaps the tongue of slander has been busy. You have been the mark again and again of the enemy and avenger. Your crops may have failed, your business have been ruined, or your homestead reduced to ashes. Never was your heart so sad, your prospect so dark. But cheer up and be not discouraged, "Light is sown for the righteous." The harvest may be delayed, but it is sure. The light that is to penetrate your darkness may be swiftly coming to your rescue. The promise cannot fail. The precious Saviour cannot deny Himself. Your salvation is bound up with His mysterious passion. The day of glory may suddenly dawn upon your soul, but anyhow it will dawn, and you shall eternally rejoice that a life that begun in darkness and clouds ended in the calm clear light of heaven, while many a life that began most brilliantly, was soon obscured by clouds and misery, and ended in the darkness of an eternal night.

### RITUALISM TESTED BY SCRIPTURE.

It is a favourite argument with the Ritualists, that their ceremonies are scriptural, because God appointed a splendid ritual for the Israelites, and also because the worship of heaven is so gorgeous.

As to the first, we must say that we fail to see the similarity between ourselves and the Israelites. They it is true were children taught by pictures and symbols ; but it was a transitory unique dispensation, intended to pass away when He came in whom they were all fulfilled.

But if God taught the Jews by symbols, might He not teach us in the same way ?

To that we can only answer that it has not pleased Him to do so. In an admirable little book, called "The Philosophy of the Plan of Salvation," it is clearly shown why it was necessary that a Divine revelation to the Israelites should take that form, because, from the degraded state of their minds through intercourse with the corrupt worship of Egypt, they were morally unable to receive it in any other way. But consider the difference between their condition and ours, around whom the true light has so long shone. Still we would rather refer every argument to the arbitration of the Word

of God; and its statements on this subject are neither few nor dubious, especially in the Epistle to the Hebrews. The main object of the book seems to be to withhold those to whom it was addressed from apostasy, by proving two things—first, the unity of spirit between the old and the new dispensations; but, secondly, the superiority of the second to the first. The writer, addressing himself to Jews, labours to disabuse their minds of prejudice, by showing that there is no opposition between the two manifestations of God, but that the one is the natural outcome of the other, as the fruit is of the flower. At the same time, the two cannot co-exist: the flower must wither away before the glory of the fruit. And upon this point he speaks with no uncertain sound. The ninth and tenth chapters are one continuous train of contrasts; first, of the entire tabernacle with the “greater and more perfect one, not made with hands;” then, of the mode of service; those “gifts and sacrifices could not make him that did the service perfect, as pertaining to the conscience,” but “how much more shall the blood of Christ purge your conscience from dead works to serve the living God!” Their blood only “sanctified to the purifying of the flesh,” but His purges “the conscience.” They were “figures for a time;” He “through the eternal Spirit, obtained eternal redemption for us, that we might receive the promise of eternal inheritance.” They were offered “every year;” but, “now once,”—once for all—“in the end of the world hath He appeared to put away sin by the sacrifice of Himself.” Then the writer returns to the question of conscience, and marks the difference of the sphere of operation of the two sacrifices. It is interesting to notice that in the first verse of the tenth chapter, he employs terms which are technically artistic—“the shadow” and the “very image.” The former, it would seem, is the rough outline—the first sketch. The law was no more than that—a dim outline, bearing some general resemblance to the original, but hard to decipher. On the other hand, the gospel is the “very image” or likeness of the original; the sketch filled up in every detail, easy of recognition, though still not Himself. But thank God that we have that very image to lead us to Jesus. Why should we desire to return to the sketchy outline? Was it likely, the writer goes on to say, that this mere “shadow of good things to come” could “make the comers thereunto perfect?” That it did not do so, is proved by the fact that its sacrifices made “a remembrance again of sin every year.” Nor were they calculated to do so; their very nature forbade it; “for it is not possible that the blood of bulls and of goats could take away sins.” They could not be said to fail of their purpose, for it was never intended that *they* should so purge the worshippers, as that they “should have no more conscience of sins.” But then, in the fifth verse, comes the magnificent contrast, “Wherefore, when He cometh, He saith, Sacrifice and offering Thou wouldest not, but a body hast Thou prepared me. In burnt-offerings and sacrifices for sin Thou hast had no pleasure.” All varieties of sacrifices are specified. None availed to give full satisfaction to God, any more than to man; but “then, said I, lo! I come.” I know nothing more magnificent than the dignity of this passage. A whole dispensation swept

away with one calm word—"I come to do Thy will, O God!" Then we have the inspired commentary—"Above, when He said, sacrifice and offering, and burnt-offerings, and offering for sin, Thou wouldest not, neither hadst pleasure therein; (which are offered by the law)"—the writer, you see, takes pains that we should not forget the contrast which he has in hand—"then, said He, I come to do Thy will." And now the whole transaction is explained: "He taketh away the first" dispensation, or covenant, or whatever you please to call it, "that He may establish the second." From a new avenue or approach the writer ascends to the point which he had reached by another mode of deduction in the seventh chapter, where he insists upon the fact of Christ having come to make a change of dispensation; "for the priesthood being changed, there is made of necessity a change also of the law." The two, law and priesthood, hang together and fall together. In the first case the law is changed, because the priesthood has been changed from the order of Aaron to that of Melchisedec. In the second, the law having been changed—the assertion of which point occupies him for the first ten verses of the tenth chapter—the priesthood is also changed, to which he proceeds in the eleventh verse.

The next few verses are chiefly occupied with the perfections of this Priest, and the privileges of those for whom He has offered His sacrifice. Then compare with those of the former dispensation, "every priest stood daily ministering"—no repose, no cessation, a continual struggle to overtake the ever-accumulating burden of sin—"but this man has *sat down* on the right hand of God." They "offered often-times the same sacrifices;" He has offered "one sacrifice for sins for ever." Their sacrifices "could never take away sins;" His, "perfected for ever them that are sanctified." "By the will of God" which He "came to do," "we are sanctified through the offering of the body of Christ once for all." See then our privileges—"sanctified" and "perfected;" and that it is indeed so, we have a witness in the coming of the Holy Ghost. For in the old time the promise, as already quoted in the eighth chapter, was to this effect—"This is the covenant that I will make with them after those days, saith the Lord; I will put my laws into their hearts, and in their minds will I write them: and their sins and iniquities will I remember no more." We apprehend that it is as if He would say, You know that the Holy Ghost has indeed written God's laws in your hearts and minds, you cannot but recognize this as a fact in your own experience. Take it then as the Spirit's witness to you, that your sins and iniquities are indeed remembered no more. The reception of His laws and the remission of sins are linked together, for the Spirit cannot dwell in an unforgiven heart, therefore rejoice in this witness of the Spirit, confirming through your own experience the declaration of the Word, that the mighty sacrifice has indeed been accepted as sufficient for you. Grasp the truth, and then you will clearly see that, there being "remission of these," there is truly "no more offering for sin." None other is needed. And this carries us back to the suggestion of the second verse, thus forming a circle of argument. The worshipper in this case has now truly and indeed no more "conscience of sins;" and

if that be the case, does not the sacrifice cease to be offered? If you then have got your hearts sprinkled from an evil conscience, as you well may, is it not proof to you that your sacrifice has ceased to be offered, and that the oblation of Himself once offered was indeed "a full, perfect, and sufficient sacrifice, oblation, and satisfaction for the sins of the whole world;" that in that He died, He died unto sin *once*, and that being raised from the dead, He dieth no more—"I am He that liveth, and was dead, and behold, I am alive for evermore!"

And as far as our worship being a type of the worship of heaven, it may be said that a type is not a copy, nor indeed, so far as we can see, is there a successful copy of the scenes described in the Revelation in the puerile displays of either Ritualism or Romanism. It seems to us that external resemblance is wholly out of the question, even if it were desirable; but their is one point of interior resemblance after which we think men may well strive most earnestly—a spirit of intense self forgetful devotion and adoration of God, not only for what He is to us, but for what He is in Himself. How sublime some of the ascriptions of praise are! "Thou art worthy, O Lord; to receive glory, and honour, and power; for Thou hast created all things, and for Thy pleasure they are and were created." We should be inclined to think that, if we drop the outer shell entirely out of the question, the High Church party have a conception of worship, as such, from which others might well take a hint. We are too apt to allow our devotions and praises merely to circle round and round ourselves.—*Slightly altered from "Love Fulfilling the Law."*

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## THE EVIDENCES OF CHRISTIANITY IN THE NINETEENTH CENTURY.\*

MR. ALBERT BARNES'S Lectures on this important topic, without being either very original or brilliant, are, as the numerous readers of his former works would naturally expect, deeply interesting, highly instructive, logical, argumentative, and convincing. The "germs" of some of the most important and valuable parts of these lectures are to be found in Mr. Barnes's remarkable sermon on the "Obscurities of Revelation," published several years since. Books of this class are still necessary, for though Grotius and Leland, Butler, Paley, and Chalmers, and other Christian "Apolo-gists" too numerous to mention did their work thoroughly well, silencing and discomfiting for the time the enemies of Christianity, "the old modes of attacking the Bible have been abandoned, and the old modes of defending it have therefore to be abandoned" also. Besides, there is a latent scepticism unhappily lurking in many places where it has not hitherto received either shelter or encouragement. Many fear as to the result of the present fierce conflict between Science and Revelation, and truths and doctrines that have

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\* The Evidences of Christianity in the Nineteenth Century. Being the first course of Lectures on the "Ely Foundation" of the Union Theological Seminary, New York. By ALBERT BARNES, Author of "Notes on the New Testament," etc. London: Blackie and Son.

been "most assuredly believed among us" are scarcely spoken of by many, and by others, only in a feeble hesitating manner. And thus while the wants of the world are perhaps greater than ever, so also is the weakness of the Church. We gladly welcome therefore this new volume from Mr. Barnes's pen, which, without being, or without pretending to be, exhaustive in its treatment of many points of supreme interest at the present moment, satisfactorily, because candidly and fairly, disposes of many of the objections which sceptics and others have lately urged against Christianity with more or less skill and force.

The Titles of the Lectures are, The Limitations of the Human Mind on the Subject of Religion, Historical Evidence as affected by Time, Historical Evidence as affected by Science, The Evidence of Christianity, from its Propagation, Miracles: the Evidences in the Nineteenth Century that they were performed in the First, The Argument for the Truth of Christianity, in the Nineteenth Century, from Prophecy, Inspiration of the Scriptures with Reference to the Objections made in the Nineteenth Century, The Evidence of the Divine Origin of Christianity from the Personal Character and the Incarnation of Christ, The Christian Religion as adapted to the Wants of Man, as illustrated in these Eighteen Hundred Years, and The Relation of Christianity to the World's Progress in Science, Civilization, and the Arts in the Nineteenth Century.

Two or three extracts will however be more useful to the reader, and more just to Mr. Barnes, than any descriptions and comments of ours can possibly be.

In illustration of the argument "that the *powers of the human mind have exhausted themselves* in regard to a 'book revelation,' in the Sybilline oracles, the Zendavesta, the Vedas and Shasters, the Koran, and the Book of Mormon," Mr. Barnes says of the best of these Books, namely, the Keran:—

What prospect is there now—what possibility—that *man* shall originate a book claiming to have Divine authority, that shall control as many millions of the human race as that book has done, and does now? For that book has formed the faith of nations. It has controlled armies, and directed wars, and made laws, and laid the foundations of empires. It has ruled for a thousand years some of the most acute, profound, energetic, active portions of mind that God has made. It controls now one hundred and fifty millions of minds. How many are controlled by Lord Herbert, by Bolingbroke, by Kant, by Hegel, by Comte? *We* may not be able, indeed, to read that book in the original language, or in a translation, but we cannot but respect it. The late Mr. Everett said that *he* had often attempted to read it, but had been unable to accomplish it, and all of us who attempt it, after a few pages or chapters, coincide with his remark and lay down the book. But it is read, and read as the Bible is, by millions too, as giving them law, and forming their faith, and we cannot but respect it. We cannot but feel an interest in any book that has power to hold one hundred and sixty millions of the human race in subjection, and to mould the institutions and laws of so large a portion of mankind. There is more to interest us in that fact than there was in the power of Alexander, who subdued the world by arms; or in the power of the autocrat of Russia, who rules by hereditary right; or in the power of Napoleon, who held nations in subjection by a most potent and active will. For in such cases

there is living power, and there are vast armies, and there are frowning bulwarks, and there are the means of crushing and destroying men. But the dominion of the 'Koran is the dominion of a book—a silent, still, speechless thing that has no will, no armies, no living energies, no chain-shot, no cannon, and yet it exerts a power which the monarch and the conqueror never wield. It lives, too, when monarchs and conquerors die. It rules advancing generations, and subdues their wills too. It moulds their opinions, leads them to temples of worship, and restrains their passions with a power which monarchs never wielded. It guides them in life, and is the last book which they consult, or call to remembrance, on the bed of death, and I think it will not be denied that I am justified in the conclusion that the powers of the human mind have exhausted themselves in that direction; that no man,—not even Comte—can hope that it is within the range of his powers to originate a system that shall exert an influence on mankind as wide as the Koran, or that, displacing the Bible, and the Koran, and the Zendavesta, and the Shasters, shall disclose a system of religion that shall meet the wants of all mankind.

I infer from these remarks, that the powers of man have exhausted themselves in this direction; that the human mind is limited on the subject of religion; that there are boundaries which it does not pass; that, *if man is to have light to guide him to his Maker, it must be found not in the recorded results of human thinking hitherto—not in any intuitions to which the human powers may rise—not in any books of human devising claiming to be a revelation, but in a "book-revelation" that comes direct from God—not in the Sybilline oracles, or in the Zendavesta, or in the Shasters, or in the Koran, but in the Bible, p.p. 29, 31.*

We do not remember ever meeting with a passage in which the difficulties of the Sceptic are more forcibly put than in the following extract.

Hard is the task of the sceptic who denies the reality of the death of Cæsar in the senate-house, or of the existence of Alfred, or of the conquest of William the Norman; harder by far the task of the sceptic who denies the realities of the life and death of Jesus. For, in this case, he must suppose that all history, secular and sacred, has been corrupted and is unreliable; he must suppose that Christianity sprung up without any adequate cause, and at a time unknown; he must suppose that it made its way in the world on what was known to be falsehood; he must suppose that men everywhere embraced the system manifestly against their own interests, and with nothing to satisfy them of its truth; he must leave unexplained the conduct of thousands of martyrs, many of them no mean name in philosophy and in social rank; he must explain how it was that acute and subtle enemies like Celsus, Porphyry, and Julian, did not make short work of the argument by denying the truth of the main facts of the Christian history; he must explain the origin of the numerous monuments in the world which have been reared on the supposition of the truth of the great facts of Christian history—the ancient temples whose ruins are scattered everywhere, the tombs and inscriptions in the Catacombs at Rome, the sculptures and paintings which have called forth the highest efforts of genius in the early and mediæval ages, and the books that have been written on the supposition that the religion had the origin ascribed to it in the New Testament; he must explain the observance of the first day of the week in so many lands, and for so many ages, in commemoration of the belief that Christ rose from the dead; he must explain the observance of the day which is supposed to commemorate the birth of the Redeemer, as one would have to explain the observance of the birthday of Washington, on the supposition that Washington was a "myth," and the observance of the fourth day of July on the supposition, that what has been regarded as a history of the

American Revolution was a romance; he must explain the ordinance kept up in memory of his death for nearly two thousand years on the supposition that the death of Christ never occurred on the cross at all; he must explain the honour and homage done to the cross everywhere—as a standard in war, as a symbol of faith, as a charm or an amulet, as an ornament worn by beauty and piety, as reared on high to mark the place where God is worshipped, as an emblem of self-sacrifice, of love, of unsullied purity—the cross in itself more ignominious than the guillotine or the gibbet—for why should men do such things with a gibbet if all is imaginary?—and he must explain all those coins, and medals, and memorials which crowd palaces and cabinets, and churches, and private dwellings, and which are found beneath decayed and ruined cities, on the supposition that all these are based on falsehood, and that in all history there has been nothing to correspond to them or to suggest them.

Can the fossil remains of the old world, the ferns in coal-beds, and the forms of fishes embedded in the rocks, and the bones of mammoths, and the skeletons of the ichthyosaurian and plesiosaurian races, be explained on the supposition that such vegetables, and such land and marine monsters never lived? Will the geologist who happens to be an infidel in religion allow us to urge this in regard to those apparent records of the former history of the world? Will he then demand that all in history, in monuments, medals, tombs, inscriptions, customs, laws, sacred festivals, religious rites, that *seem* to be founded on the truth of the great facts of Christianity, shall be explained on the supposition that no such facts ever occurred? that all this is myth, and fable, and delusion?

Hard would be the task of the infidel if he were to undertake this. It was too much for Mr. Gibbon, and he therefore set himself to the work of showing how, *on the admission of these main facts*, the propagation of the religion could be explained on the supposition that it had *not* a Divine origin; it was too much for Strauss, and he therefore set himself to the task of showing how, on the supposition that Jesus lived, the system of Christianity could be made to grow around a few central truths, representing in imagined action the ideas of deceivers and impostors; it was too much for Renan, who admitting the main facts in the New Testament, and attributing to the founder of the system unequalled genius, and a power of which he became slowly conscious, accompanied with much self-delusion, attempted to show how he originated a system designed to overturn all existing systems, and a system that did accomplish it. Each and all of these things go to confirm the position which I have endeavoured to establish in this lecture, that time does not materially affect the evidence of the great facts of history; that what was properly believed at the time when the events occurred may be properly believed now; that if the historic records were lost we could reproduce many of the leading events of the history of the world. In particular, if the New Testament were destroyed, we could reproduce from other sources, the main facts pertaining to the life and death of the founder of Christianity, on which the religion was propagated and received, and the great features of the system as it was first propounded to the world. p.p. 62—64.

One portion of the argument of the truth of Christianity from *Prophecy*, appears to us specially valuable, and though it loses something of its force by being detached from the context, we could not deny ourselves the pleasure of quoting it, as we think it will gratify and instruct many of our readers.

In respect to some prophecies, as, for example, the prediction of the beginning of the Babylonish captivity, in which *both* the prophecy and the event are now far distant in the past, it may require no small amount of learning and argument to demonstrate that the prophecy was written

*before* the event ; in respect to the events now under consideration no such study can be necessary, for it cannot be made a matter of doubt. I believe indeed that it can be fully shown by the sternest literary criticism that the prophecies respecting Babylon and Tyre were written *before* the decline and fall of those great cities, and when they were, in fact, in the meridian height of their splendour ; but however that may be, there can be no doubt that they were written before the *present time*, and therefore anterior to their fulfilment as the fulfilment is now—the fulfilment of absolute and perpetual desolation. If it *could* have been foretold by natural sagacity, or by reasoning on the ordinary course of events, as probable or even certain, that they would be overthrown by war, or by time, or by changes in human affairs, yet how, by such sagacity, could it have been predicted that they would be *perpetually and permanently desolate* ? How could the prominent *cause* of that perpetual desolation—the changing of the commerce of the world by a new route to the Indies, of which they at that time never dreamed—have been foreseen ? And how, in any circumstances, could their *perpetual* desolation have been predicted ? Do cities never rise again after they have been destroyed ? Are they never rebuilt after they have been razed to their foundations by war ? Jerusalem—how often was it rebuilt after it had been laid in ruins ! Rome—how often has that been laid waste by fire, by invading armies, by the Goths and Vandals, by malaria, and yet how often it has been rebuilt again ! London—how often has the fire passed over it, and yet it has risen to augmented wealth and grandeur ! Lisbon, destroyed by an earthquake, how soon did it rise again ! Why then are Babylon, and Tyre, and Petra, and Tadmor, doomed to perpetual desolation ? And how could it be known that they would be. But there they are, now, in this nineteenth century, precisely as the prophets said they would be—piles of ruins ; utter desolations ; the habitation of dragons, and satyrs, and owls, p.p. 212—13.

### UNCLE JOHNSON'S WISE SAYINGS.

[From the Rev. G. L. Foster's most interesting account of this "Old Pilgrim," the following extracts are taken, and though the account has been often re-published, these wonderful sayings will be new to some of our readers, and we feel sure not displeasing to any.]

ONE day while he was at work in his garden, singing and shouting, I said :  
 " You seem happy to-day."

" Yes, Massa, I'se jus tinkin'."

" What are you thinking of ?"

" Oh, I'se jus tinkin' ;" (and then his emotions prevented utterance.)

" I'se jus tinkin' dat ef de crumbs dat fall from de mas'r's table, in dis world, am so good, what will de GREAT LOAF in glory be ! I tells ye, massa, dar will be 'nuff an' to spare dere."

At another time, when he seemed very happy and I had heard him shout,  
 " Lord Jesus, will dere be one for me ?" I said :

" You are having a good time to day, uncle ?" He answered :

" O, massa, I was meditatin' 'bout Jesus bein' *de carpenter* ; an' so he can make mansions for his people in glory." And then with uplifted face, and with tears, he cried out, " O, Jesus, will dar be one for me ?"

Once I said to him : " Uncle Johnson, why don't you go to Church once in a while ?"

He answered : " Massa, I wants to be dere, but I can't 'have.'"

" You can't *behave* ?"

" Well, massa, you knows, late years, de flesh be weak ; an' when dey 'gins to talk and sing 'bout Jesus, I 'gins to fill up, and putty soon I has to holler, and den dey say, 'Carry dat man to de door, he 'sturb de meetin'.'"



"But you should hold in until you get home."

"O, massa, I can't hold in; I *must* if I don't holler."

Once, after hearing him pray and sing at midnight while a thunder-storm was passing, in the morning, I said: "Was that you shouting so last night?"

"Yes, massa, I s'pose."

"Well, I thought the thunder made noise enough, without your hallooing." He looked up, and with astonishment, said:

"Massa, do you tink I'se goin' to lie dere on my bed like a great pig, when de Lord com'd along, shakin' de earth an' de heavens? No, massa, when I hears de thun'er coming, I says, 'Ellen, Ellen, wake up here, *we's* goin' to hear from home ag'in.'"

One morning, when I had heard him for an hour or two, I went carefully to his door, and saw him sitting at the end of his table with a humble repast before him, while his hands were lifted high in gratitude and praise. I said: "You seem happy this morning."

"Oh, yes, Ellen went away to her work, and so I gets me breakfast, and den begins to say grace; an', O massa, de Lord am *so* good, seems I neber will be done sayin' grace."

What a rebuke to those who sit down to loaded tables, with no thought of their Benefactor!

Gratitude to God for his daily mercies was one of his most distinct peculiarities. If he received a gift from his neighbour, he ever evinced an appreciation of the kindness of the giver; and then, at once, his eye would be lifted towards heaven, and some expressions would clearly indicate his heart's response to Him from whom we receive every good and perfect gift. Many things, received from time to time, were regarded by him, and spoken of as if they came in answer to prayer. He said: "When I wants anything, I asks de Lord, and he's sure to send it, sometimes afore I done asking, and sometimes he waits jus to see if I trusts him."

Once when we indicated a little scepticism upon this subject, he said: "Massa, don't you know dat de Lord send de ravens to feed de prophet? Him is jus as good now as den."

We chanced to be present when one called with whom he was not acquainted. After entering and shaking the old man by the hand, he said: "Is this Uncle Johnson? I have often heard of you, and have meant sometime to see you. But as I was passing just now, something said to me, 'Go in there, and give the old man a dollar.' I said, 'I can't do it;' and again something said: 'Go in there, I tell you, and give him a dollar.' So here it is, get anything you please with it."

"Yes, massa, tank you, tank you. I tought de Lord would send you dis afternoon. Sit down, sit down."

"No, not now, I'm in a hurry. I hope you are getting along comfortably. Good bye."

"Hold! hold! massa! Afore you go I wants to know if you are bound for de Kingdom? Maybe I'll neber see you again. Am you bound for dat land of pure delight, where saints immortal reign? Hab you de passport?"

"The what?"

"De *passport*, all signed and sealed wid de blood ob Jesus. You must hab dat, massa, or you nebber will get fru de gates ob de city."

In some such manner as this he would improve every opportunity of doing good to those who came in his way. He would with perfect naturalness run all conversation into a religious channel. "Out of the abundance of the heart the mouth speaketh." He was perpetually saying such things as declared plainly that he was seeking a country, that is an heavenly.

His anticipations of the heavenly inheritance were such that at times he thought himself in full possession. Said he: "Sometimes when I'se

walking up and down in dis cabin, praising de Lord, I thinks I am in heaven; I think dis is one ob de mansions dat Jesus gives His people. Den dis world is under my feet. I jus sees it a great way off, and I jus cries: O my God! am I in glory?"

"But how do you feel when you find that you are not there?"

"I has a long crying, and den I says, I will wait my appointed time."

"How long would you be willing to wait?"

"I will wait anuder hundred years, *if de Lord pleases.*"

Realizing his need of fitness for heaven, we heard him praying one night: "O Lord, anoint our souls with angels' balm, that when we have done wid dis world, we may be at home in glory."

His voice was so strong and his soul so fervent that he was heard in his devotions a great distance around, especially at evening, in the season of summer. Many were necessitated to hear the accents of prayer and praise, though themselves never uttered them. Some persons, doubtless, were annoyed by this, and yet in various ways they would indicate their approbation of his manner of life. Many a wicked man laid himself down and rested all the more quietly, by reason of the sense of safety inspired by the prayer he was compelled to hear, before retiring; and many a one was waked to the active duties of a new day by the early praises of this aged pilgrim, who seemed to welcome each morning as bringing him nearer home.

He uniformly rose early, but especially early on the Sabbath. When we asked him why he did so, he said: "De Lord get up early *dat day*. De women dat went to de sepulchre got dere early, and den de Lord was not dere. De earlier I gets up, da more I sees ob Jesus."

By reason of his infirmities he could not attend upon the services of the sanctuary, but, said he, "I *puts up* for you ebery day; I always pray den for all dat blows de Gospel trumpet."

Nothing rejoiced him more than to hear that sinners were inquiring the way to the Saviour. Such tidings would make him weep for joy. Once, lifting his hands, he cried: "O Lord, call dem in; Ho, Lord! make dem willing in de day ob dy power."

Once, in illustrating that sinners should be more in earnest, he said: "Many tink dey be seeking and seeking 'ligion, and dey be jus puttin' it off all de time! dey must *lay right down to it*, jus as de horse would to de dray, or dey neber can get free. You know de gate is narrow, '*'tis mighty narrow!*'"

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## THE VALUE OF TIME.

THE clock strikes twelve. It is the knell of the departed year. Its moments are beyond recall; and yet it lives in its influence upon the future. That influence will never wholly die. This appears to me one of the most solemn and affecting of thoughts—a thought that shows life to be no trifle, and proves the folly of spending it in a trifling spirit. If I would, I cannot live unto myself. I am not a detached and insulated being—I am a part of a great whole,—a small link it may be, but still a link in the vast chain of universal being. The movements of that apparently insignificant link may propagate an influence to the extremity of the chain. The faintest breathings of my soul, if only embodied in action, may move chords whose vibrations will be heard for ever in the soft and holy music of gladness, or in the harsh and horrible notes of despair.

The gentlest whisper may produce ripples on the lake of existence, which will lave the far-off shores of eternity. One cold look may freeze a soul into selfishness, which might have glowed with seraphic love. One word thoughtlessly spoken, may open fountains of bitterness in a spirit never to be healed. One heedless act may crush a heart, capable of everlasting growth in goodness and happiness. And the manifestation of that

negative spirit, which boasts of its doing no one any harm, may repress sympathies that would have blessed the world. Of this wonderful fact of my nature I would not complain. For what would life be to me if I could neither be the subject nor the source of influence. Could I bear to be shut out from all sympathy with, from all participation in goodness—to stand all alone in the universe, without a sentiment of friendship, without a hope of love.

It is this fact which shows the real value of life. Some would estimate that value by the amount of money a man can make. Life is important to them only as it multiplies their houses, their ships, their barns, their gold. The Christmas that comes to them with an unfavourable balance sheet brings with it the feeling of a *lost* year. Others value life for the opportunities it brings them of acquiring fame. To be known among their compeers as a man of vast knowledge, of profound genius, of statesman-like ability is the ambition of their souls; and every step in life that brings them no nearer the goal of their desires is regarded as a false step. Others again value life only for the means it affords of gratifying animal appetites. In their slang, a man knows nothing of life, who has not plunged headlong into the frivolities, and dissipations of an effeminate age. The ball-room, the race-course, the theatre and the fashionable assembly are their favourite resorts. A life of seclusion and of thought would be to them a life of ineffable dullness.

Now, life is valuable, as it results in the originating of holy thought, in the cultivation of pure sentiment, in the development of noble sympathies, and in the performance of benevolent effort; as it contributes to the growth of the soul in all that is praiseworthy; as it is devoted to the glory of God and the good of man. Life is lost when devoted to selfish ends. It is a boon when it is filled with thoughts of God, and with efforts for the well-being of man. I must measure its value by the good I can do to others. O that I may never forget that I am spared to see a new year, in order that I may spend it in communicating blessings to my fellow-beings, and in reflecting the infinite love of the great Jehovah.

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## Memoirs and Obituaries.

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### WILLIAM DOBLE.

WILLIAM DOBLE was born at East Balsdon, in the parish of Whitstone, Cornwall, in the year of our Lord 1812. He was blessed with parents who took a deep interest in the welfare of their family according to the light they had. As members of the Church of England, they adhered closely to her ordinances, and were strictly moral in their conduct, and while affectionate to their children, they exercised a rigid discipline over them, requiring them to attend the parish church on the Sabbath, read the Scriptures, and recite the catechism, not occasionally only, but regularly. At this time the religious means in the neighbourhood were few and formal, the worship being limited to the church, and to once on the Sabbath. Good use was, however, made of these advantages by the family; for they were steady, industrious, upright, peaceable, closely united to each other, and well behaved, which conduct commanded the respect of their neighbours. Although a good influence was exercised at home, yet the state of the people produced an injurious effect on William's mind. In that day it was thought sufficient if persons went to church once on the Sabbath, that being generally in the morning. In the after part of the day they considered themselves at liberty to follow such worldly pursuits as suited their tastes, and circumstances; some went to the public-house, and others on a visit to their neighbours, to inspect the farm and talk over business affairs, while

others engaged in cricket and other amusements, which often ended in wrestling and fighting. Frequently William was drawn away to witness these sports, which acted injuriously on his heart.

Although the wickedness of the people was great, and their darkness dense, yet our young brother was the subject of serious thoughts about his soul and eternity. The portions of God's word which he had read and committed to memory were made a great blessing to him. He thought and pondered thereon, till the Spirit's influence came upon him, opening their precious meaning to his understanding, impressing their sacred and important truths on his conscience, and awakening within him anxious thought about his soul's welfare. Hence when looking at the sports of the Sabbath-breaker his conscience at times would upbraid him, and tell him it was wrong to be found in such company witnessing such deeds. His mind at length became greatly exercised about his spiritual condition, causing gloom and wretchedness. Sometimes his agony of soul was so great that it verged towards despair, fearing he should never be forgiven, and that therefore he would be everlastingly lost. The distress he felt by day caused most distressing dreams by night. In them he has seen the great white throne,—the Judge thereon—the books opened—the vast multitude arranged; heard "Come ye blessed" addressed to the righteous, and seen them escorted away to the world of light and glory; then the Judge, turning to those on the left, himself among them, has said, "Depart ye cursed," and as the words were spoken the anger of Jehovah was kindled against them, and they were driven to the mouth of the bottomless pit. At that moment he has started up in a state of great excitement, bathed in perspiration, glad that it was only a dream, and not a reality. These dreams were, by the Spirit of God, the means of deepening conviction on his mind, which was never removed; he was stirred up to make preparation to meet death and judgment and be ready for endless felicity; but, ignorant of the simple plan of salvation by faith in Christ Jesus, he thought by good works to save his soul. He began to pay strict attention to religious duties, went regularly to the house of God, said his prayers, and read the Scriptures. On one occasion he read fifty chapters in the Old Testament; on another, one hundred Psalms; and this, and much besides, to obtain the favour of God. He succeeded in partially quieting his conscience, and settled down in comparative ease, thinking his good deeds would be a payment for his bad ones. Yet, at times, the Spirit broke in on his mind, causing him to see that he was wrong; then his wretchedness returned with greater force, and often did he wish that he had never been created a responsible being, with an immortal soul, or that he had been an animal of the field feeding and living in peace, or that he never had a *being* of any kind.

Whilst in this state of mind, Mr. W. O'Bryan visited the neighbourhood and preached; the word was plain and powerful; a revival followed; several were converted; the work prospered, and a church was formed. Our brother, instead of welcoming Mr. O'Bryan as a messenger from God, thought him to be an enemy to the Church of England, and that the entire work was in opposition to her, consequently he conceived a strong dislike to Mr. W. O'Bryan and his followers. He continued in that prejudiced state of mind against the Bible Christians until a memorable revival broke out during the pastorate of Mr. W. Reed. In that revival one of his brothers was converted, which led to his own conversion. Whilst the good work was in progress, on returning from business one evening, he was induced, from curiosity, to enter the chapel, thinking he should like to see how matters were carried on. When there, he was particularly struck with the plainness of the preaching, and the power which attended the word; it was like a hammer breaking rocky hearts in pieces. Many, that night, yielded and were saved, and, when the young converts sang, he felt an influence, thrilling, almost overwhelming, such as he had never felt before.

He was convinced that the work was of God, yet he sought not his own conversion at this time. His brother, who had just been saved, sought an opportunity of speaking to him one day on the subject of salvation, and said it was their privilege to know their sins forgiven. That assertion arrested his thoughts, induced him to ponder the subject much, and caused him diligently to search the Scriptures to know if it was so. The subject of his meditation all the day had got such a firm hold on his thoughts that when he retired to bed he could not sleep. He sought to understand the precious doctrine of justification by faith in Jesus—and whilst thinking of Christ as a Saviour from sin more light was received. Then he saw Christ as a personal Saviour, realized him as his Saviour, and said in his heart, My Saviour, and as he repeated that, and believed it firmly,—his heart became strangely warmed, his feelings were of a very happy kind, and an influence entered his soul that removed guilt, changed his heart, and filled him with love to God and man. Now he felt certain that his sins were forgiven, for he had the Spirit bearing witness with his Spirit that he was pardoned and accepted. His feelings were so much excited that he could not sleep that night for joy. As he lay on his bed, musing on the boundless mercy of God in Christ Jesus towards him, the priceless blessing of salvation bestowed on him, the inestimable privilege he enjoyed as a child of God, and the heaven of glory he was prepared for, and panting after, he was so filled with rapturous joy that he broke out in loud *Hallelujahs* to the God of his salvation. He had in his possession a book of Scripture promises, which from this time he read with new eyes, and enjoyed with new feelings; he felt and believed that the promises were all his, and was greatly strengthened and comforted thereby.

His first journey after experiencing this great change was to Launceston market. On his way thither, his theme was—"Christ has pardoned all my sins"—"My soul is full of glory." To every one he met he said—"Christ can pardon your sins." A local preacher, to whom, among others, he told his experience, shared his joy, urged him to hold fast, and endeavoured to shew him that he must live by faith. He told him he would be tempted, that dark clouds would gather around him, and that his mind would be greatly exercised. This, to his inexperienced mind, was strange indeed, for he had not calculated on temptations and trials; but they soon came, for before the evening of that day he was called to pass through trial, which required him to watch, pray, and hold fast by faith in Christ. He was tempted fiercely, but he held fast, believed the promises, received help from God, and the enemy was defeated, the cloud dispersed, his piety preserved, and his soul filled with joy.

Having now made a profession of Christ, he was invited to attend a class-meeting; but against class-meetings he had imbibed a strong prejudice through false reports which had been circulated concerning them. However, being kindly asked to go, he resolved that he would go once and judge for himself. He went, and, to his great surprise, found them one of the best means he had ever attended, so suitable, so instructive, so comforting and strengthening, just the means he required. He learned in the class-meeting much of Christian life; that his experience was much like that of others—that they had in common clouds and sunshine, sorrows and joys, temptations and deliverances, burdens and ease, battles and victories, wants and supplies. From the good he received that morning he was resolved to avail himself of the advantages of such means; there and then gave in his name as a member, and continued as such unto the day of his death. Valuing class-meetings highly himself, he strongly urged all others to attend them, and obtain like blessings. Such is the case generally when the soul is in spiritual health, and the heart is advancing and abounding in the love of God; but when piety declines, and religion becomes formal, then love for the class-meeting diminishes, for there is no blessed experience to relate. What is wanted

to make the means prized and profitable and ardently longed for, is a revived piety, rich baptisms of the Holy Spirit, deep experience in Divine things, and a heart panting for all the mind that was in Christ Jesus; then will the class-meeting become a delight to the soul, a school for the inquiring Christian, and a power for good; then will come forth a host of persons, whose light will be clear, whose influence will be strong, whose prayers will be powerful, and whose labours will be crowned with abundant success; and then will the church be a praise and a power in the earth.

As time advanced and the Spirit of God worked in his heart, his knowledge of himself and the Scriptures became clearer. He looked within and found there the remains of the carnal mind, that his soul was not thoroughly purged from sin; he felt that sin had a power over him, and saw that it was his privilege to enjoy a higher state of grace, even a clean heart. He knew he ought to be entirely devoted to God; to be sanctified, body, spirit, soul; to be filled with God; to be made holy. Just at the time when he was feeling intensely after holiness of heart, there was a general longing for the blessing of sanctification by the church. The young converts were panting ardently after it; the preachers were urging them closely to the attainment of it; and some believed, and entered into the rest of perfect love. Conversation about this work of grace had become general, and the expectations of many were strong to enjoy it. Among the seekers of this important blessing was William's brother. Convinced of its necessity, he sought it earnestly, but found it not, because he sought in a wrong way. He was trusting in his own doings; he fasted, read God's word, engaged much in prayer, was strict in all his outward duties; and because he did these things, he trusted he should be sanctified, but in this he was doomed to disappointment: he trusted in himself and not in Christ, and therefore he found not the blessing. Yet, still he sought, sought because he felt the want of the blessing in his heart; sought because his soul longed for it—he hungered and thirsted after righteousness; he would not, and could not rest without it, and happily he soon was taught the true way—the only way—simple and entire trust in the merits of Christ's atonement. When he trusted Christ fully, he was saved entirely; he felt that his sins were all destroyed, his iniquities all washed away, and that his heart was made clean. Having realized this great blessing, he spoke of it to the glory of God. William convinced that he needed the "blessing of a clean heart, and a right spirit," earnestly desired it too. Hearing his brother's declaration that he had found it, and observing that his life agreed with his profession, he the more earnestly desired it. When he beheld the entire devotedness of his brother, his deadness to sin, his holy living, his bright beaming countenance, the sweetness and calmness of his spirit, he was the more stirred up to seek the like blessing. He felt in himself there were roots of bitterness that needed destroying, evils that required purging; feeling this, he sought, and having his brother to instruct and to plead for him, he soon found the blessing to the joy of his soul. Now he enjoyed great peace of mind, and had power over the world, sin, and Satan. His love to God became intense and supreme, and his fellowship with Christ sweet and profitable. His life was now one of love; he lived on the suburbs of heaven.

Being changed by Divine grace, and filled with God's Spirit, he was the subject of strong feelings for the salvation of others. Having tasted of the heavenly manna, he was anxious that others should come to the feast; having drunk of the water of life, he was in earnest that others should come and quench their thirst in the same river; being saved himself, he was desirous that others should be saved; hence his desire for usefulness. It arose from his personal acquaintance with Christ, and being constrained by his love, he felt strongly for poor perishing sinners. He fell into one mistake, common to many young Christians

viz., that he only had to speak to the people of Christ, and they would listen; he only had to bid them repent and believe, and they would obey. He spoke of his conversion, and but few heeded; warned them of the wrath to come, and but few manifested any concern about their souls. However, he continued to tell the simple story of his experience, leaving the result to God. He was noticed by others as a young man that might be useful in the church; his leader thought God had a work for him to do in his vineyard, that he saw in him the promise of future usefulness, as his piety was genuine and deep, his love for souls ardent, his knowledge of the Scriptures accurate, his prayers earnest and comprehensive, at times his soul was greatly drawn out for the revival of God's work, and as he was blessed with a ready utterance. He accordingly announced that on a certain evening his young friend would give an exhortation. Before the time came Br. Doble felt the cross to be so heavy as to be nearly crushed, the work so solemn and important that he was inclined to draw back. At the appointed time the chapel was nearly full, but his heart sunk within him. He made the effort, but failed. He felt as though he never could try again, but he was persuaded to go with a friend and make another effort elsewhere, but this second effort failed as did the first. He now resolved that he never would try again; however he was urged to try once more; to this entreaty he yielded; this time he succeeded, gave great satisfaction to the friends, and was greatly encouraged in his own mind. He was now placed on the Plan, and became a useful local preacher. Many through his labours have been awakened and converted, and in some places revivals have been realized through his instrumentality, and doubtless many are now the crown of his rejoicing. As a preacher he was so acceptable that he was welcomed into the pulpits of other denominations; all seemed glad to hear him preach, and he was so catholic in spirit that he was willing to help where and when he could. His sphere widened when a few years since he came into the neighbourhood of Launceston to live. From a memorandum in his own writing we find that he spoke in the pulpit and on the platform, twenty-eight times for the Wesleyans, fifteen times for the Independents, thirteen times for the Baptists, eleven times for the Free Methodists, twice in the workhouse, twice for the Church of England, and once for the Plymouth Brethren; thus showing that he was no bigot, but willing to help all who loved our Lord Jesus Christ in sincerity and in truth. Our brother's spirit was genial, loving, and broad, recognizing Christian labour and usefulness beyond his own denominational boundary; he was willing to work side by side with all who tried to hasten the time when this world will be subjugated to Christ, and filled with the glory of God.

The labours of Mr. Doble were not confined to the pulpit and platform of his own and other churches. He had a strong and genuine desire to do the people good, hence he visited from house to house. The doors of the people were ever open to receive him, and many appeared to receive his message gladly. In this work he was very useful, many, through his instrumentality, were led to Christ. For this service he was eminently qualified, being so quiet in spirit, so unassuming in manner, so loving in heart, so devoted to his Master, so earnest in his soul for the people's welfare. Added to the above qualifications he had a good understanding of the word of God, a memory richly stored with many of its sacred truths, and he could therefore, with ease and readiness, address himself to the varied circumstances of the people, and when applied by the power of the Holy Spirit, wondrous effects were often the result, so that the tender child, the timid woman, and the strong man have been saved.

Br. Doble having reached a matured age and being in comfortable worldly circumstances entertained thoughts of changing his con-

dition in life, thinking that he would be happier and be the better prepared for usefulness if he could find a suitable person with whom to be united, who would share his joys and sorrows, and become a true help-meet to him. His way was opened by Divine Providence, and he entered into the marriage union with Miss Dorothy Dawe, of Treasmarrow. This union proved a very happy one to both. In her he found a true friend and helper; one who studied his welfare, and strove to her utmost to promote his temporal and spiritual good, nursing him very tenderly and constantly during his painful and protracted affliction.

Br. Doble was afflicted for years with a chest complaint, and at times his difficulty in breathing was great. The cough was so distressing that sometimes it seemed as though it would strangle him. The means used to stay the disease did not succeed; and breathing became more and more difficult, so that the last part of his life was distressingly painful. When conscious that his end was drawing near, his mind was calm, and his hope of heaven strong and bright. On Christ he rested, therefore he enjoyed peace and found security. He knew Christ to be his Saviour now, saving him in death. His feeling in dying was not of a high rapturous kind; he had none of those strong excited feelings that some experience in their last moments; yet he had peace—a deep, settled, abiding peace, that the solemnities of death could not disturb. On the Rock he was safe. He said to me a few days before his death, "I have seen many die, but I find it different to die myself, but it is all well; I am ready to depart, and am waiting for the coming of my Lord." To the doctor who called to see him one evening, he said, "Doctor, it is too late; I shall soon be gone beyond the reach of pain and affliction." The Doctor said, "I am not come in my professional capacity, but as a friend;" then he immediately replied—"I have a good hope, and shall soon be in the promised land." Later in the evening his brother Mr. James Doble (who has since departed this life) looking on him, and thinking he was dying, moved his hand; that action aroused him a little, "If you had not touched my hand when you did," he said, "in another minute I should have been gone. I thought I was just leaving this world, and in that moment I was examining my foundation and faith, and found all right, and was ready for my departure." His brother asked him if he was suffering much in that moment. "No, it appeared to me that my breath was come up out of my lungs, and I was about to die. The last three breaths I drew, I felt as though there was something in my head cracking like paper, just at that moment you touched me, and that movement recalled me." The next day, which was his last, he frequently talked of this, and said, "That touch prolonged my stay on earth, and kept me a little longer out of heaven." This day his pain was very sharp, but he said after this, "I shall have perfect rest and glorious peace. Death is my last enemy, but I shall conquer through Christ." In the evening his pain became gradually less, until he finished his mortal career, crossed the Jordan, and entered the Canaan of eternal rest, on Wednesday, February 2nd, 1870.

His death was improved by the writer, by preaching a sermon in the morning, and reading a sketch of his life in the evening. The attendance was good, and the impression deep and solemn. Our departed brother was greatly beloved, hence his death was greatly regretted, but our loss is his gain.

The society in Launceston and the Connexion at large have lost a good friend in the death of Br. Doble. He was always ready to help in financial matters, and in some cases to take the lead. He was a true lover of the means of grace. I have been struck with his warm attachment to the house of God. No weather apparently would keep him away. I have seen him come even when the wind was strong,



the rain heavy, or the snow deep, and notwithstanding his great difficulty in breathing—so strong was his love for the courts of God's house. The last time he was at chapel, was at a missionary meeting—over which he presided, and gave his accustomed offering. Br. Doble was a useful man in the church, his brethren had great confidence in his piety and judgment, and hence he was elected to all the offices the church could confer on him. He is gone to his rest—entered upon his reward. May his mantle fall upon others, who may arise and bless the church and hasten the conversion of the world to Christ.

T. P. OLIVER.

### GEORGE JOHN HAWKE.

“We gather up with pious care,  
What happy saints have left behind;  
Their writings in our memory bear,  
Their sayings on our faithful mind:  
Their works which traced them to the skies  
For patterns to ourselves we take;  
And dearly love, and highly prize,  
The mantle for the wearer's sake.”

GEORGE JOHN HAWKE was born in the parish of Roche, in the county of Cornwall, August 28th, 1844. By his godly parents and in the Sabbath School he was early taught the doctrines and duties of religion. As these instructions were enforced by example and many prayers he was restrained from indulging youthful levities in excess, and kept from mingling with bad company. These blessed associations and influences produced their effect, for he could not remember when he received his first religious impressions and convictions. Naturally of a sweet and amiable disposition, attractive and affectionate, he was a general favourite with his friends and companions. He was taught to love and respect the ordinances of grace, and those who published the glad tidings of salvation, regularly attending public services at Trezeize Chapel, in the Bodmin Circuit, and the Sabbath school, in which he took great interest, and where he received some of his most powerful impressions and convictions. But, notwithstanding his strict morality and the religious influences by which he was surrounded, it was not until he was twenty-two years of age that he yielded to the strivings of the Holy Spirit. At that time we were favoured with the faithful and earnest ministry of Samuel Pollard, and gracious outpourings of the Spirit were realized in various parts of the circuit.

On Sunday evening, December 23rd, 1866, our departed friend was affectionately urged and entreated by one of our prayer-leaders to give his heart to God. He said he would, but he was afraid that, if he obtained religion, he should not be able to keep it, and he could not bear the idea of becoming a backslider. He consented however to come to the prayer-meeting the following evening, and after two or three of the brethren had prayed, he voluntarily rose from his seat and went to the penitents' pew, when with many tears and strong cries he besought the Lord to have mercy upon him. The meeting ended, but he had not obtained relief, and returned to his home with a heart burdened, full of anxiety for salvation, earnestly praying and longing for deliverance. On the next day, Christmas day, there was a prayer-meeting early in the morning, and another at half-past ten, a. m. Our dear brother attended both, still in great distress; repentance to him was indeed a bitter cup, he struggled hard, but unbelief prevented him from obtaining the victory. Like many others he wanted to feel his sins forgiven before he believed for the blessing; but God says that we must believe first, and that “according to our faith it shall be done unto us.” In the evening of the same day George John again found his way to the sanctuary, determined, if possible, to obtain

the blessing. All through the preaching service he was on his knees begging of the Lord to save him. The preacher's short discourse over, the prayer-meeting commenced; prayer-leaders and pious teachers rallied around the penitent, and wept, and interceded with heaven in his behalf. The scene was very affecting; it will never be forgotten by some. The struggle was hard and long, but victory was gained at last. The promises of God were firmly grasped, and pleaded, faith, mighty faith, that laughs at impossibilities, was in lively exercise, unbelief gave way, the powers of darkness were driven back, and our departed friend was heard exclaiming—

“I can believe, I do believe that Jesus died for me.”

“My debt is paid, my soul is free, and I am justified.”

Being justified by faith, he had peace with God through our Lord Jesus Christ. Darkness, and guilt, and doubt fled away; light, and peace, and confidence sprang up in his heart; the pardoning love of God was shed abroad in his soul; and from that time he went on his way rejoicing, proving that the ways of true religion are ways of pleasantness and peace. He dedicated himself to the Lord, taking the earliest opportunity of uniting himself to his people. He was admitted on trial by Mr. Pollard, Feb. 25th, 1867. Prayer now became his element, and religious exercises his delight. His religion did not consist in the performance of a cold, formal round of duties; but in the possession of Christ in the heart, the hope of glory. His piety was deep and genuine; so that he did not endeavour to make an unholy compromise between the Church and the world. It is well known that his admirable consistency, as a professing Christian, always made a favourable impression upon those who well knew him, whether they were Christians or not; many times has it been said by his unconverted comrades and neighbours: “If ever there was a true Christian he is one.” The evidences of piety which he furnished did not consist in words merely, or strong feelings. It was rather the eloquence of a humble, holy, devoted life, and that was language which everybody could read and understand. His love to the house of God was seen in his constant attendance at all the means of grace; never was his seat vacant without a cause, or his worship dull and formal. This accounts for his steady religious progress, and for the firmness and stability of his character. In the class-meeting his religious experience was clear, honest, and satisfactory, related in a manner which indicated a heart sincere, teachable, and humble; his fervent, honest remarks greatly edified and profited his brethren. His private devotions also were great, fervent, and constant. So earnest was he in his closet pleadings, that at times his voice could be heard at some distance. He frequently spent hours in secret communion with God. His love for private prayer was so great, that he often sacrificed his ordinary meals to be in his closet. His secret chamber was always a Bethel, and often the scene of his most rapturous enjoyments. He was distinguished also for his devout love and frequent perusal of Holy Scripture; it was his counsellor and guide; never a day passed without his reading a portion of God's word, and often many times in a day, as he always carried the New Testament in his pocket. Next to the Scriptures, Christian biography, and books which treated of religious practice and experience, he mostly read and valued. As a labourer in the Lord's vineyard, he was diligent and untiring, and felt a deep concern for the salvation of others. He was a very useful Sabbath school teacher, though his abilities were not of the highest order. His sweet and kindly disposition, and the savour of his piety, endeared him to the children, and secured for him a great influence over them for good. His visits to the sick and the aged were frequent, and always welcome and profitable. He was a liberal supporter of the Christian ministry, and of the cause of God in general. His love to God and his cause was manifested in various ways; he was always ready, to the best of his ability, for every good word and work. Sin was often re-

proved by him. He felt deeply interested in the great Temperance enterprise, especially in the Band of Hope department, in which he laboured, with others, to save the children from the influences that are degrading and ruining so many thousands.

Some other traits of character, shone forth very conspicuously in our brother; he possessed the priceless ornament of a meek and quiet spirit. He was a great lover of peace, possessing in a high degree that wisdom that cometh from above. He was also heavenly-minded: his affections being set on things above, and not on things on the earth. He regarded this world as only a passage to another, and that it should be our chief and constant aim to get well out of it. By him secular matters were subordinated to religion. Another important trait in his character was stability; he never turned aside from the right way. He counted the cost before he began to build, and having put his hand to the plough, he never looked back. Amid the indecision, the fickleness, and halting of others, he was steadfast, unmoveable, always abounding in the work of the Lord.

We do not suppose that our dear brother was free from faults and imperfections; but these were better known to himself than to others. His death was sudden and unexpected. As he was following his occupation as a miner, he was killed by falling away in a shaft. Br. William Williams, one of our local preachers, and who worked in the same mine with him, gives the following description of the fatal accident, and sketch of his character. "On Monday, Aug. 29th, 1870, Br. Hawke went underground as usual; being afternoon "core," he commenced his work as "kibble-filler" at twelve o'clock. He began at the eastern shaft; in about four hours he had finished his task in that place. To complete his day's work, he had to go through the engine-shaft to a level twenty fathoms higher. When his fellow-workman on the surface had waited, as he thought, sufficiently long for him to get ready, adopting the usual method to ascertain if all was right, he found that Br. Hawke had not arrived. He waited a short time longer, and then set off with others in search of him; he was found a great many fathoms below where he was to commence work. How far he fell, or what caused his fall, we cannot tell; but when he was found, life was extinct. Br. Hawke was an amiable young man, much respected by agents and men, especially by those who value moral worth: almost everything calculated to endear him to others appeared to meet and blend in him. His natural disposition was cheerful and sweet, but neither weak nor trifling; but he possessed that which caused him to act with great Christian consistency and manliness. I venture to say that he was as far as human acquaintance can discover what man is a bright example for our young men to follow. While reflecting on the manner of his death we have asked, Why was he taken from us? The only reply we can give is, Perhaps the great Father needed to take one as a warning to others, and if so, Br. Hawke was the man. The most thoughtless man in the mine believes he was quite prepared for the change."

The intelligence of his death spread a gloom over the neighbourhood in which he lived, but there is but one opinion, that his end was peace, and his entrance into eternity glorious. His holy life is satisfactory evidence that sudden death to him was sudden glory. The Sabbath before he was killed was a high day to him. In the evening before he retired to rest he was in his closet for an hour or more holding sweet communion with his heavenly Father. On the Wednesday following his death he was followed to the grave by a large number of sorrowful relatives and friends. By his death the bereaved family sustains a heavy loss, for he was a dutiful and tender son, and an affectionate and kind brother. Our society has lost one of its greatest ornaments; his class one of its most consistent members; and the Sabbath school one of its most zealous and faithful teachers; but our loss is his eternal gain. His death was improved by the writer of this sketch to a large congregation of serious hearers; many of whom, I

hope, will not soon forget the impressions made upon their minds. The text selected for the occasion was 1 Thessalonians iv. 13, "But I would not have you to be ignorant, brethren, concerning them which are asleep, that ye sorrow not, even as others which have no hope."

"The Christian sleeps in Jesus—blessed thought!  
Hush, mourners! though ye could, awake him not!  
Would ye recall him from the home of bliss,  
The "better country," to a land like this?  
To weep as we are weeping—all our pain,  
Temptations, conflicts, to endure again?  
No, brother! slumber now, and take thy rest  
In the low sleeping-place which Christ has bless'd  
Till the great Easter morning light the skies,  
And all His people like Himself shall rise,  
Bright in His radiance, with His beauty fair,  
Ever His glory and His bliss to share.  
Oh, precious hope! already from afar  
Through sorrow's night we see the morning star,  
And guided by its beams we calmly lay  
Our sleeping ones to rest, to wait that day."

Thus one Christian friend is called away after another, and yet we are spared a little longer; for, no doubt, gracious designs. May these be fully answered, so that whenever Christ may call, we may be found ready to meet Him.

W. HIGHMAN.

### MEMOIR OF JANE ARTHUR.

"Thou wilt shew the path of life: in thy presence is fulness of joy;  
"At thy right hand there are pleasures for evermore."  
"As for me, I will behold thy face in righteousness:  
"I shall be satisfied, when I awake, with thy likeness."—PSALMS.

SKETCHES of Christian biography which record the struggles of the human spirit after something higher and holier than that which earthly scenes can yield are by no means uncommon; nor are they, we presume, unwelcome to those who are striving to follow them who through faith and patience have inherited the promises. By far the greater part of the strugglings of the renewed nature of man are invisible. They are only known to God and the individual soul, or to those angelic or departed spirits whom the All-merciful Father sends to the succour and comfort of the tempted and sorrowing ones here below. Yet some of them are known to us. A portion of them are, so to speak, visible. Designedly so, doubtless, that the grace of Jesus may be exalted and magnified in enabling the blood-bought spirit to rise superior to its sorrows and sufferings, and in the midst of grief and pain to triumphantly exclaim with the great apostle, "I glory in tribulation also."

JANE, the daughter of WILLIAM and GRACE ARTHUR, was born Feb. 1st, 1842, in the parish of Kenwyn, Cornwall. At a very early age she was remarkable for her pious disposition, and being blessed with God-fearing parents, those early workings of Divine grace in her heart were in a great measure cherished and strengthened. Thus inclined to good, she never manifested that "love of the world," with its vanities and follies, which often characterizes the young, and which has, alas! often destroyed the early impressions of God's Holy Spirit. So "meek and quiet" was her spirit, and so despicable did all earthly things appear to her, that it may be said she had all these things under her feet. As her lot was cast in the rough and rugged part of life's broad pathway, she had to endure many privations incident thereto, but she bore them with cheerfulness and patience. Her manner of life up to the age of twenty-one years, was

uniform and steady. "From childhood up to this time," say her parents, "she was never known to omit the duty of prayer." She did not meet in class, but was constant in her attendance upon all the public means of grace, at Zion Bible Christian Chapel, in the Redruth and Camborne Circuit. During a gracious work of God in our chapel about seven years ago, she learnt that she lacked "*the assurance of her acceptance in Christ, and the unclouded witness of the Holy Ghost bearing witness with her spirit to the great fact of spiritual regeneration.*" Falling down at the footstool of Divine mercy, she sought the Lord more fully, and was enabled to believe the promises to mourning penitents, and to claim a personal interest in the atonement and mediation of our Lord Jesus Christ.

From that hour she became more marked in her conduct, manifesting greater love for God's people than heretofore. She could now say with the utmost sincerity, "I am a companion of them that fear thee; the saints, the excellent of the earth, in them is my delight." She manifested also a deep attachment to the sanctuary of the Lord. She loved "Zion" better than any other spot upon earth. Her zeal and diligence in attending all the means of grace were most exemplary, especially the class-meeting, which was to her of great benefit. More than ever despising all earthly things, and embracing every opportunity of getting good to her soul, she sought to be found *always ready*. She also cherished a very great regard for the Lord's day. To her it was eminently a day of rest. She would engage in nothing upon which she could not ask the Divine blessing, but set herself apart from earthly things to worship God and to prepare for a never-ending life beyond. She could most emphatically sing with the poet,—

"Welcome, sweet day of rest,  
That saw the Lord arise;  
Welcome to this reviving breast,  
And these rejoicing eyes.  
"One day amidst the place  
Where my dear Lord hath been,  
Is sweeter than ten thousand days  
Of pleasurable sin."

There were few flights in her experience. Her religion was one of habit rather than that of impulse. Hers was the steady, uniform, constant shining-forth of the grace of God. She has been heard to say, that oft-times she has felt to rejoice aloud in God, and by the lifting up of her voice to magnify the wonders of redeeming love, but a sense of her unworthiness has so overpowered her as to choke all utterance, and appearing so little in her own eyes she felt a shrinking and timidity which often restrained her from that bold and explicit *profession* of her religious enjoyments which she might safely and truly have made. Though painfully sensible of her unfaithfulness, she was enabled through grace to hold fast her confidence; and her faith, even when weak, ultimately prevailed over unbelief, so that she rejoiced in Christ Jesus, having no confidence in the flesh. And as she thus tremblingly *maintained the faith*, she evinced its genuineness, by producing those fruits of righteousness, which are by Christ Jesus to the praise and glory of God. Her leader, than whom no one had more ample opportunity of judging concerning her spiritual progress, has said, that, "for consistency of christian conduct; patience under trials and suffering; resignation to the will of God in the hour of adversity; and a cheerfulness of disposition withal; I have not met with her equal." Such is the testimony of her leader. Here then most surely was one of the Lord's hidden ones; one who, though having a very humble path to tread, proved by her holy life that the gospel of the despised Nazarene was not "a cunningly devised fable." Surely of her it might well be said that she was "an Israelite indeed in whom there" was "no guile."

She had a particular dislike to worldly conversation. The Apostolic admonition was most strikingly regarded by her, "Let your conversation be such as becometh the gospel of Christ." She enjoyed much of the grace of heavenly-mindedness. Christ and his great salvation she made her constant theme. Nothing seemed to give her more pain of mind than trifling or unprofitable conversation, and sometimes she would sharply—yet tenderly—reprove those who engaged therein. The following lines appear to express her views:

"Worldly prate and babble hurt me;  
Unintelligible prove;  
Neither teach me, nor divert me;  
I have ears for none but love."

She loved to talk of Jesus, and to tell what great things he had done for her, and of the glorious things that were in reserve for her in her Father's house.

The sickness which removed her from the church below, to the "church of the first-born above," was a wasting consumption. For thirteen months she was confined to her dwelling, and for the last few weeks of her earthly sojourn to her bed. When the Lord began by this affliction to ripen her for the *great harvest*, she felt that she had need of an unshaken faith and confidence in her Heavenly Father's love, and accordingly sought to enjoy deeper communion with the Fount of bliss, and an unbroken friendship with the "Friend of sinners." About two months after wasting disease had set in, God gave her the desire of her heart. One day, whilst meditating on the wondrous love of God, a delightful calm filled her trembling breast, every fear took wing, and she was enabled to "rejoice in him whom having not seen" she "loved, and though" she saw "him not, yet believing," she rejoiced "with joy unspeakable and full of glory." The Lord Jesus now revealed himself to her soul in a most glorious manner, prepared her for the endurance of her trials, and made her strong to bear the finishing touches of the Master's hand. Many who visited her closely questioned her as to the ground of her hope, but she was able to give a "reason of the hope" that she possessed; declaring herself to be unworthy of the "grace of life," esteeming herself to be the least of all God's people, and ascribing all the praise and glory of her salvation to the "Lamb that was slain." And as they have witnessed her holy triumph over every doubt and fear, over every earthly passion and family tie, grateful astonishment has filled their hearts, constraining them also to "give glory to God."

The closing scenes of her life were most delightful. Her hope, like an "anchor of the soul," was "cast *within the veil*." Doubt and fear had no place in her soul. Hers was the "full assurance of faith." Already she possessed "the evidence of things not seen," and enjoyed that "*perfect love* which casteth out fear:" whilst in the ever-increasing loveliness and beauty of her Divine Saviour, and the rapidly approaching "exceeding weight of glory" she was continually absorbed. She gave herself up—not to her weakness and her pains—but to Christ; and amidst the sorrows of her loving friends, and the fast deepening shades of life's eventide, she could exultingly exclaim, "I am not afraid." "I am *going home* to die no more." "I am as sure of heaven as if I were already there." She was truly "*looking for a city which hath foundations*," and from the earthly Horeb of affliction and pain, she was soon to be raised to the grand summits of the heavenly Tabor, in that sorrowless, sinless clime, without having one fear of ever returning to the bosom of a cold, dark world, and where, without a cloud or veil between, she would see her Master's face, and outvie exulting and adoring seraphs in the glorious high praises of her redeeming Lord.

During these wearisome days and sleepless nights she loved to sing, and many an hour has been cheerily spent in tuning heavenly songs. Though

all around might wear the appearance of gloom and sadness, she was cheerful and happy. And whilst some were weeping and sorrowing, she was "rejoicing in the Lord," and "joying in the God of" her "salvation." Though very weak and emaciated, she would oft-times, with a strength and pathos truly wonderful, break forth in the following beautiful strains,—

"My heart is fix'd, eternal God—fix'd on Thee;  
And my immortal choice is made, Christ for me,  
He is my Prophet, Priest, and King  
Who did for me salvation bring,  
And while I've breath I mean to sing,  
Christ for me, Christ for me.

"Let others boast of heaps of gold, Christ for me;  
His riches never can be told, Christ for me;  
Their gold will wear and waste away,  
And honours perish in a day,  
My treasure never can decay,  
Christ for me, Christ for me.

"In pining sickness or in health, Christ for me;  
In deepest poverty or wealth, Christ for me;  
And in that all-important day,  
When I the summons must obey,  
And pass from this dark world away;  
Christ for me! Christ for me!"

A short time before her death, on calling her mother to her bedside, she said, "I have seen Jesus standing in the doorway of heaven *waiting for me.*" And on another occasion she said, "I feel as if I could shut my eyes on things below, and fly away." Thus she could speak of her dissolution with the utmost calmness, and regard her death as only a departure from a howling wilderness to a bright and blissful abode where all the cravings of her immortal nature should be eternally met. She spoke of heaven like one whose vision had pierced the darksome cloud of death, and by faith could

"Look beyond this vale of tears to that celestial hill."

Her most cherished idea of heaven was, that it was a *home—her home!* And every step along life's last rough and toilsome pathway brought her nearer to her home. Did she converse, it was of *going home.* Did she sing, it was of *going home.* "The home of the angels and of God" was *her home too.* Purchased for her by the "*precious blood of Christ.*" Thanks be to God "there remaineth a rest" for his people.

Three days previous to her death she expressed a desire to be able to attend the house of the Lord once more—it being the celebration of the Band of Hope Anniversary, of which she was a member, and at whose celebration she was present the previous year, the last time she ever attended the house of God,—but instantly checking the desire, she said, "The Lord's will be done; he can bless me here on my bed as well as if I were in the chapel." And surrendering all her wishes up to Jesus, and bowing submissively to the Divine will, she was unutterably filled with the love of God, and with unusual strength was enabled to shout the praises of her Saviour King. Our sister's gentle summons to her Father's house, came on the morning of the 13th of October, 1870. Death had no voice to her, but that of "Martha to her sister Mary," "The Master is come and calleth for thee." About an hour previous to her departure, she was aroused a little by hearing the clock strike, on hearing which, she inquired what o'clock it was. Her sister who was standing beside the dying one, said, "*That* is twelve o'clock, my dear." To which she replied, "I thought I should have been *at home* before now." The last messenger, it was evident, had now come. Her mother asked her if all was well; she

replied, "All is well," and *home*—HER HOME was in view, and without a struggle, like one falling asleep, she "entered into rest;" and is "for ever with the Lord." In her death the church below has lost a true member, whilst the church above has received another priceless pearl—a blood-bought and blood-washed soul.

"Who are these arrayed in white,  
Brighter than the noon-day sun?  
Foremost of the sons of light,  
Nearest the eternal throne;  
These are they that bore the cross,  
Nobly for their Master stood;  
Sufferers in his righteous cause,  
Followers of the Lamb of God.  
Out of great distress they came,  
Washed their robes *by faith* below  
In the blood of yonder Lamb,  
BLOOD THAT WASHES WHITE AS SNOW."

A. P. N.

DIED, at Wingfield Street, Landport, Portsmouth, on Friday, August 13th, 1869, WILLIAM HENRY MARES, aged twenty years. He was born at Cowes, in the Isle of Wight. The son of pious parents, he was early in life the subject of religious impressions and desires. When he was about fifteen, his religious impressions grew deeper, and for some time he earnestly sought salvation, with apparently but little success. A sermon preached by Mr. Luke, at Stamford Street Chapel, was greatly blessed to his soul; the Holy Spirit applied the truth, the plan of salvation was clearly unfolded to him; during the service he was enabled to trust in Christ; he received the Spirit of adoption, inspiring him to exclaim, "Abba, Father, my Lord and my God!" and he returned home that morning rejoicing greatly in the God of his salvation. From that time a marked change was manifest in the whole life and conduct of William Mares—a change especially evident to the members of his own family, evident also to his fellow students, who associated with him daily. Soon after his conversion, having been for some time a Sabbath school teacher, he became a local preacher. Naturally thoughtful and devout in tendency, his sermons evinced considerable preaching power, and encouraged expectations of a life of great usefulness.

Acceptable as were his pulpit efforts, it was in his private and

daily life that his piety shone most conspicuously and beautifully. It was the atmosphere in which his spirit dwelt continually, it influenced all his conduct, it inspired his studies, it was the secret of his success in secular, as well as in spiritual work.

After passing a successful examination, he was ordered by the Admiralty to proceed to London to pursue his studies at the South Kensington Museum, and to be trained in the different branches of naval engineering and architecture. I find him in London exhibiting the same qualities which won him such honour and respect at home; the same plodding industry, thoroughness, and perseverance in his studies at the college; the same desire\* to be useful to the Church of Christ. His name appeared on two of our London circuit plans, and I find that his services were as highly appreciated in the Metropolis as in his own town. After terminating a course of study at the college by an examination, in which he acquitted himself in a manner most honourable to himself, and gratifying to his friends, he returned to Landport, broken in health, suffering from a bad cough. On the first day of his return, he told his mother that it was his serious impression he was come home to die. The causes of his illness appear mysterious to us, but there can be little doubt, that

\* See Magazine for 1868, page 39.



his close application to study accelerated the decay of a constitution never very robust. Change of air, the most skilful medical aid, the kindest home attention he received, but all failed to arrest the rapid progress of disease. He gradually grew weaker, and on the afternoon of Friday, August 13th, with no ecstatic rapture, but with calm, triumphant peace and hope, he fell asleep on the bosom of Jesus. His last words were, "Father, release me!" His earthly father standing near asked, "What shall I do for you, my son?" His reply was, "I mean, my heavenly Father. Come quickly!" A smile lit up his countenance; the last chain was broken; he closed his eyes on earth, and opened them upon the glories of heaven. His death was improved to a large congregation, from 1 Cor. xv. 55—57. "O death where is thy sting! O grave where is thy victory!" etc. May that victory be ours. Amen.

J. MATTHEWS.

DIED in the Lord, at his residence, in the Township of Darlington, Ontario, MR. WILLIAM WERRY, after a lingering affliction (which he bore with much patience), in the seventy-fourth year of his age. He was born in the parish of Pelynt, Cornwall, England, in the month of August, 1797. He lived a stranger to converting grace till he was about twenty years of age, when he was awakened under the ministry of Mr. Smith, Independent minister, of Fowey, who occasionally visited the neighbourhood where he resided. He united with that branch of the Church, and continued a consistent member till the year 1831. Being anxious to provide for an increasing family, he came to Canada, and settled in the Township of Hope. Not finding any of his own Church, he united with Mr. J. H. Eynon, who arrived here two years after my brother William, as a Bible Christian Missionary. Mr. Eynon said, when preaching his funeral sermon, he was one of the fathers of the Bible Christian Church in Canada. In the course of time he bought two hundred acres of land in the

Township of Darlington, where we found him fourteen years after he came to Canada, in circumstances to help us, and others, starting in a new country. He united with his own church at Bowmanville. Moving to another farm, he united, it being more convenient, with the Primitive Methodists, took appointments on the plan, which he continued to fill while his health and strength permitted: then passed away from earth, in hope of a joyful resurrection to eternal life. How true is the saying, "The days of our years are three-score years and ten, and if by reason of strength they be four-score, they soon pass away and we are gone."

PETER WERRY.

DIED at Lamerton, in the Tavistock Circuit, May 10th, 1870, GRACE DOWN, aged 31 years. She was converted in her nineteenth year, and held on to Christ with a firm hold till death removed her to a better land. She was a devoted, zealous, and useful follower of the meek and lowly Saviour. For several years she sought that perfect love which casteth out fear. She was much respected all who knew her. She suffered much during the last twelve months of her life: a time or two the tempter took advantage of her weakness to harass her with temptations, but generally she enjoyed a sweet holy calm which nothing but the religion of Jesus can produce. For her to live was Christ, but to die was gain. Her death was improved by Mr. Seldon, from 1 Thess. iv. 13.

H. DOWN.

DIED at Southsea, in the Portsmouth Circuit, on Friday, November 18th, 1870, MR. WILLIAM HENRY LEAF, in the seventy-ninth year of his age. Brother Leaf and his wife were among the earlier members of our society in this circuit; having been connected with the church, worshipping in Little Southsea Street, for some years previous to the erection of our chapel at Grosvenor Street. When Grosvenor Street Chapel was opened Mr. and

Mrs. Leaf took the first sittings that were let in the chapel. Soon afterwards Mrs. Leaf passed away to her eternal rest.\* Our friend Mr. Leaf has for upwards of 22 years been a widower, having his home with one of his daughters, and has, we have no doubt, after only a few days' illness, been called to join his partner in the Paradise of God. His connection with the church extended over a period of nearly 30 years. His character as a Christian was of a quiet and unobtrusive kind, rather than demonstrative and prominent. He was ardently attached to God's house and to the ordinances of the sanctuary, and attended these with great regularity and devotion. He was present at the Thursday preaching service the week before his departure; though scarcely able to walk the distance owing to his great feebleness. His greatest trouble appeared to arise from the consideration that his children were not walking according to truth. He was not in the habit of talking freely or largely on his religious realizations, but when he did give expression to his thoughts and feelings, his utterances were all fitted to impress the minds of his friends as to the reality of his peace, and joy, and hope in the Gospel of Jesus. "Those that be planted in the house of the Lord shall flourish in the courts of our God. They shall still bring forth

fruit in old age; they shall be fat and flourishing." W. G.

MRS. LABDON, the beloved wife of Mr. P. Labdon, Pastor of the Bideford circuit, after a short illness, quietly fell asleep in Jesus, on December 3rd, 1870. She served the Lord about twenty-four years, and through all her Christian course showed the true beauties of heart—"adorning," and to the end wore the ornament of "a meek and quiet spirit." She was a real Christian, a good wife, and a most tender and affectionate mother. She was afflicted for many years, but never known to murmur. "She did not shine so publicly as some, but on nearer acquaintances she was as pure gold." She was much beloved by many of the people of Bideford, who deeply sympathized with the bereaved ones in their loss. During her last illness she was patient, calm, and happy, had a firm confidence in Christ, and felt assured that heaven was her home. Among her last expressions are the following, "O'left for me," "Clinging to the cross," "I shall soon be home." She has entered into her eternal rest, and her fulness of joy. "I reckon that the sufferings of this present time are not worthy to be compared with the glory which shall be revealed in us." "Having loved his own which were in the world, He loved them unto the end." B. R.

\* See B.C. Magazine for April, 1850.

## Correspondence.

### SCRIPTURE READERS.

DEAR SIR,—Permit me, through the medium of our valuable Magazine, to suggest the adoption of a similar organization to that recently adopted by the Wesleyan Society, viz., the appointment of lay Scripture Readers.

There are many who, although unable to occupy the pulpit, seem to have a peculiar gift for reading and expounding the Word of God.

JANUARY, 1871. D

These, officially appointed by an Elders' or some similar meeting, would feel the great importance of their work, and would be of great service, especially in our large towns.

The importance of reading the Scriptures cannot, we all believe, be too highly estimated, and its exposition at the sick bed, or in the crowded courts and alleys of our large towns, by a faithful member

of Christ's church, would prove a boon to the world, and a great influence in our own denomination.

Hoping, sir, the importance of the subject will be a sufficient apology

for this intrusion, and wishing to hear your correspondents' views upon the matter.

I remain, yours truly,

A LAYMAN.

## Brief Notices of Books.

*Fact Stranger than Fiction; or, Remarkable Incidents in Christian Experience and Church History.*

By the Rev. H. WOODCOCK, Author of *Popery Unmasked*, etc. London: George Lamb.

MISCELLANEOUS in character, partly selected, partly original, but all the pieces are readable and instructive. The contents do not in all particulars strictly agree with the title of the book; but they are mostly so excellent that we are not disposed to find fault. From one of Mr. Woodcock's selected articles we have reprinted some of "Uncle Johnson's Wise Sayings," to be found on another page.

*The Hero of the Humber; or, the History of John Ellerthorpe*, By the same Author. London: Elliot Stock.

A DEEPLY interesting record of a good man and of his many valorous exploits. Minute particulars are given of the rescue, by our "Hero," of upwards of forty persons from a watery grave.

*The Gospel History.* A Plain Commentary on the Four Gospels. Part I. London and Fream: Hodges.

MUCH important truth is here condensed into a small compass. With nearly all its statements we fully agree, but there are "dead flies even in this pot of ointment," as when the grace of Confirmation is spoken of. It is noticeable that though most of the statements in the preface, where this reference to confirmation occurs, are supported by Scripture references, in that instance none is given; an omission, we may fairly suppose, attributable to one of two things, either Scripture

authority was not necessary in this case, or it could not be found.

*Secularism.* Report of a Public Discussion between the Rev. A. J. Harrison, (Minister of the Methodist New Connexion,) and Mr. Charles Bradlaugh, (President of the National Secular Society,) held in the New Town Hall, Newcastle-upon-Tyne, on the evenings of Sep. 13th and 14th, 1870. London: Thomas Williams.

THE advantages of public debates with infidels we have always considered very questionable; but if we must have them, let us have champions of Mr. Harrison's calibre, whom Mr. Bradlaugh could not induce to depart from the subject agreed on for discussion, to discuss all kinds of irrelevant issues.

*The Life and Times of the Rev. John Wesley, A.M., Founder of the Methodists.* By the Rev. L. TYERMAN. Vol I. 8vo. London: Hodder and Stoughton.

It is about forty years since any new Life of Mr. Wesley appeared; and during the last few weeks three separate works have been published, each of which has some pretensions to represent the career of this extraordinary man. Mr. Tyerman is already well and extensively known not only as a useful and earnest Wesleyan Preacher, but as the author of the *Life and Times of the Rev. Samuel Wesley*, Rector of Epworth. He will become much more widely known as the author of the *Life and Times of John Wesley*, of which the first of three volumes has just been published. There is no man in England better qualified to do justice to the subject he has undertaken. He has spared

neither cost nor labour in completing the work, and we are assured that if the present generation does not, the on-coming race of Methodists will accord to Mr. Tyerman a very high meed of praise for the fulness and completeness of his work. The first only of three large volumes, to which the work is to extend, is now published, and this brings the work down to the year 1747, when Methodism was only eight years old. Yet enough is before the reader to exhibit the entire scope of the succeeding volumes, and the nature of the information furnished is such as will assuredly awaken attention, excite curiosity, and create no little wonder in the minds of many. We have often remarked that the Life of John Wesley remained to be written as all the so-called Lives were written for special or party purposes. The opening chapter of the first volume gives a statistical account of the Methodists throughout the world, and the information will strike many minds, at the completeness of the organization of the Societies which makes such information available; as no other section of the Christian Church can supply statistics of the same extent and reliable character. Mr. Tyerman estimates the total Methodist membership throughout the world at 2,901,202, Sunday scholars 3,401,373, and hearers only at 5,800,000, being just double that of the actual members, giving a total of 12,100,000 persons under the teaching of Methodism. Upon this evidence we think he is justified in encouraging the opinion that Methodism may become the leading form of religion throughout the world.

Mr. Tyerman enters at considerable length into the history of the early life of Mr. Wesley, his college life, his connection with and ultimate separation from the Moravians, and he also states fully the details of the formation of the first united societies. Special attention has been given to the examination of the doctrines taught by the Wesleys, and the grounds of their adoption, as well as a defence of the

Wesleys for their rejection of the Calvinistic theories which many of their early followers adopted. The author, at great pains, has most carefully examined all the numerous pamphlets published against the two brothers and Methodism, and the reader will find an admirable analysis of them all in chronological order, as they were published.

The plan of the work is to give under each year everything which occurred during its progress, commencing first with the journeys of the two brothers, then opening out these by the incidents which occurred, some of them curious, interesting, and exciting; then follows a list of the works they published, and finally a list of all the books and pamphlets published against them and their system, with a careful summary of all the arguments entertained against them, year by year. The fulness, completeness, and accuracy of the information supplied, shews how imperfect are all the previously published Lives of Mr. Wesley. A photographic copy of the first known portrait of Mr. Wesley, 1743, forms the frontispiece to the volume. The second volume will be ready in December. Price 12/ each. G. J. S.

*John Wesley, and the Evangelical Reaction of the Eighteenth Century.* By JULIA WEDGWOOD. Cr. 8vo. Macmillan.

THE writer of this volume has evidently a facile pen; but in selecting a subject on which to use it, we fear she has made a mistake. From the commencement of her work she writes as one who is not familiar with either Methodism or its founder. Conviction for sin, and conversion she states as one and the same thing. Her examination of the controversy Mr. Wesley had with the Moravians is conducted with freedom and tolerable fairness, but because she does not understand the points in dispute only as they are gleaned from partial sources, she comes to harsh and inaccurate conclusions. In one place she charges Mr. Wesley with being an "hysterical" writer: no mere

guesser at truth could have well been more wide of the truth. We had marked a dozen passages in which there is manifest proof of good intentions on the part of the writer towards Mr. Wesley, but she has both misunderstood and misrepresented the man. The remark of the Rev. Henry Moore concerning Southey's *Life of Wesley*, applies with equal force to the writer of this volume, "Sir, thou hast nothing to draw with and the well is deep." It is not a *Life*, but contains some well-written sketches of portions of Mr. Wesley's life. G. J. S.

*The Story of our Founder. Being a Life of John Wesley written for Children.* 18mo cl. London: E. Stock.

THE design of this book is admirable, and it will supply a want which has long been felt. The young people of Methodism have no suitable *Life* of their Founder: this work will so far be acceptable to many families—we could have wished that, as a book for the young, it had been written with

more care. Mr. Whitefield's name is spelt throughout without the e; the Rev. James Hervey is printed Harvey; clergymen are spoken of in such abrupt terms as should be avoided in writing for learners, as for example "Law, the author of," "They asked Wesley;" children learn to neglect these points of etiquette fast enough without seeing them in books. There are other passages carelessly worded such as "in 1789, Wesley in his eighty-seventh year:" he was only in his 88th, in 1791 when he died. The story about the origin of Sunday Schools by "Sophia Cook and R. Raikes" reads strangely enough in a book of John Wesley's life, who had both a Sunday and day School at the Foundry twenty years before the schools at Gloucester were commenced. The picture as a frontispiece is a caricature, and bears no resemblance to any authentic portrait of John Wesley. Otherwise the book is full of interest, and contains much that will be new to most readers of the present day. s.

## Connexional Intelligence.

### REVIVALS.

BR. A. ANDREWS, St. Just Circuit, writing Nov. 18th, says: "We have a blessed revival at *Trewellard*, five and six of a night. Our friends are labouring hard, and a goodly army from the valley of dry bones has started into spiritual life. At *Grumbler* a few souls have been converted, and we are expecting many more. At *Sennen* the trumpet has sounded, the people are taking warning, and delivering their souls. Our prospects are brightening."

BR. DENNIS, Nov. 21st, writes: "We have a blessed work at Porthleven. I suppose not less than 80 persons have professed to find peace with God in the last fortnight, and the work is still going on. We are hopeful that it will spread. Two have been converted at Breage, and we have commenced special services at Herland, and at Highlanes."

There have been several conversions at Bideford, and, we believe also, in many other stations.

Br. Dennis, writing again Dec. 17th,

says:—"I know it will gladden your heart, and the hearts of your numerous readers to learn, through the pages of your valuable Magazine, that the Lord has been pouring out His Holy Spirit upon the society and congregation at Porthleven, in this circuit. Forty-six males and fifty-four females have been hopefully converted, varying in age from about thirteen to thirty-six years; it was a blessed sight to see five or six strong men down at the penitent's form at a time. We had six converted of a night for several nights.

Three or four have been converted at Breage.

I spent last Sunday week, the 4th instant, at Porthleven. I went down to the class-meeting in the morning; there were more than a hundred present at the meeting. In the afternoon I preached especially to the young converts, after which I administered the Lord's Supper. About a hundred and twenty sat down at the table; it was a time of refreshing coming from

the presence of the Lord. In the evening we had a crowded chapel, about four hundred persons present, and two were converted. May the Lord preserve them unto eternal life."

**LAUNCESTON CIRCUIT.**—The work of God on this station is improving. The congregations in some places have increased, whilst a few of the churches have been graciously quickened into a higher state of spiritual life, and are now using means to promote a revival of pure and undefiled religion. A blessed work has been going on for some time in Bridgetown chapel; nearly fifty persons have professed to find peace with God. On Tuesday evening, Dec. 6th, after preaching, I desired the society and the young converts to remain, when I gave thirty-seven notes of admittance. In several other places there has been a movement, and a few have given their hearts to God. We are expecting showers of blessings.

**Missionary Work.**—We have held Missionary Meetings in ten of our chapels, namely, Launceston, Tinney, Broadwood, Rexon Cross, St. Giles, North Petherwin, Bridgetown, Truscott, Lewannick, and Kennard's House. So far, we are several pounds in advance of last year's receipts. The missionary spirit in this circuit has not only kept up, but advances well. There has been an increase in this department for several years in succession. Our friends are truly hearty, interested, and liberal in the missionary work. This need be general, in order that the debt may be extinguished, and a sufficient sum placed in the hands of the committee to enable them to make the opening of Cumberland Mission a success, to consolidate and improve other stations, and to send the Gospel beyond.

As this is the Jubilee year of the Missionary Society, we ought to discharge the debt, and begin the second fifty years' labours with a sum in hand. Let us try unitedly, and at once, to accomplish so needful and noble an object. We can do it if we will. Let us will it and it is done. Let all give a Missionary Jubilee thank-offering; all solicit something from their friends, and all unite a prayer to the God of Missions for a large outpouring of the Spirit on our operations; then shall we secure financial and spiritual prosperity.

T. P. OLIVER.

## MISSIONARY MEETINGS

**FOREST OF DEAN.**—We have been reminded that the Jubilee of our Missionary Society is at hand, and I trust we shall all feel in harmony with the Home Secretary on the interesting subject. Many of the early friends of the society have passed away to their reward, doubtless greater, and they the more jubilant because they loved the Lord's cause, and promoted its interests on earth. The Lord hath done great things for many of us during the past fifty years, and is doing much for us still: let us then give thanks unto the Most High, honour him, by our lips and our lives, and by presenting to him, as he justly requires, a thank-offering, each according as he hath given us the means.

I have recently been on a Missionary tour in Dean Forest Station, and am happy to say that the people are still hearty in the cause. We were favoured with fine weather, always a great advantage. On November 6th, sermons were preached by the writer, Mr. Wilson, Mr. James Benney, and Mr. Blake,—a friend not belonging to us, to whom God has given wealth, and piety, and ability to preach Christ's Gospel with acceptance and profit; he not only gave his labours, but presented a sovereign towards the funds. This was a day of much profit and pleasure, as the congregations were good, the collections; liberal, and the presence of the Lord realized; these things inspired us with hope in relation to the meetings. The first meeting was held at Yorkley Slade, where I had spent a portion of the Sabbath; besides Mr. Mundy, we received the assistance of Mr. Henderson, a friendly Scotchman, and Mr. Jones, one of the oldest local preachers. The attendance was not large, but the meeting was good, and the liberality of the people praiseworthy. Meeting on Tuesday at Clement's End Green. We had a full congregation in the new chapel. A Sunday school has been lately begun, and the people are still collecting in behalf of the chapel, and yet a good collection was made for our Missions. The land for the chapel was given by an old friend, a Primitive Methodist, our chairman at the meeting; Mr. Wilson, and Mr. D. Jenkins also assisted, A very satisfactory meeting. Wednesday, Mr. Mundy and I went to Wollaston, and there met Mr. Kenner. Some fear had been felt as to whether the collection would be equal to last year's; but

when the time for testing the matter came it was found to be right. Here one of the oldest local preachers—Mr. Ball, presided, and myself, Mr. Kenner, and Mr. Mundy spoke. The Lord was with us, and the people had a mind to work.

Thursday, we went to Drybrook to hold our last meeting. As the collections had been good on the Sunday, we had no fears about the total falling behind—on the whole, this, too, was a good meeting, but the evening was cold, and some got restless. An old friend originally from Cornwall presided over the meeting. Another, Mr. Kemeys, gave a speech, and though nearly 80 years of age, he is yet strong and cheerful. I have heard him speak many times, but never with greater interest than on this occasion. We enjoyed our visit, and all the collections are in advance of last year's, one or two considerably. Mr. Mundy and his excellent colleague will take care that there is no failure in regard to donations and subscriptions. The pastor supplied an interesting family, about to emigrate, with a box to collect subscriptions before they left; it was most cheerfully received. Our friend counselled a newly married couple to begin their new life by erecting a family altar, and setting apart a portion of their income for the Lord; a missionary box in this case was most readily accepted, and no doubt will be used well.

It is pleasing to find that while these people are hearty in the mission work, they support well the quarter board, and are greatly pleased at the increase of the preachers' salaries and pay it with cheerfulness. Their chapels, with one exception, a very burdensome case, are in a good working condition, and the anniversaries have been of a most interesting character, accounts of which might have been profitably supplied for the Magazine. Perhaps as after my last visit Mr. Mundy furnished you with some interesting information, he may be induced to write again after this.

T.

**CHEPSTOW MISSION.**—In common with many, I take a deep interest in the "Missionary Chronicle" and its perusal, month by month, gives me much enjoyment. I have not, however, ventured before to place at the disposal of the Editor the record of any movements of mine in the mission field; but my last tour was so exceedingly pleasant, and has left such happy recollections behind, that I feel disposed to furnish

a brief account of it. Preparatory sermons were preached on Sunday Nov. 6th, at Chepstow, Caldicot, Zio and Gilgal. The attendance and contributions on the Sabbath, as a whole were not very encouraging; but the friends, nothing daunted, prophesied better things at the public meeting. Nor were we disappointed. The first meeting was held on Monday, at Chepstow. A veteran Baptist minister occupied the chair, and spoke much to the profit of the congregation. I remember seeing this aged servant of God about five years ago, and receiving from him some kind and wise encouragements and counsels. Beautifully did the chairman appear to verify that passage in the Proverbs, "The hoary head is a crown of glory, if it be found in the way of righteousness." The speakers were Mr. Orme, (Congregational minister) the pastor, and the deputation. The influence of the Spirit was richly realized, it was therefore easy and pleasant for the speakers. Many declared that it was the best Missionary Meeting had ever been their privilege to attend. The receipts in advance of last year. The great need of the friends at Chepstow is a more convenient place in which to worship God. The room in which they now assemble is unworthy of the times, and the holy purpose to which it is dedicated. Until the friends can secure a more respectable building, an interest in this town must be necessarily feeble.

Our second meeting was at "Zion." This chapel is situated in a thinly populated district. The dwelling-houses are few and far between; but we had fine weather, and beautiful moonlight, and a good congregation came together. We were favoured with a very happy Wesleyan brother in the chair. I think excels all my acquaintance in quoting verses of hymns. No one who knows him will call in question his knowledge of Watts and Wesley. Our poet friend filled the chair very creditably and gave the speakers a cheerful start. Br. Banwell and myself followed, and the people appeared to enjoy the annual meeting. Here also the collections were ahead of the previous year's.

Our next journey was to Caldicot. At this place we had a first-rate meeting. The friends had resolved to their best to secure a good Missionary Anniversary, and they succeeded. The pretty little chapel was nearly filled with an attentive audience. The pastor had to be chairman, read the Report

and also to make a speech : but he was quite equal to the task. It was delightful to see how harmonious the church was in this village. The receipts for the Missionary Society above last year's.

At *Gilgal* we held our last meeting : but for heartiness of co-operation and liberality in giving it was equal to any that had preceded it. A lay preacher with the Congregationalists, who presided, spoke favourably in behalf of our Missionary Society. Br. Banwell delivered his best speech for the week. The deputation did as well as he was able, and although the meeting was prolonged to a late hour, the people were unwilling to leave. It was good to be there. Collection about 14s. in advance. My visit to the Chepstow Mission has produced the conviction, that three or four of its places should be taken from it and added to Newport, which would, I think, be beneficial to all parties. I think a fair trial would prove this view to be correct.

J. J.

P.S. I am grateful to be able to say, that the week of prayer appointed by the Conference has proved a week of revival in our Mission. At Blaenavon, fourteen persons have been gathered from the world into the church of Christ.

**YARMOUTH.**—On Saturday, Nov. 5th, I left Southampton to assist in holding Missionary Meetings on this station.

On Sunday morning I preached at Barton's Corner to a good congregation for the place, and in the afternoon and evening at Newbridge. The congregations were not so large as I expected, nor was the influence all that one desired to realize.

The first meeting at Barton's Corner, Mr. Bubbs in the chair. The spirit of the meeting was good, and the receipts will be a little in advance.

Tuesday, at Newbridge, Mr. Morris presided. Good speeches, and the collections a little in advance.

Wednesday, Norton Green. The chapel was well filled; the platform also well sustained, but the collection was not quite up to last year's. The meeting is likely, I think, to produce lasting benefit.

Thursday, at Brook. A very neat chapel. The attendance was not very large, still the contributions to the Missionary cause will be in advance of previous year's. The friends in the station are connexional, and have evidently the cause of God at heart. In some places I was pleased to find they

had resolved the collections should not go behind. In one place a friend happened to be at the Missionary meeting one year and gave a sovereign, and though he has never been there since, the people have never allowed the collection to go behind. They felt this could not be allowed, it would be so discreditable.

I found in going through the circuit that the people are beginning to think they had better have a married preacher, as the preachers are changed so frequently. Most of the chapels are in easy circumstances, and can render great help to the Quarter Board. The friends are genuine, and, on the whole, liberal, and would not mind making an extra effort at the end of the year if necessary. The services which are to be held during the winter will, I hope, result in many conversions; of all good things that will be the best.

S. H.

**DEVONPORT CIRCUIT.**—The first series of meetings for this circuit was held on Sunday, Nov. 6th, and the following week. The deputation, Messrs W. Drew and J. O. Keen, rendered us good service. Interesting Juvenile Missionary Services were held at Stonehouse and Haddington Road, on the Sunday afternoon. This, we think, is far preferable to three preaching services. The children having presented their collecting cards, the amount of which was read by the secretary addresses were delivered. How immensely important it is to get the children of our schools interested in the great Missionary enterprise: and we think this is one means to that end.

The public meeting, on the Monday, was held at Stonehouse; A. Hubbard, Esq., Ex-Mayor of Plymouth, presided, and did his work well. The deputation and circuit ministers delivered addresses. The meeting went off with good spirit, and the collection was considerably a-head of last year's. Though not present at Elburton on Tuesday, I am told it was an interesting and equally spirited meeting, and the collection also in advance. The meeting at Haddington Road, on Wednesday evening, was efficiently presided over by the Rev. J. Barter, who, in an appropriate and eloquent address, spoke on the nature of Missionary work, and the importance of Colonial Missionary work from the relation of those vast colonies to the world. After addresses by the circuit ministers and the deputa-



tion, the collection was announced as being in advance of the previous years. Thanks to the chairman and deputation, the doxology, and benediction, closed three interesting and, I hope, profitable services in behalf of the Bible Christian Missionary Society. W. L.

**BRIDGEWATER.**—Our missionary services were held on Sunday and Monday, Nov. 27th and 28th. On Sunday, Mr. S. Jory, deputation, preached morning and evening two highly appreciated sermons; and in the afternoon Mr. W. M. Lewis (Baptist), gave a very excellent discourse. The congregations were good and the influence was rich.

On Monday the public meeting was held under the presidency of G. B. Sulley, Esq., (ex-mayor), who spoke highly of our movements in some parts of the denomination where he had friends and servants who had been benefited by our ministry; he also thought we had a work to do in Bridgewater. The meeting was addressed by Messrs. W. M. Lewis, J. W. Ackrill (Free Churches), and S. Jory. The attendance, speeches, and influence were just all that could be desired, and the collections very good for the place, being in excess of any previous year.

A few souls have been brought to the Lord lately, and the good work is prospering among us, though we have much opposition to encounter.

R. ORCHARD.

#### CHAPELS.

**SOUTH ASHFORD.**—The second anniversary was celebrated on Sunday and Monday, Oct. 23rd and 24th. An early appeal having been made to Mr. F. W. Bourne, his services were secured for the occasion. On Sunday he delivered three instructive discourses to highly delighted audiences. The congregations increased from good, to better, and best.

On Monday, at 3 p.m. Mr. Bourne gave us another most profitable and soul-ravishing sermon from, "Behold the Lamb of God, which taketh away the sin of the world." The ministers of the town, who were favoured with the opportunity of listening to it, speak in the highest terms of its sterling worth: and would be glad of an opportunity of the treat being repeated. We could truly say, "Master, it is good for us to be here;" for it was "a place of broad rivers and streams," to our souls.

About 150 persons partook of a well conducted tea, to which all seemed to do justice, and were pleased.

A religious service followed, the writer presided; Mr. (Holdstock, the Steward, gave a brief account of the financial state of the chapel, the year's receipts and disbursements, £19 5s., were equal. But our liabilities are much too weighty for easy working, for our small and struggling society. The crowded audience was then addressed by Messrs. T. Clark, (Baptist), A. Turner, (Congregationalist), F. W. Bourne, who was listened to with rapt attention; and T. Dinnick, (Primitive Methodist). The speeches were replete with thought and interest, quite to the point, delivered in an excellent spirit, and the Divine influence richly pervaded the whole. Altogether it was a sweet season of holy delight, and one, I trust, that will be long and gratefully remembered by us. The profits of the anniversary are about £2 over those of last year. Our little society is very peaceful, (perhaps too peaceful), and working very harmoniously. O for more of the awakening and soul-saving power, for Christ's sake. Amen.

C. DENING.

**KINGSBRIDGE.**—The anniversary services were held on Sunday and Monday, Nov. 13th and 14th. On Sunday three highly appreciated sermons were preached; in the morning and evening by Mr. J. Tremelling, of Plymouth, and in the afternoon by Mr. Stewart, Independent minister. On Monday afternoon Mr. Tremelling preached an excellent sermon from Eph. iii. 8. After the sermon a goodly number took tea, provisions given by the friends. The public meeting in the evening was presided over by Mr. J. Jefferies, who in his opening remarks, spoke of various changes during the past year, and impressed upon the minds of both old and young the importance of devoting themselves entirely to God. Very animating and powerful addresses were delivered by Messrs. J. Pratt, J. O'Dell, and J. Tremelling, which made us to feel, like an awakened Jacob, "Surely the Lord is in this place." The congregations were good, and a very gracious influence characterized all the services. Collections and profit of tea amounted to upwards of £7, which is considered a success for a society yet in its infancy. We have an ardent desire to be useful in leading souls to Christ, to consecrate all our powers to God, and spend and be spent in His service and for His glory. For past success we thank God, and take heart for the future.

P. R. B.

# Missionary Chronicle.

JANUARY, 1871.

## CUMBERLAND MISSION.

MY DEAR BROTHER,—I arrived here safe last Friday, about noon; found several friends at the station waiting for me, who manifested great pleasure on seeing me. There was a little difficulty in deciding where to go first, as so many were anxious to entertain me. In the evening we met together and had prayer; it was a sweet season. One prayed, "O Lord, we thank Thee that the long looked-for day has come at last"—and there was a loud shout from more than one. "Hallelujah!"

On Sunday I preached at Haverigg in the morning, in the Primitive Methodist chapel, to a large congregation, and in the afternoon and evening at New Town, in a very good room that we have taken and fitted up for worship. The congregation at each service was very good—and there were unmistakable signs of deep feeling and penitence, especially in the evening. Our prayer-meeting was kept up till nine o'clock; many remained to the close, and several were evidently deeply convicted of sin. We are expecting showers of blessings. May they quickly come!

On Monday a friend accompanied me to Dalton.—Here we have many friends,

but long settled down comfortably with other Methodist societies. I have taken a room there for preaching, which will seat about 200 people, and hope to commence public services there in about a fortnight. Next Sunday, (D.V.) I have arranged to preach at Ravenglass, about 12 miles from Millom by train. There we have commenced preaching with encouraging success. A few persons have resolved to unite in Church-fellowship with us.

I am not sure as yet how many members we shall start with. Next Saturday we shall have a kind of quarterly or business meeting to appoint officers, and make arrangements for the establishment and promotion of the work of God in the mission, and shall have a social tea and public meeting after. We earnestly solicit the sympathy and prayers of all our friends in the Connexion. We are expecting great and wide-spread success. Since Sunday I have heard of two persons who have suffered much because they did not yield their hearts to Jesus at the evening's prayer-meeting. To-night we are looking forward to a good meeting.

Yours in Jesus,  
R. KELLEY.

Dec. 14th.

## FROM THE FOREIGN SECRETARY'S PORTFOLIO.

### SOUTH AUSTRALIA.

#### ACCIDENTS TO MISSIONARIES.

BR. PIPER, in his last letter, speaks of an accident which had befallen Br. LAKE thus:—"A little while ago his horse ran away—knocked him against a tree—dragged him some distance by the stirrup—and he was for a time unconscious—was so, I believe, when taken up—but he has recovered; and I hear is now well. It must have been a narrow escape. He is working well at Auburn."

Under date, October 10th, Br. WAY says:—"I was in bed suffering from a severe attack of Bronchitis when the last mail left for England, and I hardly thought a few days ago that I should be able to write by this mail. I had recovered from the illness referred to above; but it is really marvellous that

I am now out of my grave. Last Wednesday I yielded to the persuasions of Mrs. Way and my son, to accompany him some 30 miles in the country. When some 8 or 9 miles on our way, going on very comfortably over a beautiful road, I, by some means, fell out between the body of the carriage and the two off wheels. I have no idea what could have caused me to fall, except it was an attack of my old complaint. My son instantly sprang to my relief, but he could not have saved me if the horses had not also instantly been pulled up! As it was, I was bruised from head to foot! Another step of the horses would have, probably, severed my head from my body! My neck is still sore; it was nearly under the wheel! I have been in bed since until yesterday. My knee is greatly hurt; I can only get across my room by the

aid of two sticks. I hope, however, to get about again soon. I feel truly grateful that I am spared. It is consoling to remember that the issues of life and death are with Him who cannot err; and that He who was dead but is alive, holds the keys of death and of hades! I trust my spared life will be more fully devoted to God; and that I shall have finished the work assigned me when my call comes."

#### PROSPERITY.

BR. PIPER, writing September 7th, remarks:—"As to success, Miss THORNE is here—she has drawn large congregations, and a few have been converted in Adelaide lately. I think Adelaide society is getting into a better working state. I am hopeful for the future of our church here. I hear that about 25 young persons, mostly connected with the Sabbath school, at the Burra, have been converted recently. I hear also that some have been brought to Christ in the Kapunda circuit."

BR. HILLMAN writes very hopefully of "Robe" station.

#### VICTORIA.

##### MISSIONARY WORK.

The following from the pen of BR. BRYANT will doubtless interest our numerous friends who watch with prayerful solicitude the operations of our agents on the mission fields. "I am at present the advanced guard of our detachment in Victoria, being only 28 miles from the Murray river which bounds this Colony on the north. Runnymede, or Elmore, is a township and railway station on the line from Melbourne to Echuca; it consists of the usual complement of business and trades establishments. For 25 miles around there are settlers scattered over the country, but not a minister of any denomination to baptize a child, marry a couple, visit a sick person, point an anxious inquirer to Jesus, or to assist at the funeral of those who have died! It is a farming locality, and is only now being extensively taken up by enterprising selectors. It is surprising to observe the rapidity with which miles of land are fenced and brought under cultivation. Families are arriving almost every week from other parts of the Colony. We are much encouraged by the success we have already realized in this new field. The work in which we are engaged, is real *missionary work*,—breaking up new ground, gathering the scattered seed of Israel together,

and forming societies where the bla aboriginals a very few years ago h their favourite hunting grounds! often get weary in the arduous toil, heart sometimes sinks, but the depression soon passes away, and hope Christ brings new energy. We need deeper experience of Divine things realize very large accessions to societies, but with all our deficient good is being done. On Sunday the congregations and influence around the Sandhurst part of the circuit w highly encouraging; and some half score persons were seeking mercy in evening. Nearly all the societies in a healthy state."

In a subsequent letter, dated October 8th, Br. Bryant says: "Since last strict meeting I have had continual and anxiety. Before I could enter upon my work here a house had to be built; for there was no shelter to be obtained in the locality. As we but few active supporters here, everything devolved upon ourselves, assisted in building the house, sleep in the meantime on a temporary bed a store, or when necessity drove behind the counter on the floor. last one chimney was built high enough to carry off the smoke from a fire, my wife and child took possession of room, which was as airy and comfortable as you can conceive; with incessant rains for days and weeks. After a dreary time we got the other two rooms finished, and now are well housed we take the standard from the circumstances of our neighbours. Five persons are under my care, taking in a district 24 miles long by, say, 12 wide; or 60 to 70 miles in circuit. Residences are found either in small groups of isolated homesteads scattered over this district; and until we came there was not a minister in the district and only two religious services held a fortnight. The people displayed irreligion by Sabbath-breaking, swearing, and drunkenness; there were few exceptions, but they arose outward decency rather than the fear of God. The district had been neglected that it is not easy to the people out to Divine worship that the gospel is brought to them. Sabbath desecration is hardly checked by entreaty or stern providence. months ago three young men drowned while on a boating excursion at Lake Cooper, during the time one of our preachers was conducting worship at the Township. And d

the frequent accidents in hunting Kangaroo on Sundays, large parties are ready to risk their lives whenever fine weather occurs and dogs can be obtained. But here, as elsewhere, our chief obstacle is the drink—and its associated sins. Hotels and Shanties drive a thriving trade by driving men and women to ruin. The heterogeneous mixture of religious sects is another hindrance in our work. Presbyterians of every shade of belief and opinion with their prejudices sometimes ridiculously strong. Episcopalians with the Parochial system always before their minds. Baptists of the most particularly "Particular" persuasion. Independents and Methodists, to say nothing of Romanists, Unitarians, Socialists—all these have to be thought of and no offence *willingly* given to any body; a hard matter you will say, and the fable of the man and the donkey may occur to your mind; but it is our duty to seek the good of these people, and I think it may be best accomplished by patience towards all without concealing or compromising the truth. Yet after all one's endeavours to conciliate and interest, there are many who allow prejudice to keep them from the means of grace, and more who stay away from sheer indifference, and the balance of influence is most decidedly against evangelical religion. In the face of every difficulty we have entered upon mission work, and with encouraging prospects of success. At times we get a good company to attend Divine worship, and generally a degree of interest is manifest. Though the work of conversion has not yet been realized, the Lord has been working in some hearts. Friends in England, in some cases, do not think of us as missionaries in the fullest sense, but if hard toil, much anxiety, some hardships, and preaching the gospel to a neglected community scattered over a tract of country where the woodman's axe and the plough have only just begun to clear the land and turn up the native soil, be not missionary work—I do not know how to describe it at all. And any one coming to our outlying fields of labour in this Colony with the expectation of having the advantages and comforts of an English circuit, will be woefully disappointed. A new country must of necessity be rude, and many of the settlers will not be over-refined, or delicate of other people's tastes, though the honest independence and hearty generosity of such people are quite

refreshing. I am not disposed to complain of my station, for perhaps others of my brethren work harder than I do, but I assure you it is enough to weary one to be on horseback for 8 or 9 hours on Sunday and preach three times! That is my ordinary Sunday work. As I ride weary mile after mile through the monotonous bush my heart sometimes misgives me, but the hearty welcome that awaits the servant of the Lord at the end of his journey, makes me forget my toil. One Sunday I preach at Lake Cooper in the morning. This is a thriving district, many farms are cultivated on the borders of the Lake and around the locality. The soil is rich and easily turned into fertile fields, yielding heavy crops of wheat. This year, however, the floods have been so extraordinary that much land is under water, and the Lake is much larger than usual. When the weather is fine a pretty good congregation assembles here, and with patient toil I believe a good cause will by and bye be established. After this service a hard ride of 17 miles brings me to Diggora, where a little company of most worthy people assemble in a farm-house; and often the Lord's presence is blessedly enjoyed there. This place is in a district having many plains interspersed with belts of timber, and new settlers are slowly take up this land. At night I get back to Runnymede. The next Sunday's work is just as hard generally; and during the week the horse is employed to the extent of his power in carrying me from place to place in the bush visiting the people. Here, little can be done by spasmodic efforts; patient, unremitting toil is the only way to secure ultimate success. As we have but few members scattered here and there, and we have not the—shall I say—hereditary influence and prestige of other churches, we can push our way only by extraordinary zeal and self-denial. We have to fight against great odds, and it is unflinching courage that must bring us off victorious. For a few years at any rate, we shall have serious difficulties—monetary difficulties I mean—and while we try to extend our borders we must be very cautious not to increase our expenses very rapidly. But there, I am only writing a lot of truisms. Br. Wedlake's health is so infirm that he cannot do anything. His days are numbered we fear; and he concludes that his ministerial work is done. In the Sandhurst part of the circuit, 'steady improvement,' is all that

need be said; and the same remark will apply to several other places in the district. Though the canker is seen I fear in some parts of the tree, we are hoping to gather much fruit before the year closes."

BR. ROWE, under date, October 10th, says "Br. Wedlake is laid by altogether. I fear he will not live long. Mrs. Warren is also very ill—not known yet whether she will live or die!"

#### QUEENSLAND.

BR. WOOLCOCK, writing Sep. 5th, says: "You will have seen by the paper I sent you last mail, that I was unable to attend the anniversary of our chapel at Oxley, in consequence of indisposition. I was laid up by a bad knee, and for some time was scarcely able to walk. I managed generally, however, to take my regular preaching services, but at the time of the anniversary, it was at its worst—and I had to keep my bed. I have had occasional trouble with my left leg ever since I was ill at Torquay in 1852. It now seems to be very stubborn to heal. It causes me considerable pain, and some inconvenience, as I am obliged to return home every night. Still I have had, I suppose, a very good share of health, better than, perhaps, the average of my dear brethren in the ministry, and I will try and submit without complaining. I feel more and more the need of a helper. I hope that God will open the way. You will be glad to learn that at our new chapel at Indooroopilly, I have formed a society of ten members. With one exception none of them ever met in class before. Several of them gave a very clear account of their conversion to God, and all the others seem to be earnestly seeking "the way of salvation." On Tuesday evening last at our ordinary week night service here at *The Oval*, a young woman was in deep distress, and a very old man who has only lately been induced by another aged man to attend the chapel, seems to be very much in earnest about the salvation of his soul. Of the little class above named I may say that they are a rather interesting little company, as you will see—a father, son, and daughter; three farmers (near residents) and their wives, and the wife of the manager of the Tan-yard near. These things may look small when placed beside the gracious out-pourings, and the numerous ingatherings witnessed elsewhere in our spiritual domain. This, however, I am thankful to say, is a green spot in a

barren wilderness; and it is full of promise, and hope-inspiring.

"Tho' it seem to tarry long,  
True and faithful is His word."

#### AN APPEAL FOR A SECOND PREACHER IN BRISBANE.

For some time past Br. Woolcock has been urging on the Committee the propriety and necessity of sending him a helper in his work in the colony of Queensland; but the Committee have not thus far felt justified in their circumstances to respond by sending a second minister. The following letter, however, from the pen of a gentleman of some considerable influence in the city of Brisbane, and a member of another Christian community, will doubtless commend itself to the sympathies of our friends generally, and should it lead in any way to increased generosity on the part of our people, towards supplying the requisite funds for the realization of the object referred to, the Committee, as well as Br. Woolcock and the friends at Brisbane, will greatly rejoice.

*Brisbane, Queensland, 3rd Oct. 1870.*

"REVEREND AND DEAR SIR.—I understand that your esteemed minister here, the Rev. W. Woolcock, has been, and is still, making representations to you with reference to your sending to him a coadjutor, that the work of your branch of the Christian Church in this locality may be more efficiently performed, and, possibly, be extended.

I have known Mr. Woolcock ever since his arrival in Queensland, and have witnessed the beginning and growth of your church under his care. In this I certainly have a foundation of facts on which to state that Mr. Woolcock's labours have been unremitting and self-sacrificing. While he has, doubtless, been sometimes depressed in spirit when confronting various difficulties, I can bear witness to his tact and Christian prudence. He began his labours unostentatiously, yet each year has been marked by progress and results. He has established places of worship and appliances of his church in places where, though other existing denominations were aware of vacancies, it is not probable the need of religious ordinances would have been supplied but for your having appointed a minister to Brisbane.

It would appear reasonably clear that the time has now arrived when your church may with propriety consider the question of sending here another minister. The work Mr. Woolcock has accomplished and set a going requires more

attention than seems possible for one minister to devote, however faithful and laborious. Each of his places of worship is a centre around which settlement and cultivation are clustering. I think all the sites are judiciously selected in this respect. They represent a considerable area also. The people who worship in them are of the varied character usual in young colonies; but few of them regarding chapels in a higher light than as being excellent institutions to promote order and respectability. The Sunday schools for their children are perhaps thought more highly of as giving the children their first good impressions. Mr. Woolcock's prospect of help in the form of the assistance of local preachers is, as you may understand, not a bright one. The work of preaching and pastoral supervision is mainly cast upon him, and he is not able to do it so fully as he desires. It is, in short, getting beyond what one minister can do. A married minister would, I think, be soon comfortably located, while his being married would greatly help his usefulness. The pecuniary difficulties I have not touched upon, because I do not think there would be any very serious ones, and because I quite believe that the people amongst whom your second minister would labour, would cheerfully aid to the utmost of their ability towards the maintenance of him and his family. No one could possibly have made more of a Christian adventure than did Mr. Woolcock on and after his arrival. Scarcely had he begun, when to make

matters worse, the commercial panic burst upon the colony; and how he pulled through at all is subject for surprise. He did, however, pull through, and kept the area of his labours always enlarging also. Inasmuch as you may perhaps desire to know how to estimate what has been said, I may briefly tell you who the writer is. I am a son of the late Mr. William Brookes of Manchester; who was all his life a member of, and for many years a class-leader in, the Methodist New Connexion; and well known to the Rev. W. Cooke, D.D., the Rev. S. Hulme, and other ministers. My wife, and myself, and our two daughters, are members of the Wesleyan Church in Brisbane; so that you may assume that we are in no way indifferent to the growth and promotion of the religious interests of Queensland. I warmly believe that your branch of the Christian Church is doing good in the colony, and that what your church has done makes it a matter for grave consideration how to keep ground gained and take in still more. I have to request you will pardon my addressing you at all; and overlook what may have been said which may appear presumptuous, in the assurance that all has been written with a sincere desire that you may be guided to such decision as shall the most promote the glory of God, and the spread of His kingdom.

"With much respect, I remain,

"Reverend and Dear Sir,

"Your Obedient Servant,

"WM. BROOKES."

W. GILBERT.

## ARRIVAL OF A MISSIONARY.

WE ought to have announced before that Mr. and Mrs. Medland got safe to Prince Edward Island, after a stormy passage across the Atlantic. A part of Br. M's journal has come to hand, and we may be able to publish it, in whole or in part, in our next number.

## MONTHLY RETROSPECT.

A few words only are happily necessary this month, as some topics are dealt with in our first article, and our space is all but gone.

THE ASPECT OF THE FRANCO-GERMAN WAR has not undergone any material change since we last wrote on the subject. Germany, however, steadily pursues its purpose, and will doubtless to the end; as French strategy and preparations seem to have the defect of being always too late. If the army of the Loire had been in the field before Metz had fallen, they might have compelled the foe to raise the siege of Paris, but their efforts were neutralized by the liberation of Prince Frederick Charles's

army. If Mac Mahon had fallen back on Paris, instead of going to the relief of Bazaine, the whole aspect of the war would have been probably different. The reaction in public opinion is so great, that we think it highly probable that injustice will be done to Germany, and that the origin of the war will be lost sight of altogether; Count Bismarck's repudiation of the treaty of 1867, respecting Luxemburg, will largely help such a consummation.

RAILWAY ACCIDENTS have lately occurred with terrible frequency, and the details of the fatal explosions of a cartridge factory near Birmingham are truly horrible. For the former there seems to be no effectual remedy until the Goods and Passenger traffic are separated, at least on the great lines of Railway.

THE RELEASE OF THE FENIAN PRISONERS will be hailed with universal satisfaction, for if persons generally have but little sympathy with these men, they must rejoice that the State of Ireland has been so ameliorated as to justify, in the opinion of the Executive, the adoption of this merciful course.

MR. BRIGHT'S RESIGNATION OF OFFICE will be generally regretted, not for his sake only, but because the ecclesiastical sympathies of the Government are not too decidedly Protestant, and if there be on the part of Mr. Gladstone rather strong leanings towards Denominational Education in Ireland, Mr. Bright's absence from the Cabinet at this time may be a great public misfortune.

THE RESULTS OF THE ELECTION TO THE LONDON SCHOOL BOARD may be regarded on the whole with satisfaction. Some persons are absent whom we should have been glad to have seen returned; but, the splendid opportunity that the members have of distinguishing themselves and of benefiting their country we have great hope will be made the most of. In Lord Lawrence we think an excellent chairman has been found; few undertakings have a man of such high character and great abilities in so responsible a position, and if the members generally only perform the duties for which they have been elected, ignorance and crime among the juvenile portion of the population in the Metropolis will soon be greatly diminished.

It is encouraging that not only the larger towns and cities of England, but smaller places are determined to have School Boards. Their promptitude in this matter is very commendable.

SOME OF OUR BELOVED BRETHREN HAVE SUFFERED SORE BEREAVEMENT. Br. Labdon has had the misfortune to lose his wife and so has Br. Bendle. In Australia, too, affliction, and possibly death, has been at work as may be seen by a reference to the "Missionary Chronicle," and one and all of these Brethren we commend to the sympathies and prayers of the church, and to the good Providence of God.

AN EFFORT IS SHORTLY TO BE MADE TO RAISE FUNDS IN BEHALF of London chapel, which we hope will be entirely successful. The conditional consent of Br. Johns has been obtained to preach, lectures, and collect Subscriptions in behalf of this object, and the removal of our Missionary Debt this year; and we hope before our next number is ready he will have fairly entered upon his work. We had hoped to have given a beautifully finished engraving of the chapel this month, but it is unavoidably delayed till February.

# Poetry.

## A PRAYER FOR THE NEW YEAR.

"WASH ME, AND I SHALL BE WHITER THAN SNOW." DAVID.

DEEP is the dye of sin. My soul is foul  
As cage of unclean birds. Guilt deepeneth  
With negative unrighteousness.....Scowl  
Doth wrath,—and heart rendeth.

Light of Eternal Spirit, sheweth me  
My need of washing: and points to fountain  
Deep and open, for *all* who goeth, free:  
Supplied by Christ—the slain.

In strength divine I go, and plunge me low  
Beneath its blood of pure, priceless value.  
"Wash me," I cry, and whiter than the snow  
I shall be, oh Jesu!

"Whiter than snow" I come forth from the bath;  
Purged from all sin; cleansed from unrighteousness.  
My nature, purity Deific hath,—  
Unspotted holiness.

"Whiter than snow," the privilege *all* to be,  
Through washing of regenerating grace.  
Stained soul! apply in faith to Calvary,  
To have thy stains effaced.

In penitential strains lift up the cry,—  
"Wash me," oh, Saviour dear, and thine I am.  
"Wash me," and from sin's penetrating dye,  
Completely let me stand.

If thus thou pray, the washing process He  
Will put thee through, and purge thy dross away.  
This new-year of thy life will radiant be  
With new-born bliss, each day.

*St. Cleer, Dec. 14th, 1870.*

J. O. KEEN.

## SAVE ONE!

Souls are perishing before thee,  
Save—save one!

It may be thy crown of glory,  
Save, save one!  
From the waves that would devour,  
From the raging lion's power,  
From destruction's fiery shower,  
Save—save one!

Not in thine own strength confiding,  
Save, save one!  
Faith and prayer thy efforts guiding,  
Save—save one!  
None can e'er, unless possessing  
Heavenly aid and heavenly blessing,  
To the work of mercy pressing,  
Save e'en one.

Who the worth of souls can measure?  
Save—save one!



Who can count the priceless treasure?  
 Save—save one!  
 Like the stars shall shine for ever  
 They who faithfully endeavour  
 Dying sinners to deliver,  
 Save—save one!

—*Hymns and Poems, by A. L. O. E.*

### THE BLESSED THEME.

LET poets take delight to sing,  
 Of Love or some terrestrial thing,  
 My song shall be of Christ the King,  
 And Lord of all.

He though so rich, so poor became,  
 Endured the cross, despised the shame,  
 Blessed for ever be the name  
 Of Christ our Lord.

He left His glorious throne on high,  
 Laid His bright robes of glory by,  
 And came to earth to bleed and die,  
 So great His love.

He shed His precious blood for me,  
 And died upon the cursed thee,  
 That I, from condemnation free,  
 Might live in Him.

By death, Death's power he overthrew,  
 O'er Satan gained the victory too,  
 None could those mighty foes subdue  
 But Christ our Lord.

Exalted on His throne on high;  
 He listens to the sinner's cry,  
 And on him looks with pitying eye,  
 And hears his prayer.

And there He has prepared a place  
 For all who humbly seek his face;  
 So vast and boundless is the grace  
 Of Christ our Lord.

If angels make heaven's arches ring,  
 And honour to our Saviour bring,  
 Man has more reasons far to sing,  
 And praise His name.

May it be mine to lisp His praise,  
 And high the Saviour's name to raise,  
 Till on his glorious face I gaze  
 In yon bright world.

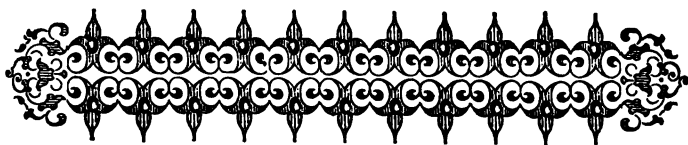
There with the radiant blood-bought throng,  
 More loud I'll sing Salvation's song,  
 Nor find eternity too long  
 To sing His praise.

JOHN DORE.





BIBLE CHRISTIAN JUBILEE MEMORIAL CHAPEL,  
EAST ROAD, LONDON.



THE  
**Bible Christian Magazine,**  
FEBRUARY, 1871.

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LONDON AS A MISSION FIELD.

LONDON as a mission field, presents several features of too remarkable a character to be overlooked. England's capital, in many respects, the capital of the world. It has a much larger population than any other city. It has intimate relations with every part of the world, and its commercial transactions are on a scale of unexampled magnitude. It may almost be regarded as the favourite home of literature and philanthropy. Its wealth is of enormous, almost fabulous extent. And yet side by side with it there is the deepest poverty. "There are in the richest metropolis in the world 150,000 paupers." And, it is still more important to remember that there are probably more true Christians in London than in any one place besides in the whole world; and that they expend a larger amount annually on the ignorant, the hungry, the wretched, and the lost, in their own midst, than the whole Christian church besides contributes for the conversion of the heathen. Its clergymen and ministers, its city missionaries and Scripture readers, its Bible-women, its Sunday school teachers, and its temperance and other reformers, would together form no inconsiderable army. There is, too, a simplicity and directness of effort in many cases, which ought to produce great results. Missions specially to cabmen, to coster-mongers, to thieves, to fallen women, are only specimens of a multitude of enterprises of the same kind. And yet it must be mournfully confessed that, so far as it regards the mass of the people, the efforts of the godly are almost a total failure. If the church occupies as favourable a relative position as she did ten, or twenty, or fifty years ago, the great sea of ungodliness and heathenism has been indefinitely enlarged, and threatens to overspread and absorb the whole. Who can listen without deep shame and sorrow to statements which are made from time to time by persons who may be regarded as authorities, that only two per cent. of our artisans

FEBRUARY, 1871.     E

attend either church or chapel? It is not long since that a minister of the Gospel in London "startled the Christian public with the statement that the religious edifices of the country 'are systematically avoided by the generality of both skilled and unskilled workmen;' and that, after all the efforts of the last fifty years, there is still 'a whole nation outside the churches, living by the light, or darkness, of quite different ideas, on whom the existing agencies are producing but a scarcely appreciable effect.'" What is true of the country generally, is more emphatically true of London. Supposing that there be some unintentional and unconscious exaggeration in such statements, there is a sufficiently large element of truth in them to awaken the deepest concern. How far these statements should modify the conduct of other churches we need not inquire, but ought they not to have some effect upon our own hearts, if we as Bible Christians are anxious to do their full share of honest Christian work? No one, who is in the slightest degree conversant with our history in London, but knows that our mission-work there has been carried on at considerable expense and with immense trouble and difficulty. And the results are not what many would call splendid, or even satisfactory. So insignificant and unsatisfactory indeed are these results, that many persons unhesitatingly affirm that a mission in London ought never to have been undertaken, or that the agents long ago should have been withdrawn. This, however, we may opine, is not the opinion of the majority, or of those that are the best informed on the subject. But it is useless to disguise the fact that for a small body of Christians mission-work in London is incredibly difficult and burdensomely expensive. If persons can succeed in London, there is no Christian work anywhere but what they might undertake with, by the blessing of God, good hope of success. Of these difficulties none can be fully aware but those who have to grapple with them. Most of our ministers possibly who have not laboured in London imagine that they should not have failed, if they had been appointed, of realizing greater success than their brethren have. But this notwithstanding, it may be asserted that the difficulties are immensely and exceptionally great, but not insuperable to loving and faithful hearts. If any proof is wanted, the fact is very instructive that the Wesleyan Methodists, notwithstanding their strenuous and praiseworthy efforts, of late years especially, are relatively stronger in almost every district of the kingdom than in London. Being only a very small drop in the bucket, we are almost lost. Only to succeed as well as others in proportion to our numbers, greater ability and mightier Divine power are certainly required. There are no social and other influences at work to strengthen our hands, and help us more easily to maintain our position.

And the difficulties are greater than they were. The work that was so well done by the early preachers in London is now done, in great part, by city missionaries and the like. Rooms for holding meetings are not so readily accessible even at a greater cost.

But are we then to weakly surrender to the enemy? Is it a matter of little importance to the denomination whether we have or have

not an honourable, if not a strong, position in London? Would no Connexional interests be imperilled by our withdrawal? Have we no precious memories of the past? Have we no hallowed associations which it would be worse than death to sever? Have we no glorious Gospel victories to record? Are there no hearts that we have comforted, no homes that we have brightened and beautified? Was not one of our early preachers a prisoner of the Lord in London, and have not many besides suffered shame for His name? Are the bonds of that imprisonment, and the cheerful endurance of reproach, pledges and promises of nothing? Is it all to end in failure and disappointment? No! no!

*That*, we feel satisfied will be the response of the Denomination. *That* has been the declaration of many. Lately we have made a bolder venture,—shall it become a disastrous failure or a glorious success? There is a nobler opportunity to-day than ever before. THE JUBILEE MEMORIAL CHAPEL is worthy of the Denomination, (a capital engraving of which we are able this month to present to our readers,) is, in fact, a beautiful and convenient place of worship in a good situation. And there are miles of streets in one direction from the chapel before we come to another. And Waterloo Road and Clapham chapels are clean, respectable, and even attractive houses of prayer, in the midst of large populations. But the debt on the Jubilee Chapel should be paid at once, with a view to immediate extension. And our friends from the country will be almost wholly lost to us till we can get respectable (they must be necessarily at present very plain and small edifices) places of worship at convenient distances throughout the metropolis. The first step towards that desirable consummation is discharging the debt on the Jubilee Chapel. If the 18,000 members at home (though we would not limit the effort to them) would only subscribe *one penny per week for one year*, the object would be secured. The failure of all efforts in the past is attributable to the fact that so few have taken any part in them, but most, if not all, could easily do what is now proposed, and the donations of richer friends, and there ought to be many, would provide a surplus, which might be applied in paying off the debt on the Missionary Society, or in some other way that the united wisdom of the Connexion may determine.

## THE GUIDE OF THE BELIEVER AT THE SACRED TABLE.

By THE REV. J. H. GRANDPIERRE, DOCTOR OF THEOLOGY, ETC.

Translated from the Second Edition by W. LEE, Bible Christian Minister.†

### THE OBJECT AND UTILITY OF THE SACRAMENTS IN GENERAL, AND OF LORD'S SUPPER IN PARTICULAR.

"I have greatly desired to eat this Passover with you."—LUKE XXII. 15.

CAN you represent to yourselves, my dear brethren, the Saviour of the world sitting at the table with his twelve disciples on the evening of the Passover? The hour for which He came into the world, the hour which He so earnestly desired and for which He so impatiently waited, the hour in which the great sacrifice should be consum-

† In these days of Ritualism and Latitudinarianism men are especially disposed to fall into one of two extremes. There are some who would "multiply ceremonies with-

mated that was destined to seal all the promises, to accomplish all the prophecies, to realize all the types of the ancient covenant—this solemn hour is come. But before shedding “the blood of the everlasting covenant” prefigured in the Jewish Passover, and in the immolation of the victims of the Mosaic economy, it was the will of Christ to institute a ceremony and establish a feast, by which remembrance of Him should be perpetuated in the church throughout all ages, and which, being a memorial of His expiatory death, the sign and seal of His covenant and the pledge of his promises, should, at the same time, become a powerful means of union between Him and His disciples:—hence, He established the Lord’s Supper. By this means, though he be absent in body, He will be always present in spirit in the midst of His own; though in heaven, he will yet be found on earth; and by this means He will continue to teach, to strengthen, and to console His disciples even to the end of the world, as if He were yet personally in the bosom of their society.

Great was His love in the mystery of His incarnation, and great in His miracles—for all of them were works of love; great was His love in His Divine teaching by which He has revealed to us the mercy of the Father; great was His love in His death which is the foundation of our eternal salvation; but great also, in a similar degree, was His love in the establishment of the Christian Passover, by which He renders Himself accessible, perceptible, and visible to each of us; and by which He communicates to our souls all the gifts of His love, in accordance with this sentiment which comes forth from the bowels of eternal charity:—“I have greatly desired to eat this Passover with you.”

It is on this love of the Saviour in the institution of the Lord’s Supper that I would meditate with you to-day. I would raise up before your eyes the excellence of this sacrament by the wisdom of its Divine author, and show you in the grandeur of the object, and in the immense utility of Christian communion, the paternal tenderness of Him who hath called us to participate in it. For this purpose we proceed to present you with some considerations, to which we pray you to give that attention and interest which the importance of the subject deserves.

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out end and surcharge them with pomp” and useless splendour, while others practically despise the appointed means of grace, and even the two sacraments established by the great Head of the Church, and from which He has banished all vain displays. I will not here attempt to show which is the more general or greater error of the day. While many are trusting too much in sacraments and sacramentarianism, by far too many professed Christians are sinfully negligent in relation thereto, especially in regard to the Divinely appointed ordinance of the Lord’s Supper. And as many of our own people are regular in its observance, and, I fear, still more are equally regular in its non-observance, I submit to you the following discourses by the Rev. J. H. Grandpierre, on its nature and importance. It is the best work I have ever read on this important subject, hence I have carefully translated it for the valuable pages of the Bible Christian Magazine. Should the translation be deemed worthy of such a place, I pray that the Divine blessing may so accompany its reading, as to produce increased attention in carrying out the letter and the spirit of the Saviour’s injunction, “Do this in remembrance of me,” and that answering to its title it may in reality be “The Guide of the Believer at the Sacred Table.” W. L.

The utility of the sacraments in general, and of the Lord's Supper in particular, appears at first from this :—*In them we have an abridgment and a summary of all Christianity.* In all that man learns, in all that he knows, he needs a unit which will help him in bringing together and binding as in a bundle the numerous parts of his knowledge. This necessity is not only experienced among men to whom study has not facilitated the exercise of thought; but also, and especially, among the learned and the erudite. The human spirit is so constituted that it cannot satisfactorily embrace at one time, and with one glance of the eye, many events with the ideas connected therewith, or many principles with the consequences which flow therefrom; therefore, how necessary it must be to subordinate them the one to the other, to classify them, to unite them in one body, and thereby to form one whole. Now, without the help of the sacraments, what difficulty, what embarrassment, and often what fatigue should we not experience to represent to ourselves, as in one picture, the innumerable verities of Christianity? Here is a history composed of various facts, extending from the Saviour back to the very infancy of the human race; here are prophecies concerning the birth and the death of Jesus Christ; here are institutions, types, and sacrifices, prefiguring the work of Redemption; here are doctrines on God, on man, on providence, on justification, on grace, on regeneration; here are moral precepts of great diversity and of incalculable extent, applicable to all individuals and all circumstances; here are promises and hopes, engagements and duties. The Lord's Supper supposes all this; for, in presenting to our faith and love Christ crucified, under the symbols of bread and wine, it concentrates in Him to our view all theology and all morality. In fact all history turns to Him as to its natural centre; as to the prophecies, it is in *Him* they are accomplished; the shadows of the Mosaic law, it is only in *Him* that they are realized; God, it is Christ who hath made Him known; life eternal, it is Christ who hath revealed it unto us; immortality, of it Christ is the evidence; pardon, it is Christ who accomplishes it by His Holy Spirit; charity, it is Christ who inspires it through faith; holiness, in its whole, and in its details, it is from Christ that it flows; for of it He is not only the most perfect type, but He is its only author in the soul of the redeemed, and in the life of His true disciples. Thus, Christians, in the communion, you have Christ all complete, Christ, and Christ crucified; true focus of light and heat, from which flow and to which converge all the rays of evangelical truth :—first considerations which ought to make you appreciate His wisdom and His love in the institution of the Lord's Supper.

The sacraments have another advantage :—*they speak to man's entire being*; they address themselves to his spirit and to his heart at the same time that they strike the senses. By the sublime truths which they recall, or much more by the grand fact of the expiatory death of Christ of which they perpetuate the memory, they operate on the soul. By the signs or symbols under which this fact is comprehended, and by which it is commemorated, they paint it to our eyes and render it palpable to our hands. This is extraordinarily wise and deserves to be carefully considered. If we were pure



spirits we should have no need of ceremonies in worship; the sacraments are only for the earth; the church will not transport them to heaven; the angels do not celebrate them. But as long as we remain in this mortal flesh solemnities will be needful for us which give a body to the verities of religion, and which enable us to seize them with our whole being. Here, however, there was a double rock to be avoided. If, on the one hand, the complete absence of ceremonies had given to Christianity an air of aridity and nudity so little compatible with our nature; on the other, too many sacraments had pre-occupied the sense and exalted the imagination to the detriment of the spirit and the heart. The religions of the imaginations which disturb themselves but little to enlighten the understanding, to awaken the conscience, to purify the heart, to nourish the soul, to rectify the will, to regenerate man, in a word, which aim only to act on the masses through the senses, multiply ceremonies without end and surcharge them with pomp. The Divine founder of Christianity has only established two sacraments, and even from their celebration He has banished all useless splendour, all vain displays. A little water in baptism, and a morsel of bread and a few drops of wine at the sacred table suffice to recall to the faith of the believer all that is most sublime in religion. For what more proper than water to signify the purification of sin by the besprinkling of the blood of Christ? What more natural than bread and wine to represent the substantial and salutary nourishment with which the soul of the Christian is furnished from the remembrance of the love and suffering of his Saviour? Thus, in the communion, Christ has provided for all our needs, has satisfied at once the exigences of our spirit, of our heart, and of our senses; He speaks to us in every way:—second consideration that should influence us to admire His wisdom and His love in the establishment of the Holy Sacrament.

*The Lord's Supper is also a pledge of the promises which are made to us, and of the graces which are offered to us in the Gospel.* In the strictest sense, one word from the mouth of God should suffice to assure our hearts and tranquillize our souls. Every one knows, however, that in the ordinary affairs of life, a promise excites our confidence in proportion as it is accompanied, on the part of Him who makes it, with a guarantee that it shall thereby be fully realized. On this principle, or much more on this inherent need of human nature, the Christian passover is founded. What the Lord says in the Gospel, He confirms at the sacred table; that which He promises in His word, He guarantees in the communion. In the Gospel He offers us pardon and reconciliation; He calls us to His communion, declares us heirs of His kingdom, and transmits to us the earnest of the inheritance. Hence Jesus, in multiplied expressions, expressions the most appropriate to conquer our timidity and disarm our fear, says, "Take, eat, drink." \* "Take;" that is to say, receive the pledges of His love; feel them, and guard them carefully. "Eat and drink;" that is to say, appropriate to yourself the fruits of my death; identify yourself with me, and I

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\* 1 Cor. xi. 24. Matt. xxvi. 26, 27.

will identify myself with you. Ah, how much mistrust and fear should be removed when God hath so graciously told us that "The blood of Jesus Christ His Son cleanseth us from all sin." "There is no condemnation to them who are in Christ Jesus." "He that believeth on the Son hath everlasting life." † By the communion He makes flow on our souls His expiatory and purifying blood; He delivers to us the earnest of our justification, and causes us to receive in our hands the pledges of our reconciliation and peace:—third consideration which should make us adore His wisdom and His goodness in the Sacrament of the Lord's Supper.

*In the fourth place, Christ, in the communion, offers us a means by which to declare ourselves, freely and publicly, to be his disciples; and this confession of the name of Christ by the participation of the Holy Sacrament could not be replaced by any other means.* You frequent assiduously, my brother, the exercises of Divine service; you are regular, attentive, thoughtful. If you do this to render to God the worship which is due to Him, to advance in the knowledge of His word, and to be edified in the communion of the Christian church, you do a very good thing—you fulfil a sacred duty, and you profit by a precious privilege. But this is not enough for a profession of the truth; alone, it does not sufficiently distinguish you from men in general; it is not as lively sufficiently characteristic and conspicuous. That which you do, an infidel might do. There are men who follow religious assemblies through curiosity. A Jew, a Mahometan, or a heathen sitting on the same bench, and at your side, may, in this respect, appear to the eyes of men to be a Christian like yourself, seeing he hears like you the word of God and the voice of song. But when, not confining yourself to the single act of being present at church, and to a kind of passive adhesion to the various parts of public worship, you rise with the assembly of believers, approach the sacred table, demand the august symbols of the body and blood of our Saviour, take them and shew them as the sign and seal of your eternal salvation, you thereby say with a loud and intelligible voice, not only in the presence of the church, and of angels who are invisible spectators, but in the face of the entire world, and in defiance of infidels and worldly men and even the devil and hell, that, as a sinner, lost and without a refuge, you have found your salvation through faith in the redemption wrought by Jesus Christ; you confess that your hopes for time and eternity repose on Him; that you have no other righteousness than His righteousness, no other merits than His merits; you thereby set up His banner, you take up His cross, you declare that you decidedly desire, as His disciple and His redeemed, to follow His lessons, to walk in His footsteps, to prefer Him to all others, to join the company that the world has always regarded as poor, insignificant, and senseless, and whom it has ever scorned and repulsed, even when it has not persecuted them. It is that you should make a profession of this nature, free, open, public, that the Saviour has instituted the Holy Sacrament, and if you truly appertain to Him, so far from seeing in this touching ceremony a constraint made for you, or a yoke to be imposed on you, to the contrary, you will bless

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† 1 John i. 7. Rom. viii. 1. John iii. 36.

Him for having, in His infinite goodness, furnished the means to satisfy the urgent need of your soul to give glory to His name, and joyfully to declare yourself to be His disciple.

In fine, my brethren, *the Lord hath bequeathed this institution to His church to establish more direct and intimate communications between Himself and believers than by any other means of grace which He has otherwise so mercifully and richly endowed.* In speaking thus, I thought to advance nothing which cannot be justified by the Scripture and sustained by most doctors of our churches. There is, is there not? a spiritual benediction promised to the prayer of faith. There is likewise, do you not confess it? a real grace which accompanies the reading and the meditation of the word of God, when one applies himself to it in the spirit of prayer. There is, moreover, is it not true? efficacious help attached to the communion of believers. Were it necessary, the first of these truths could be supported on the promise of the Saviour, "Whatsoever ye shall ask the Father in My name, He will give it you;" the second on the exhortation of Jesus Christ, "Search the Scriptures, for in them ye think ye have eternal life;" and the third on the positive declaration of the Great Head of the church, "Where two or three are gathered together in my name, there am I in the midst of them."\*

Now that which we are authorized to expect by the exercise of prayer, the study of the Gospel, and the communion of saints, of abundant spiritual blessings flowing from communion with our glorified Head; why should we not seek also, and more than elsewhere in the participation at the sacred table? What is there really more grand, more august, more sublime, or more holy in religion than in the Sacrament of the Lord's Supper? And where, consequently, should Christ be, where can he be more present, more efficacious in all the riches of His love, and all the powers of His grace, than in a ceremony whose object is to realize and perpetuate His presence on earth in the midst of His people, even to the consummation of the world.

It is in the sense of this particular influence of the Spirit of Christ, operating in and through the Sacrament on the souls of Christians, that we interpret these declarations of the Gospel which are true in general of the communion of the believer with Christ, but more especially so of his union with Him in the Lord's Supper:—"He that eateth my flesh and drinketh my blood hath eternal life." "He abideth in Me and I in him." "My flesh is meat indeed, and my blood is drink indeed." "If any man hear my voice, and open the door, I will come in to him, and sup with him." "For we are members of His body, of His flesh, and of His bones." "Being made partakers of His Divine nature."†

From this, my brethren, we admit the real presence of Christ in the Lord's Supper;—His *spiritual*, not His *corporeal* presence,—by which He imparts Himself to our souls in living nourishment. That which He communicates to us in this sacred repast is not His flesh which He Himself says "profiteth nothing," as it cannot furnish

\* John xvi. 23. v. 39. Matt. xviii. 20.

† John vi. 54, 55, 56. Rev. iii. 20.; Eph. v. 30. 2 Peter i. 4.

us with true food for our immaterial and immortal spirit; but His spirit of peace and holiness by which He comes to establish His abode in us, making our souls temples for the living God. What a mystery, and at the same time what a privilege, and what an honour for us! The God of heaven humbles Himself even to His creatures! The "King of kings," the Lord of glory deigns to visit His subjects! The Holiest of all condescends to make His habitation in the souls of sinners! The God of love identifies Himself with the redeemed of His Son, and permeates them with His life. And this union which is formed at the epoch of conversion, and which is consolidated by sanctification, is sealed and consummated in the participation of the believer at the sacred table. Behold, then; my brethren, the design of the Lord in the establishment of the Sacrament. What are our dispositions in relation thereto? Look at the plans of His wisdom and love; what are our views and sentiments on this subject? This is that which it is important for us to examine, and of which we should render an exact account.

We have said, in the first place, that in the communion we have an abridgment and a summary of all Christianity. Is all indeed resumed or summed up in the Gospel for us in the death of our Saviour? And the abridgment of our faith, as the principle of our life, is it Christ and Christ crucified? In the satisfaction which He has offered to Divine justice, do we see the unique cause, the efficacious means of our reconciliation with God? In the effusion of His precious blood, the seal and earnest of our peace? In His love, the source of our life? In His spirit of grace, the only strength for our souls? If it be Him we come to seek at the sacred table we can, and we ought to approach it without fear:—we are true communicants.

We have also said that the Sacrament of the Lord's Supper had for its object to represent by signs, and express by symbols, the great mystery of godliness—God manifested in the flesh. Renouncing every erroneous view, every sentiment not truly evangelical, and every superstitious opinion in relation thereto, which have induced us to see in the sacrament that which is not really there, and to search in it for that which God has not placed there, do we thereby take advantage to strengthen the faith which God has given us, to confirm ourselves in a covenant into which we have already entered, to renew ourselves in the sense of our vocation as Christians, and of our adoption as children of God? If so, we may come without fear to the table of the Lord:—we are true communicants.

We have also said that the Saviour has instituted the Sacrament as a pledge of the promises which He has made to us in the Gospel. The promise precedes the pledge; consequently, faith in the promise should precede the participation at the communion. If, therefore, you commune to receive a fresh seal of pardon for which you have already believed, a fresh assurance from a reconciliation already effected, as a means to develop and extend the work of regeneration already begun, and not to obtain pardon, reconciliation, absolution, or conversion, which are not the object or the effect of the Christian Passover, and which should be received through faith in the Divine promise, before coming to receive the pledge and seal at the sacred

table, you can take part in the celebration of the Lord's Supper :—you are a fit communicant.

We have also said that the communion was a solemn occasion for all Christians freely and fully to declare themselves to be the disciples of the crucified. Do you understand your duty in relation thereto? Doth the feeling of gratitude towards your Saviour, to whom you owe more than life, seeing you owe to Him your eternal salvation, raise you above all the little terrestrial considerations and worldly interests which would hinder you from performing an act of generosity that one might name, though not within the exact limits of strict justice? Do you experience a want to confess Him before men who will certainly confess you before His Father and the holy angels? If you have not been ashamed of Him and of His cross ;—of Him who will deny you, if you basely deny Him ; if you experience within you this desire to glorify the Redeemer who has saved you, you can come to celebrate the Christian Passover :—you are a true communicant.

Finally, my brethren, we have told you that the Eucharist was a powerful means to draw the bonds of our communion with the Saviour still closer. In this respect do we sigh after this spiritual and mysterious union which is the life of our souls? Do we hunger and thirst for it? Do we see in it the end of Christianity, the design of the work of God within us—our peace, sanctification, and our life ; seeing that to live with Christ, to live by the life of Christ, and for Christ, are the whole of the Gospel and of the Christian life—the life of heaven, the life of angels? Is it all our desire that Christ should dwell in us, reign in us, so that our thoughts, affections, wills, and all within us should be submitted to the supreme law of His love? Let us prove ourselves concerning these things ; let us search our hearts and scrutinize our ways ; and if our consciences, enlightened from above, bear witness that such are our sentiments and our desires, let us approach the holy communion : God authorizes, and even commands it.

I close by a consideration, which, it appears to me, should deeply affect us. Jesus Christ Himself sitting at table with His disciples expressed to them the ardent desire which He had experienced for some time to eat this last Passover with them. “I have greatly desired to eat this Passover with you.” Who is there that can withstand such language? What was the secret motive of this desire? Had God, who is all-sufficient in Himself, and who, in Himself, possesses the plenitude of all good, need of the communion of His creatures? Or could this communion add anything to the felicity or glory of Christ? Ah, my brethren, if He so much longed to celebrate this Passover with his disciples, it was for their interests, not His own. And if, to-day, He makes every faithful soul understand by the inward appeals of His Spirit the same expression of His love, “I have greatly desired to eat this Passover with you :” it is that He only asks to bless you, and is only occupied in your salvation ;—it is that He only desires to perfect our happiness by consummating our union with Him. But what! shall the Master Himself manifest such haste to come to His disciples, and the disciples manifest so much languor to come to their Divine Master!

The Master impatient generously to communicate the graces which they need, and they think they do a great thing by consenting to receive them! The Master, who has nothing to gain by the commerce of souls with Him, to come first to His disciples to open to them the treasures of peace and life which are in Him, and they run not joyfully and thankfully to draw up and quench their thirst at the fountain which springeth up to everlasting life!

My brethren, are we not ashamed of so much languor in the past? Do we not blush at so much coldness at present? And shall not each of us cry, "Lord I am not worthy that thou shouldest come under my roof;" nevertheless since thou condescendest to make me this offer, I will say to Thee, humbling myself even to the dust, "Enter and make thine abode with me." I am equally unworthy that Thou shouldest wash my feet; nevertheless since Thou condescendest to make me this offer, humbling myself before Thee, I will yet say to Thee, "Lord, not my feet only, but also my hands and my head;" make me perfectly clean; make my heart Thy temple, my will Thy servant, and my life a continual sacrifice which shall be agreeable to Thee.

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### JEREMIAH'S LAMENTATION.

"Oh that my head were waters, and mine eyes a fountain of tears, that I might weep day and night for the slain of the daughter of my people! Oh that I had in the wilderness a lodging place of wayfaring men; that I might leave my people, and go from them! for they be all adulterers, an assembly of treacherous men."—Jeremiah ix. 1, 2.

In approaching Jeremiah one feels a veneration for his office, for his intellect, and for his heart; a veneration amounting to admiration; an admiration which is as near an approach to adoration, as it is right for one creature to feel towards another. Jeremiah was a divine as well as a prophet; a divine in heart and life, as well as in intellect. Divinity of heart, giving its expression in the life, is worth more than a universe of mere intellectualism. Such was the divinity of Jeremiah, for his heart was billowed with divine sympathy, that found its outlet in devotedness to God, and to the weal of mankind. The text is the pathetic expression of the goodness of the universe, as well as the utterance of Jeremiah's feelings; goodness ranging from patriotism to divinity, hence its mighty sweep is from the patriot to the Deity. The subject for our meditation is *Jeremiah's Lamentation*, and it suggests:—

I.—Its *objects*, (viz.) human beings possessed of wondrous faculties, and destined to live for ever; human beings who are socially and religiously related to each other, as well as to the goodness of the universe; which relationships are expressed in the text by the phrases, "The *daughter* of my people;" and by "*my* people;" phrases which teach relationship and *virgin purity*; for such was their meaning when applied to the Jewish people. In Jeremiah's days the relationship existed, but the virginity was gone; hence we hear him lamenting, "The virgin daughter of my people is broken with a great breach, with a very grievous blow."—xiv. 17. Morality having been slain, the people were without religious

beauty and strength. The Jews having become a nation of "adulterers," "treacherous men," with them purity of nature and life was a thing of the past.

The words "slain," "adulterers," "treacherous men," indicate base impurity and estrangement from God, even while making a profession of religion. In morals the people were like treacherous ground, the surface of which appears firm; but in which you are engulfed the moment you venture upon it; for their religious profession was belied by their actions. The text lays before us a vileness of condition and character, and also a state of moral ruin that can have no full illustration. Go to the battle-field and see the mangled corpse; see victims writhing in agony besmeared with their own gore; go to the brothel, and make yourself conversant with its impurities; go to the adulterous chamber, where the sacred bonds of matrimony are being untied; go to the gulf of treachery, and look into its insatiable maw; but not in any nor yet in all of these put together, will you find the *full* expression of the moral in the text. Estrangement from God being unnatural, it is unreasonable, and therefore the greatest sin in the universe.

This wretched condition still characterizes men and curses the professed church. The sacred precincts of the temple of God and the pure altar of religion are defiled in this the nineteenth century of the Christian dispensation. Influenced by impure motives, some persons profess Christianity; while others who are still connected with the church in name, fall from the heights of moral excellence; while both parties combine to uphold formalism, so that they no longer wield evil single-handed, for they become "an *assembly* of treacherous men." As it was no 'marvel that Jeremiah wept over the people of his day, so it need not be a matter for wonder that the true Christian mourns over the people of this adulterous age.

II.—Its *nature*. It was mental, not physical, for it pertained more to the mind than to the body. The physical was affected, but only in sympathy. There is such a close relationship between matter and mind in the human organization, that the one sympathises with the other. In Jeremiah's case physical suffering was only incidental, not essential; for his physical nature would have been at rest, but for the mental anguish that wrung his vitals.

The classification of mental distress should be governed by the circumstances that call it forth. Grief for commercial failure may only travel to the extent of commercial transactions. Ignorance, for the want of secular training, may only awaken sympathy to the extent that secular education can be applied. When a man's moral standing becomes injuriously affected by his business transactions, a sorrow may be called forth that may go to the end of his life-time. Guilt, pollution, and recklessness, may call forth grief commensurate with the worth of the soul. Herein is distress of unlimited range, the highest class of mental distress that ever disturbed a human spirit. This it was that troubled Jeremiah, for his soul, with all its mighty faculties, capable of great intelligence, and of deep emotion, was wrung by its grasp into the bitterness of anguish. It may be well to mourn over a man's embarrassed circumstances, better to weep over his physical and mental slavery, but it is best to feel

distressed about the ruined condition of his spiritual nature. Beyond this, there is no object that calls forth a more intense sorrow. Sympathy is not perfect unless it takes in the soul of man. "Be ye, therefore, perfect, even as your Father which is in heaven is perfect."—Matt. v. 48. The perfection of benevolence is brought before us in this passage. What is sympathy but a mood of benevolence?

III.—*Its cause.* Goodness not sin. Sin has defiled and deformed human beings, and thus made them objects of pity; but goodness produces sympathy in the Christian's heart by changing his nature. Sin has been the means of calling into action the goodness of virtuous hearts; but the goodness was there independent of the sin. In nature and art, contrast administers to beauty; but in religion, likeness has fellowship. I do not mean that the separation is so distant as to exclude the sinner from the pity of the Christian's heart; but from the fellowship of Christian enjoyment, communion, and employment. There may be pity when there cannot be delight.

Sin having grasped the vitals of human nature, produces fearful anguish, and threatens to intensify and to perpetuate such suffering throughout eternity. The numberless woes of mankind are beyond the descriptive powers of men and angels. The song of the morning stars has given place to weeping, lamentation, and woe. The harmony of the spheres is lost amidst the discord of sin. The pensive mourning of the turtle dove is laughter when compared with the bitterness of the human heart. The tempestuous ocean is calm when compared with the terrible turmoil that sin has produced in the centre of man's being. The yawning gulf produced by volcanic eruptions can give us no idea of the dreadful maw of wickedness, as the most violent disturbance of physical nature is too weak to illustrate the upheavings of the human heart. The whole creation groaneth and travaileth in pain together. The bluster of human devices, and the allurements of earthly pleasures, may sometimes serve as a veil to hide the misery of the human heart; but they do not remove it, for it gathers strength to curse even underneath the means used by men to bless. God's book of remembrance will one day fill us with astonishment, because it contains the record of human suffering, as the result of human wickedness. It is most bewildering to think of men being so mad as to generate their own wretchedness by a life of sin, because it is opposed to reason and revelation. In such suffering we have the pain of penalty, not the pain of goodness.

However deep, wide, and severe, the penalty of sin may be, goodness can bottom, enclose, and overshadow it; for it encompasses, and underlies the woes that sin has produced upon and within human nature. The heart and life of every true Christian are expressions of the goodness brought to our notice in the following passage, viz., "For where sin abounded, grace doth much more abound:"—feeble expressions it is true, but, nevertheless, very important. As truly as goodness was in sorrow amidst the method of redemption, so the Christian's heart is in sorrow over a world of sinners. Goodness has its sorrows as well as its joys; but the pain indicates life, not death. Goodness weeps like the atmosphere



with its dews. The difference is marked between the nature, the cause, and the tendency of pain, as a penalty for sin; and between a sorrow which is the production of goodness. While the one is punishment for transgression, the other is the fruit of love; the one is a penalty, but the other is a reward. The one is called forth by personal suffering, while the other is called forth by the sufferings of others. The one is as a poisonous reptile, while the other is as a pellucid dewdrop. The one produces unmixed wretchedness, while the other is a mixture of pleasure and pain; the pleasure being so lofty as intensified by the pain, that it forbids any penal significance in the suffering. This pain is one of the highest moods of virtue. Apart from this view of the subject the text has no significance; it would be mere verbiage, or as a body without a soul.

IV.—Its *intensity* and *degree*. The prophet expresses the intensity of his grief by wishing that his “head were waters, and his eyes a fountain of tears,” and that “he had in the wilderness a lodging-place of wayfaring men.” He was as a man that had wept his head dry, so that his grief, having no outlet, preyed upon his mind, and consumed the spirits—a grief bordering on despair. The moral aspect of society had become so offensive and repulsive that he longed for relief in hermitage. A lodging-place of wayfaring men in the wilderness, without its tide of human guilt, was coveted by him in preference to the fruitful and beautiful Palestine, with its streams of iniquity. When a father was unable to control his family it was usual for him to say, “I will become a pilgrim and leave you.” The text is in harmony with this saying, for Jeremiah felt that the dreary solitude of a cave would have been a more peaceful abode than the city. The morality of a nation is far more important than its mere physical and architectural beauty. The proposition that the prophet made to “weep day and night,” expressed the intensity of his sorrow. Day and night comprise the whole of time, and, therefore, he wished his tears to be incessant. Like the waters of the ocean, his feelings were ever in motion, and he wished to express them in tears. Only by the sacrifice of his goodness could he have got rid of his sorrow; but this was too fearful to be entertained.

Goodness in *degree* ranges from patriotism to divinity. You approach it in the patriot; you advance to the philanthropist; you rise to the Christian; you ascend to the angel; you reach its summit in the Deity. It has its descending scale, and, perhaps, this should be first in order, as “Every good gift and every perfect gift is from above, and cometh down from the Father of lights.”—James i. 17. Viewed from this stand-point, it comes from God to angel, from angel to Christian, from Christian to philanthropist, from philanthropist to patriot, and then it begins to ascend. The one is from heaven, the other from earth. The one is the manifestation of God to his creatures; the other is the grateful return of the creature to the Creator. Like as waters return to the ocean, so the goodness of God to the creature returns to the Creator.

Patriotism is the love of country; philanthropy is the love of race; Christianity is the love of souls. The patriot weeps on seeing his country desolated by an enemy, and taking up the expressive language of the psalmist, he says:—“The roar out of the

wood doth waste it, and the wild beast of the field doth devour it." —Psa. lxxx. 13. A sight of his fellows, crushed by physical and mental slavery, will stir the soul of the philanthropist, until he puts forth all his efforts to free men from vassalage. The Christian bleeds at heart over the moral ruin of immortal souls. This sorrow has been the utterance of the godly amidst all the ages since the fall of man. Here is the secret of Abraham's prayer for the Sodomites; of Jeremiah's tears for the Jews; of Paul's lamentation over his kinsmen; of the tears that Jesus wept as he stood on the Mount of Olives and said, "O Jerusalem," &c. Here is the secret of his life of humiliation that reached its climax in death upon the cross; and here is the philosophy of his perpetual intercession in heaven.

Goodness was never designed to be isolated; for it is eminently social, there being a bond of sympathy between all virtuous beings. We may be unconscious of it, but it is none the less real on that account; for its existence does not depend upon human feelings, but upon Divine appointment. Angels are related to us by their religion and by their office. Love being the essence of their religion, they can pity mankind, and, in their official capacity, they can minister to our race. The humanity of Christ in heaven has brought our nature so vividly before the angels, that it has become the connecting link of sympathy between heaven and earth. Angels being interested in our welfare, they must have some knowledge of our ruin, which calls forth the goodness of their hearts in the form of pity. They may mourn over an impenitent, as well as rejoice over a repenting sinner. The sensation of joy implies the possibility of pity. Good men weep over sinners. Are we to suppose that the pure seraphim are tearless? Say not that angels never weep, for one of the most pleasing aspects of heaven is, that it is so humanized, as to sympathize with us amidst our misery. But for this, every heart in the universe would be steeled against us. The tears of angels are the outcome of goodness, forced out by the working of love. I can never believe that their purity has separated them from the law of sympathy. Such an idea would be undesirable, because it would be unnatural. I for one could not feel heaven to be so dear as I now feel it, if I could persuade myself that it has no humanizing inspiration. Sin shuts and seals up the nature in evil, but goodness is the spring of all that is tender.

One step higher and we reach the heart of God, and O, what a most magnificent sight! an infinite heart throbbing with anxiety! beating with intense concern about the salvation of man!—not puzzled as to how he can be redeemed! but cut at heart over his impenitent ruin! God is so closely related to us by the goodness of his nature, that there is nothing in the world that can reveal to us the sympathy of his heart, but we see it unfolded in the person and work of Christ. It is very little to say that Christ's humanity suffered in sympathy for us, for the human was only the feeble expression of the Divine; only the device by which God made known his heart to men. The Holy Scriptures abound in passages in which God utters his wail over humanity. "Is Ephraim my dear son? is he a pleasant child? for since I spake against him, I do earnestly remember him still; therefore *my bowels are troubled*

for him ; I will surely have mercy upon him, saith the Lord."—Jer. xxxi. 20. The phrase "maketh intercession for us *with groanings which cannot be uttered*," (Rom. viii. 26) has a marvellous significance when applied to the Holy Spirit. It is not enough to say that such language is used to suit human capacity, because it is in harmony with human feelings, but that it illustrates no corresponding affection in the Divine heart ; for it surely teaches that the great heart of Deity is troubled with pity. It brings before us a humanized God ; not in attribute, but in sympathy ; a God that has not shut himself up to the glories of his own nature, but a God that has revealed himself to sinners. Abstract goodness is a contradiction, for it is not goodness, but selfishness. The sympathy of the godly is the reflection of Divine sympathy. But for the sympathy of God, there could be no sympathy in man.

Through the humanity of Christ we had, perhaps, as full a revelation as we could bear at the time ; but it was by no means the exhaustion of God's love for us. The goodness of God is perpetual and eternal. He is a stranger to the pangs of sin, but he is quite familiar with the pains of goodness ; for the sacrifice that hung upon the cross was the outflow of his heart in vicarious feeling for mankind. When Paul said respecting Christ, "Who for the joy that was set before him endured the cross, despising the shame ;" he penetrated the humanity of the Saviour, and found himself lodged in the heart of Deity, borne there by the mighty Spirit ; for it was the Deity that gave value to the sacrifice.

I admit that there was a peculiarity about the feelings of God as manifested in the person of Christ that cannot be applied to man, nor to angels (however high the glow of seraphic piety), for it was the heart of Deity making an atonement for mankind ; the Great Spirit touched into sympathy for human beings ; nevertheless, the same Spirit inspires every Christian. The Christian's sorrow is the result of regenerating love ; while the sympathy of God is meritorious. The one is a duty, while the other is self-imposed. God knows no obligation but that which his own nature lays upon him. The more pious we are, the more are we like God : and, therefore, the more keen will be our sorrow over sinners. The greater the degree of goodness, the greater will be the intensity of our sympathy. This accords with philosophy, for the effect must be in proportion to the might of the cause. As God is absolutely good, he must sympathize immeasurably with our race. The pity of angels is as nothing compared with the pity of God. O let us approach this weeping excellence as near as we can ! Religion is a wonderful power to open the sympathies of the soul. The more we sorrow in love over sinners, the more manifest will be the indications of Divinity in our nature and life.

This magnificent, this bottomless depth of tenderness has been, and is still, the grand secret of a life of devotedness to the weal of others ! The theatre of action should be chosen so as to suit our natural powers, but the inspiration that will constrain the action will be the same among pagans as among semi-civilized tribes and nations. I say semi-civilized, for I do not consider a man completely civilized until the savageness of his soul is destroyed by the love of

Christ. Education may inform the mind, and it may polish the manners; but while the heart remains unchanged, the highest part of man's nature is in a savage condition. Neither human philosophy, nor human morality can *complete* the work of civilization, hence the marvellous scheme of redemption by Christ, and the mighty work of salvation by the agency of the Holy Spirit.

V.—Its *blessedness*. We have been so much accustomed to look upon God as being immeasurably beyond the possibility of painful concern; and also to regard the saints and angels as being so completely freed from this world, that we have forgotten to distinguish between pain as a *penalty*, and pain as a *privilege*. Pain, which is an infliction for transgression, is a curse; but pain, which is the result of goodness, taking the affection of pity into its management, is surely a blessing. While the scalding tears are coursing over the cheeks of a virtuous man, as the result of his sympathy for a distressed fellow that lies crushed before him, how exalted the pleasure, that, by the grace of God, he feels himself capable of pity! If this will apply to a Christian, may it not apply with greater force to angels? The application to God must be as infinite as His love. Conceive of the existence of virtuous beings that never feel the emotion of joy or grief respecting us, and then you conceive of beings that have no kind of relationship to the human race; but such is not the case with the inhabitants of heaven. Sin hardens the heart, blinds the understanding, forges fetters for the mind, and manacles for the body, tyrannises over our rights and liberties, and thus it acts with savage liking; but goodness has a heaven amidst its pangs and tears. The sighs, groans, and tears of the Christian are the pathetic utterances of the heart of God.

I look upon the sympathy of goodness as a most precious inheritance. There is here a wealth so immense as to leave the impress of poverty upon the millionaire, for its practical bearing upon our dearest interests is beyond computation. In devoting our physical and mental energies to God, and in consecrating our substance to sustain the Redeemer's kingdom, there is a mighty impulse in the fact, that we are borne along on the mighty ocean of goodness. In this our social nature finds a paradise, while our religious being rests in the heaven of God's love. If a man be a missionary among savage tribes, or if he devote his energies to convert the heathen of Christendom, he feels great encouragement in the thought, that there is not a heart in God's universe having a spark of goodness, but is in sympathy with him. I do not say that this is the source of his chief joy, for that must be found in his direct connection with God, but as a social being he cannot but reciprocate the feeling of sympathy as manifested by saints and angels. This sympathy is the hope of the world, for until this becomes as universal as our race, paradise will not be restored; but as soon as this takes place, the kingdom of God will be with men, a kingdom of love that will destroy the reign of terror.

One of the highest joys of a virtuous nature is produced by the knowledge that it has sufficient goodness to weep over the distress of others. There is in this a conscious reward that defies the descriptive powers of men and angels. Let me urge upon you the

wisdom of seeking to realize this blessedness. Some enthusiasts would make the Christian a smiling toy, a beautiful doll, without a tear, instead of a great depth, with a heart having all its fountains of sympathy opened to commiserate the suffering. *That* is the blessedness of death, not of life. I do not believe in a religion that has nothing in it but the gloom of superstition, the mopishness of ignorance; but I do believe in a religion that can touch the heart into sympathy over the ruin and the wretchedness of others, and that will enable its possessor to wear a serious countenance, and to shed a tear. In what other way can we read the life and labour of the immortal Brainerd? Let it be ours to seek to feel its import.

J. R.

### THE PULPIT IN RELATION TO SOCIAL LIFE.\*

SELDOM have we read a book which has afforded us more pleasure or instruction than Dr. MacLeod's on "The Pulpit in Relation to Social Life." There is a holy, an almost Divine calmness, both in its style and spirit, which is as beautiful as it is consoling. God's purpose—as wide-reaching as it is far-reaching—in the Gospel was surely never more grandly stated, and God's Divine method of realizing his purpose—not less important to know—is as clearly described. "The social mission of the pulpit—in other words, the preacher as an elevator of the poor; as a restorer of the fallen; as a reconciler between employers and employed; as an educator; as a liberator of the crushed classes; and as a regenerator, by initiating a renewal of social life;—such are the leading topics discussed in this volume."

Rich and saving experience and enjoyment of Christ is essential to the successful preaching of His Gospel, but *that* even is not enough. We have many times expressed our conviction that the measure of our personal love for Christ and of our sympathy with Him in His redemptive purpose is the measure of our influence for good over others; but this mightiest of all powers is sometimes used unskilfully and therefore almost wholly unsuccessfully. Hear Dr. MacLeod on this point.

When the cholera was last at Paris, a young medical man devoted himself to test, by personal contact and experience, the actual power of the disease. He slept beside his patients. He pierced their veins and tasted their blood. He became a martyr to the heroic task. The mystery which the Parisian youth wished to unlock was the power of an unknown disease. The perilous paths down which he travelled to his purpose lay in intercourse with the disease itself. There is a wide contrast between the labours to which God has called the ministers of His word, and those undertaken by that youth. Whereas he had to sit by the wells of death and drink of their deadly flow, we sit by the wells of salvation and drink of their life-giving stream. But in one thing, there is the most absolute resemblance. We must ourselves taste the life-blood of the Saviour who died for us, before we can offer its cleansing to others. We must have put our own lips to the pierced side of Emmanuel, before we are able to say—"Taste

\* Christus Consolator: The Pulpit in Relation to Social Life. By Alexander MacLeod, D.D., Author of "Our own Lives the Books of Judgment," etc. London: Hodder and Stoughton.

and see that God is good." The power to speak the truth in love,—which is the glory of preaching,—can only be acquired by living contact of heart to heart with Him. But for all that—although the preacher must speak out of his experience—preaching is not the mere telling of experience; it is the manifestation of God's truth to the consciences of men.

It is heavenly wisdom to tell us, as our Author has done, that "the present tendency is to attack the poverty first. The Christian method has always been to bring Christ into the poverty." "The grand excellence of this method is, that it is an appeal to what is deepest in human nature." "The principles of the Gospel are themselves riches and moral elevation to the soul who receives them." This is not mere hear-say, a fine-spun theory, without any solid basis of fact and reality to recommend it. How beautiful, and more beautiful because so common, is such testimony as the following :

In common with every minister who has ever laboured long in one district, I have witnessed effects of the Gospel on the poor—effects on character, on personal influence, on soul and body, and life and home. I have seen the poor rich in faith, and have myself received, from their lives, of the gold which is tried in the fire. As I write these words, my memory carries me back to times when I lived and laboured among many who were poor; and forms of the sainted dead rise up before me, who on earth were very poor. Come round about me once more, ye blessed spirits, and refresh my heart with your blessedness! I see first of all, a dear old friend with iron-grey hair and unbeautiful face. I see her again, as she sat day by day in her humble cottage, in an unlovely lane, winding yarn for the brave old weaver who was her husband. Out of the deep hollows of those eyes the old lights gleam once more. What charm was in those gleaming eyes, that the waifs and outcasts of the entire street gathered about her fire? What well of love was in that woman's heart, that those fallen creatures made it their confessional? By what secret did she win back those erring ones, and restore them so often to the homes they had left? And why was she never wearied with well-doing of this kind? O saint in the depths of poverty! O true sister of mercy! Thou hast lived thy quiet and Christ-like life, and vindicated for all who knew Thee the power of the Gospel to elevate the poor! I recall next, the form of one whom I shall speak of by his Christian name alone, whom I used to see for years, Sabbath after Sabbath, seated in his pew, poorly clad, but praising God with the fervour of an angel. Just before settling in the district, I had been to see a painting by Noel Paton, of Christ on the Cross; and the face of the Christ took hold of me in the way great faces in pictures do. One of the first things which arrested me in my congregation, when I looked at them from the pulpit, was a living embodiment of that face. The grave, solemn features, the golden-red hair, the large spiritual eyes,—they were all before me again in flesh and blood. It was the face of Archibald. I came to be well acquainted with the man, and soon discovered that not his face only, but his heart, was a copy from Christ's. The lines had fallen to him in stony places. There was some squalor and some misery in his lot, and days and weeks of want, but in the midst of it all he was as one seated at the gates of heaven, listening to the unspeakable sounds. There was a suggestion in all his words of the melodies which the redeemed are singing. The rudest of his neighbours blessed him; and the part of the street where his dwelling was, came under a real influence from his holy life. Thou pure light shining in a dark place! Thou beam from the very brightness of God! The greatest saint who ever abased himself in cell or desert did not surpass Thee in power of prayer, and contemplation of God. A throng of other forms come back upon my memory—forms of poor people whose lives were glorified by the Gospel.

I have known poor men and women, who consecrated their sons to God, and toiled, and pinched, and prayed for them until they saw them going forth to the waste places of the world to offer the truth of Christ to the perishing there. I have known poor warehouse girls, who were angels of mercy in visiting the sick, and watching over the spiritual life of their Sabbath class. I have met with zeal which burned like Paul's, and generosity as noble as that of Barnabas', under fustian jackets. And the most liberal givers I have ever known for missions and home charities, belonged to the working classes. But I must not linger among these memories. Characters as far advanced, as pure and saintly, are moving beside us in every Christian church in the land. To the end of time the Gospel will prove its power of elevating, by heightening the character of the very poorest who submit to it. It enriches heart, and soul, and life. And its riches spread from the character into the home. And at last, the very lot of the poor comes to share the blessedness which has fallen on their souls.

Our next quotation is a great contrast to the foregoing; a sad yet true picture of multitudes.

The toilers have no ambition. They merely wish to clear out a free space in which to live. How full of sadness and monotony is the life of Christless workmen in England at present! The employers have their enjoyments, however earthly; but what have the employed? From the age of twelve or fourteen till old age, it is a life of unremitting toil; rising early and working late; with few joys, and without the capacity of the higher joys. No holiday sight, I think, can be drearier than a Sunday excursion train filled by workpeople, and this apart entirely from the consideration, that it is a misuse of that day. Is that pleasure to have to rise in the raw morning, to be crowded up in dismal cars without a bit of colour or comfort in them, like so many cattle; to be spoken to by guards and ticket-takers in the insolent tone reserved for third-class passengers,—as if they were so many pickpockets and beggars,—and then to be let loose in some distant town, where they are despised as excursionists, to recreate themselves as they can, to wander about streets which are only disturbed by their presence, to lounge about fields which they do not know how to enjoy, to drink, it may be, to play foolish games, perhaps, and at length to return, every fourth member of the party dazed with drink, worn out with fatigue, and not one out of twenty refreshed by the green fields, or the blue skies, which they ostensibly went to see? Take any of those poor people apart, and ask them concerning the purpose of human existence in this beautiful world. They do not understand the question. They were born to toil. They are leading lives which are a mere succession of days of toil—a mere drudgery at tasks which help to meet the necessities of the passing hour. But of the beauty which is in blue skies and running streams, of the light which is diffused for the mind of man in all things we see, and still more of that unseen world which is the proper dwelling-place of the spirit that is in man; or of that Ruler who is the Lord of that spirit, or of that sublime death by which He expressed His love to man; of a future life as the issue, for weal or woe, of our doing or misdoing here;—of all these things they are ignorant. Their eyes are holden that they cannot see.

Our gratitude to our Author is increased, because he speaks in the clearest, strongest manner of the most gigantic evil which is working mischief, and ruin, and death all around us, and which needs to be grappled with by more than a giant's strength.

I said that war was the most tragic but one of the bruises I meant to name. I come to that one now.

It is the dismal, altogether tragic, bruise of drunkenness. Almost every

other bruise we could name has some alleviating element, some margin on which good can build. Even war is sometimes the overthrow of tyranny; the clearing of the air of life from error and crime. But there is no alleviating element in drunkenness; no margin of good. It is altogether evil. It is evil continually. It is loss of character, of reason, of domestic peace, to those who are smitten by it. It means crime, debasement, beggary, for society. And murder, in nine cases out of ten, is only drunkenness emphasised. What can be said, that will give an adequate impression of the terrible depth and extent of this bruise? Its mark is on the poor drunkard himself, and on every human being related to him. It puts its death-mark on body and soul, and business, and friendship, and natural affection, and self-respect, and character, and the very vision of God.

Just one story, only *one*, thousands might be as readily given as one, to shew what drunkenness really is.

A watchman, in a dock not far from my home, stole out one night and went with some companions to a public-house. He came back unable to take care of himself. Clambering into the ship he should have been watching, he lost his hold, and slipped down into the water. Nobody was near to help. Black night, black depth of water, black absence of human aid! A splash in the mass of death, a movement or two of convulsive stupor, and what has happened? A life-long bruise has fallen on a family of seven souls, all unconscious of the terrible stroke, all quietly sleeping till the morning. The bruise of widowhood is on one; the bruise of orphanhood is on six; and on all the bruise of pauperism. The whole aspect of life has changed for those seven. In a moment they have been plunged into the abysses where life is one continual experience of bruises, where beggary, the workhouse, the soup-kitchen, and the devil's outlets from these, are to be found.

Our next extract is for the instruction of those unloving, ungrateful sons and daughters of whom we have known—alas!—so many.

Look at that mother. From early morning till late night she toils without resting for her children. She has no thought in which their welfare is not mingled, no prayer in which their good is not sought; she abridges her own liberty to increase theirs, and sacrifices her own comfort that they may be comforted; and yet, from early morning till late night, has never the solace of one kind word or look, but only and ever the experience of undeserved reproaches, taunts, neglects, indignities, which cut into her very soul, and put a bruise on her entire life. There are thousands around us who have to endure that bruise.

Just, honest, forceful words these on the power which God's witnesses possess, and on their responsibility for the right use of that power.

Take the one evil of war. Can anybody doubt that it is in the power of the dominant people throughout the world to determine, or withhold, sufferings and crimes from millions of human beings for the next twenty years? Can it be right, in the face of this grave fact, for the teachers of Christian truth to be silent in their place? Is not every preacher bound to proclaim it as the intention of his Master, and one of the objects of his mission that there might be, not war, but peace on the earth, and to denounce the war spirit, war fashions, war ambitions, and war cruelties, whenever he has opportunity?

A hundred other things, which have a very secular aspect, will sometimes demand to be handled. It is simply impossible to speak wisely about drunkenness—to take another example—without glancing back upon its sources, and round upon its supports.

If the Christian Church is Christ's servant to visit widows and fatherless children, she is not less His servant to liberate mothers and children from



the doom of avoidable widowhood and orphanhood when she can. By drying up the sources of drunkenness, she would fulfil this part of her task. It can never, therefore, be the duty of her teachers to pass these sources by. The ignorance, the poverty, the ill-health which lead to this vice; the trade which fosters it; the places of amusement which increase it; the habits of society which countenance it; all these things are in the way of the preacher, to be denounced and smitten.

How large a spirit of hopefulness preachers ought to carry with them into their work the following very suggestive passage indicates.

I am certain that if twelve Christian preachers, competent for the work—filled with the Spirit—with grace, and faith, and love in their hearts—and well seconded by the sympathy, prayers, and co-operation of their congregations, would proclaim in the ears of this generation, as Luther and his fellow-labourers proclaimed the doctrines of the Reformation, or as Wesley and his fellow-workers announced the existence and claims of the other world:—"That these very days in which we are living are days of the acceptable year; that Christ is here, beside us, in this very land, in every street of its cities, in every lane of its villages, and in all the paths of the lives we are leading, to bless us, to bless our country and the world; and that He is personally living, and ruling, and interceding for us in heaven;"—the whole dark world of sin and suffering in this land would feel the presence of the Redeemer, would awake out of its long sleep, and begin to live, and have joy in righteousness and God.

We have clearly shown how greatly we are Dr. MacLeod's debtors, and evidence of the same kind, as that we have adduced, might be almost indefinitely multiplied; and in closing we may say that, though with many of the quotations with which the author has enriched his volume, we were quite familiar, the setting is always so chaste and appropriate, that the gems have acquired a fresh lustre and value in our eyes, of which we must give one specimen.

When Orsted first exhibited to Frederika Bremer the beautiful, and now familiar experiment, of sand grains upon a glass-plate arranging themselves under the influence of a musical note, in symmetrical and harmonious figures, this reflection passed through the mind of the lady:—"A human hand made the stroke which produced the note. But when the stroke is made by the hand of the Almighty, will not the note then produced bring into exquisitely harmonious form those sand-grains which are human beings, communities, nations? It will arrange the world in beauty, and there shall be no discord, and no lamentation any more." This very "stroke made by the hand of the Almighty," this Divine, all-powerful musical note, is the pure and full preaching of the Gospel of Christ.

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## THE POPE AND THE PREMIER.

[For this just and forceful paper on a subject to which we alluded in condemnatory terms last month, we are indebted to *Evangelical Christendom*. We think that the opinion is fast becoming universal among all good Protestants that our Government is too much inclined, either from disposition, or the force of circumstances, to smile on the arrogant and absurd pretensions of the Papacy.]

THERE is certainly some perverse and malign influence at work in human affairs at the present crisis, which has brought it about that the Pope, deserted and abandoned by his own adherents, should find countenance at least, if not support, from the Protestant powers. It is no secret that the King of Prussia, or rather his adviser Count Bismarck, has long been

coquetting with the Vatican; and it is now said that there is some secret treaty in existence, by which the Pope is to induce the Alsatians and Lorrainers to submit to German sway, in return for which Prussia, as soon as her hands are clear from more pressing matters, will undertake the restoration of the Pope to his temporal throne. We know not what truth there may be in this latter report; and, supposing it to be accurate to the letter, we may safely leave the German Protestants to deal with it. Our business is with a matter nearer home.

The occupation of Rome by the Italians has naturally excited great indignation among the Roman Catholics of Ireland. Refusing to the inhabitants of Rome the privilege which they claim for themselves of choosing their own government, they have held numerous meetings, at which the occupation of Rome was denounced as sacrilege, and the Pope was represented as the meek victim of a horde of ruthless persecutors, from whose cruel treatment the British Government was called to rescue him. This last suggestion must have been introduced as a mere oratorical flourish, and we fancy the Roman Catholics must have been as much surprised as the Protestants were when these memorials called forth an answer from the Premier himself, in which, in ambiguous and inflated language, he informed the memorialists that while the Government would not interfere with the question of the temporal sovereignty of the Pope, they would ever be ready to protect, in as far as their power lay, his spiritual independence. When this letter first appeared in the newspapers, Protestants rubbed their eyes. Such a document as this had certainly never before emanated from the Cabinet of this country since before the days of the Reformation. Were we, then, going back to those benighted times? Or were the designs of James II. to be carried out by the Minister of Queen Victoria? While we were in this state of bewilderment, the Roman Catholics also began to express their opinion, and it soon appeared they were as dissatisfied as the Protestants. They laughed at the condescension of this proffered patronage of spiritual independence. That was a privilege with which no man—certainly no heretic—could interfere. What they wanted was the temporal independence that gave material force and validity to the spiritual power. That was a matter in which the Ministers of any State, be they orthodox or heretic, might materially assist, and that power Mr. Gladstone refused to exert. In refusing this he refused all they had to ask him for, and he did in effect, therefore, deny their prayer.

It will thus be seen that in the superabundance of his clever and casuistical manoeuvring to serve two parties, our Premier has pleased neither, and has, in effect, fallen between two stools. To the Protestants he has given strong cause of offence and suspicion. He has been faithless to the policy which has guided this country at least since the time of the Revolution; he is the first of our statesmen who has held out a hand of encouragement to the potentate whose predecessors put this country under a ban of excommunication which has never been removed. It is no excuse to say, that he declined to undertake the support of his temporal dignity. It was not as a temporal sovereign that the Pope and we ever came into collision. He might have ruled Italy from the Alps to the Adriatic, and provided his subjects were obedient, it would have mattered nothing to us. It is in his spiritual character, as the pretended Vicar of Christ, that we have any controversy with him. That is the power which our ancestors denied—the authority which they renounced and defied; and that is the authority which Mr. Gladstone now professes his willingness to maintain. We wonder that the blood of his Protestant ancestors did not flush into his face, and restrain his pen, when he sat down to write such a letter. We know well enough that he did not mean that either he or his country should submit to that authority—that he only meant to uphold the Pope in the independence of its exercise over those who were willing to submit

themselves to it; but even with that restriction, we contend that it was an abuse of his power, as Minister of a Protestant country, to give an such pledge. In the first place, it was an impertinence, and little short of an insult to the King of Italy. What right had he to assume that the monarch would be less careful of the privileges of the Pope than himself? It is true he fences round his declaration with all sorts of compliments to the consideration, to the moderation and good faith of the Italian King; but his whole letter is based upon the assumption that this Roman Catholic sovereign would be less tender of the Papal authority than the Minister of this Protestant country is disposed to be. But far greater is the offence we are prepared to contend, offered to the Protestants of these realms. In their name Mr. Gladstone pledges himself to uphold the pretensions which they denounce; the claims which they repudiate; the power which they defy. For the last 300 years they have battled against these very spiritual assumptions which their Minister now pledges them to support and uphold. This is a gratuitous insult to the power which has placed Mr. Gladstone in his present high position. In spite of the leaning of the Roman Catholics of the empire, Mr. Gladstone knows well enough that he never would have gained his present high position except with the consent of the Protestant party. He knows, too, that what support he receives from the Roman Catholic party is for their own ends, and if those ends could be better accomplished by another party in politics, their allegiance would be transferred to that other party to-morrow. And it is to secure the support of such wavering and fickle adherents that he offends the great Protestant party of the country by pledging them to a course which they abhor! It is not as if measures of persecution against the Pope were to be apprehended. If that were so, we trust we should not be the last to protest against the conduct of the persecutor. We would not see any one ill-used on account of his religious convictions. All good Protestants applauded the conduct of a former Government when, at a time of revolution, they placed a British frigate at the disposal of the Pope to convey him to Malta or to any other part of Her Majesty's dominions where he might conceive himself to be in safety. We believe that offer was repeated by the present Government, and so far we have no quarrel with them. But the Pope, on his part, declined the proposal. He preferred to remain in the hands of Victor Emmanuel, and to take the chance of what might turn up in his favour. There are those who say that all this was done on a set purpose and design to embarrass the Italian King; that he knew well enough the lives of himself and his attendants were perfectly secure; and that, himself free from molestation, he would plot against the Government that sheltered him with more effect at Rome than anywhere else. We know not how this may be; but what we contend for is, that having made his choice, he ought to have been left to it, and that it was no business of the English Government to interfere. From all the accounts that reach us from Rome, it appears that Mr. Gladstone's ostentatiously paraded patronage will not be needed. The Pope is as free to exercise his spiritual authority as even Mr. Gladstone could make him. But if it had been otherwise—if the King of Italy had thought fit to put a restraint on his spiritual functions—how would Mr. Gladstone have interfered? Suppose, for instance, it had been determined that the Pope should not issue Bulls unless they were first submitted to the King and received his sanction; that would undoubtedly be an interference with his spiritual independence. Would Mr. Gladstone consider that a case for his interference in accordance with his pledge? If he does not, what will he say of that equal interference which is exercised in other countries every day when the sovereign refuses to allow the Pope's Bulls to be published, unless they have first received his approval? Is Mr. Gladstone prepared to go to war on behalf of the Pope with all Catholic Europe?

We are well aware that he means nothing of the kind. His letter is probably no more than an expression of his readiness to use his good offices on behalf of the Pope, in case he should be subjected to any hardship; but, wishing to obtain credit from the Roman Catholics for more than he really meant, he wrote the confused, hazy, and inflated letter which has astonished the world. But, taking this, the more charitable view of it, we are not the less disposed to regard it with feelings of strong indignation. What must be the temper or character of the man who could thus tamper with the deepest and strongest convictions of both classes of his countrymen? We used to think that our Premier was a man of strong and fervent religious feeling. We should be sorry to think otherwise of him still; but it is plain that his piety must be somewhat of the mystical order, which makes little account of principles, and depends more upon impressions and sensibilities. It is a matter of indifference to him, it seems, which religion he favours; and it allows him to lean to the one side or the other, according as it may suit his political interests. He chooses, however, now to rest upon the support of his Roman Catholic allies; but he will be disappointed. We have already seen that he does not go far enough for them, while he has gone already much too far for his Protestant adherents. He has done more to wound the feelings of some of his best friends by this conduct than by any of his former measures. His whole political conduct will henceforth be viewed with suspicion and distrust.

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### PILGRIM SONGS.\*

MR. NEWMAN HALL is well-known as a popular preacher, as an indefatigable lecturer and worker in the cause of temperance, and as the Author of "Come to Jesus" and other publications of the same useful class. As a pilgrim to the better country, he must return also with songs upon his lips, and everlasting joy upon his head. Some of his fellow-pilgrims will in consequence, we think, spend many an hour more pleasantly and hopefully in their homeward yet toilsome journey. The strains are not of the loftiest, nor perhaps of the richest musical character; but Mr. Hall's "highest ambition" will be satisfied if one or two of his "devotional hymns," and many of his pieces are only to be regarded as such, "should find their way into the psalmody of the Christian Church." We have selected two or three specimens, more for the sake of the sentiments expressed than aught besides, in the belief that they will be acceptable to most of our readers.

#### THY WAY IS BEST.

"Father, not my will, but Thine be done."

Thy way, O Lord! Thy way—not mine!

Although, opprest,  
For smoother, sunnier paths I pine,  
Thy way is best.

Though crossing thirsty deserts drear,  
Or mountain's crest;  
Although I faint with toil and fear,  
Thy way is best.

Though not one open door befriend  
The passing guest;  
Though night its darkest terror lend,  
Thy way is best.

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\* Pilgrim Songs in Cloud and Sunshine. By Newman Hall, L.L.B., London: Hamilton, Adams and Co.

So seeming wild without a plan,  
Now east, now west,  
Joys born and slain, hopes blighted, *can*  
Thy way be best ?

My soul by grief seems not to be  
More pure and blest ;  
Alas ! I cannot, cannot see  
Thy way is best.

I cannot see—on every hand  
By anguish prest,  
In vain I try to *understand*  
Thy way is best.

But I *believe*—Thy life and death,  
Thy love attest,  
And every promise clearly saith—  
“Thy way is best.”

I cannot see—but I believe ;  
If heavenly rest,  
Is reached by roads where most I grieve,  
*Thy way is best.*

## PRAYER ANSWERED IN DISAPPOINTMENT.

“One jewel more”—I asked, “to make me glad.”  
*He took the one I had.*

“Come quickly, Lord, and heal this wounded heart !”  
*Still more He made it smart.*

“At length from trouble bid my soul repose.”  
*Yet thicker came the blows.*

“Grant me a life of active zeal,” I said.  
*He laid me on sick bed.*

I asked to soar in sunlight as the lark,  
*But groped on, dull and dark.*

“At least give peace in victory over sin.”  
*More loud grew battle's din.*

“O let me rest with Thee in pastures green !”  
*Only steep crags are seen.*

“Why with keen knife, dear Lord, dost prune me so ?”  
*“That grace may quicker grow !”*

“Why in my portion mix such bitter leaven ?”  
*“To fit thee more for heaven.”*

“Lord, take Thy way with me, Thy way, not mine.”  
*“My child ! all things are thine—*

*All in the end, though grievous, shall prove best,*  
*“And then—eternal rest.”*

## THE CONTRAST.

The fairest flower that ever bloomed  
Must droop and die ; the brightest day  
In evening gloom shall fade away ;  
To death each new-born joy is doomed.

Wealth, faithless flatterer, soon takes wing ;  
Or, where it lingers, cannot feed  
The immortal spirit's mighty need ;  
The golden sheath oft hides a sting.

Mirth is a bubble soon to burst ;  
Friends most beloved may prove unkind ;  
Death will the closest ties unbind ;  
Our blest delights by sin are curst.

There is a flower which ne'er can fade;  
 A priceless treasure none can steal;  
 A balm which every wound can heal;  
 A hope on sure foundations laid.

There is a Friend—Life, Love, His name—  
 Who cannot faint, or fail, or die;  
 But, strong to help, is always nigh;  
 In grief and gladness still the same.

There is a home in Heaven above,  
 Where kindred souls ne'er part again;  
 But, free from death, sin, care, and pain,  
 Dwell with this Friend in perfect love.

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#### WHY PRAY? AN ARGUMENT.

"In everything by prayer and supplication, with thanksgiving, let your requests be made known unto God."

Why pray? As if each small affair  
 Of little man, might claim the care  
 Of Him who reigns in boundless state!  
*If not—is He so great?*

But *can* the God who guides the sphere  
 Of universal nature, hear  
 As if I only were in sight?  
*Is He not Infinite?*

But how shall He who ruleth all,  
 Who guards the great, observe the small?  
 How *can* He tend each single soul?  
*If not—how rule the whole?*

But if my prayer He *can* thus hear,  
 Say—*will* He deign to bend His ear?  
 Give me some proof more strong than creeds!  
*Thy heart within thee pleads.*

But is there proof in mere desire  
 For that to which my hopes aspire?  
 May I thus trust my nature weak?  
*'Tis God in thee doth speak.*

*From God that heavenly instinct came,  
 He wrote on thee His holy name;  
 That conscious need, those yearnings strong  
 He gave, and will not wrong.*

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#### HOW THE MADIAT WERE RELEASED FROM PRISON.

CALLING on my friend the Rev. John R. McDougall, yesterday, a pleasant looking elderly Italian widow entered the door before us, and we met in Mr. McDougall's study. I was unexpectedly pleased at being thus introduced to Madame Rosa Madiat. Her good husband, Francesco, passed to his rest nearly two years ago, and his widow is still passing the quiet evening of her life here; though, now that her native city, Rome, has become as free as the rest of Italy, she hopes once again to visit relatives there, and see the city under its new *regime*. One main feature of special interest to her is that now, as Paul wrote in his last letter from his Roman prison, "The Word of God is not bound" there, as it has been for ages, and as it was not twenty years ago here, when she and her husband were so long "bound," for simply venturing to read a copy of it quietly in their own home and with a few friends.

Most of their story has long been so well-known to those interested in the spread of the Holy Scriptures in Italy, that I will only tell one feature

of it, which Madame Madiat recounted yesterday, in reply to an inquiry I was glad to make of her. I had been told that after all the efforts had failed which were so kindly and zealously made for their release from prison by the noblemen and gentlemen who took the trouble to come to Florence from Great Britain, and other parts of Europe, backed by direct appeals from other highly influential quarters, including the then King of Prussia,—they owed their release to a very humble instrument—namely, an English coachman, who pleaded earnestly with his powerful master, the Emperor Napoleon, on behalf of his old friends the Madiat, and obtained his intercession and their consequent freedom.

The story, I had heard, proved a mistake, though still founded on a real coachman and his wife. But it drew out from Madame Madiat the simple facts which I now recount, as they show what earnest pleading with God and man can do to effect a good purpose, however humble and apparently unlikely may be the instrument. They also show how many a tradition grows and takes quite new shapes, wholly different from the original fact from which it sprang, as proved to be the case between my imaginary coachman of Napoleon and the real coachman, whose wife was the humble, but most earnest, persevering, and eventually successful, pleader for these two poor people, whom at that time she had never seen. An English coachman, then, by name Mullinger, and whose present address I can supply to any one who wishes it, had been with his wife in the employ of the Prince of Moscow, a son of the famous Marshal Ney, in Paris, and afterwards settled in London, where they still are engaged in a good business.

The Prince and Princess kept up a very friendly regard for their old servants, and had told them to let them know if at any time they could help them. The story of the Madiat in the public prints eventually fell under their eye, and deeply moved them, for they were earnestly religious people. The wife felt strongly impelled to plead for them, and believed she heard a voice call on her to do so. Her husband, naturally enough, thought her powerless to move effectively for them, but she could not rest. They bethought themselves of their old friend and master in Paris, but, as several years had passed since they left his service, they knew not where he might be, whether in France or Russia. She therefore drew up a little petition to the Prince, to beg him to intercede with the Emperor for them. This she took to the French Embassy in London. The Ambassador's secretary, seeing her very earnest to be allowed an audience, obtained one for her. Her object was to beg the Ambassador to forward her petition to the Prince of Moscow. The Ambassador was naturally hard to move for such a purpose, and on such solicitation. She was quite unknown to him; the affair was one entirely out of his line; he knew nothing of the Madiat and saw no reason whatever why he should take up such a case, nor any hope of success, even though he should take trouble about it. She, however, continued her simple pleading with such earnestness that at length, seeing her eyes fill with tears, he gave way, and said that he would forward her paper to the Prince, but that he had no idea that any attention would be paid to it. But she persevered a step further, and begged that he would kindly add just one word to ask the Prince's attention to its contents. This he was again very loth to do, but she appealed so earnestly, and with such manifest, genuine sincerity, and wholly disinterested feeling, that he at last agreed to do thus much for her. She went away thankful for this first step, and waited some time, praying very much it might lead to the result she longed for. After a week or two the Prince wrote very kindly to her husband, saying that he had received the petition, but did not see any hope of being able to help; that he knew nothing of the Madiat, and did not feel that he could speak to the Emperor about such a case. She wrote back, humbly pleading with him as she had done with the Ambassador. Again, after an interval the prince's secretary wrote, saying that the Prince was still as little hopeful as before; but, as her heart was

so set on the matter, he wished her to try and see another French nobleman, then in London, and, like himself, a personal friend of the Emperor; and that if this other friend would also intercede with the Emperor, the Prince would try what he could do at the same time. She went at once with the secretary's letter and obtained an interview with this second friend. He naturally looked at her with great surprise, knowing nothing whatever of her or the Madiai, but she begged him to look at the letter she brought. He did so with some little hesitation, but assured her it was wholly hopeless to expect him to do any thing in such a matter, that he could not beg the Emperor to interfere in such a case, etc., etc. But her womanly perseverance was not to be overcome. Her simple, earnest entreaties, renewed again and again, as they had been to the ambassador, beseeching both for the love of God to try for the relief of those poor people, whom she herself had never seen, but whose story had so moved her own heart, that though she herself (as she simply said to these French noblemen) had a comfortable home and food, and everything she cared for in life, she yet could neither rest nor enjoy food or home for thinking of them, and praying how to help to get them freed. These entreaties at length prevailed. The good Frenchman gave way and promised he would try, though quite hopeless of any good result. She left him cheered and thankful, and again waited on in faith and prayer. Six weeks passed this time without further tidings, but then came a kind letter from the Prince in Paris, saying he had good news for her. He and his fellow-countryman in London had both begged the Emperor's intercession. The Emperor, with that due appreciation of religious freedom which has ever honourably marked his own inner convictions and desires, however he may have been unable at times to carry it out to the length he would himself have wished, listened to their appeal and acted on it. What he said to the Grand Duke of Tuscany did not transpire, but the result was that the Madiai were at once set free, and the Prince was happily able to add to Mrs. Mullinger that they were then actually on their way to Marseilles. The Madiai were not aware, whilst on their journey, that, so thoughtful had been the Emperor's action, that an attaché of the French Embassy in Florence was sent to see that they safely reached their destination in France.

It is a pleasant finale to this simple story that the second French gentleman to whom Mrs. Mullinger applied in London, was so struck with her devoted interest on behalf of the Madiai, and her earnest pleading, that he became a very friendly employer of her husband, and continued to be as kind as their former master, the Prince of Moscow, had been.—*Evangelical Christendom.*

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## THE PREACHER AT THE PUMP.

MANY years ago, a certain minister was going one Sunday morning to his school-room. He walked through a number of streets, and as he turned a corner he saw assembled round a pump a party of little boys playing marbles. On seeing him approach, they began to pick up their marbles and run away as fast as they could. One little fellow not having seen him as soon as the rest, before he could succeed in gathering up his marbles the minister had come to him and placed his hand upon his shoulder. They were face to face, the minister of God and the poor little ragged boy who had been caught in the act of playing marbles on Sunday morning. And how did the minister deal with the boy? That is what I want you to notice.

He might have said to him, "What are you doing there? You are breaking the Sabbath. Don't you deserve to be punished?"

But he did nothing of the kind. He simply said, "Have you found all your marbles?"



"No," said the boy. "I haven't."

"Then," said the minister, "I'll help you." Whereupon he stooped down, and began to look for the marbles, and as he did so, he remarked, "I liked to play marbles when I was a little boy very much, and I think I could beat you; but," he added, "I never played marbles on Sunday."

The little boy's attention was now arrested. He liked his friend's face, and began to wonder who he was. The minister said:

"I'm going to a place where I think you would like to be; will you come with me?"

Said the boy, "Where do you live?"

"In such a place," was the answer.

"Why, that's the minister's house!" exclaimed the boy, as if he did not suppose that a kind man and a minister of the gospel could be the same person.

"Yes," said the man; "I am the minister myself; and if you'll come with me, I think I can do you some good."

Said the boy, "My hands are dirty, I can't go."

"But," said the minister, "here's a pump—why not wash them?"

Said the boy, "I'm so little I can't wash and pump at the same time."

"Well," said the minister, "if you'll wash, I'll pump."

He at once set to work, and pumped and pumped; and the boy washed his hands and face till they were quite clean.

Said the boy, "My hands are wringing wet, and I don't know how to dry 'em."

The minister pulled out a clean handkerchief, and offered it to the boy.

Said the boy, "But it is clean."

"Yes," was the reply, "but it was made to be dirtied."

The boy dried his hands and face with the handkerchief, and then accompanied the minister to the door of the Sunday school.

Twenty years after the minister was walking in a street of a large city, when a tall man tapped him on the shoulder, and looking into his face said, "You don't remember me?"

"No," said the minister, "I don't."

"Do you remember, twenty years ago, finding a little boy playing marbles round a pump? Do you remember that boy's being too dirty to go to school, and pumping for him, and speaking kindly to him, and taking him to school?"

"Oh!" said the minister, "I do remember."

"Sir," said the gentleman, "I was that boy. I rose in business and became a leading man. I have attained a position in society, and on seeing you to-day in the street I felt bound to come to you, and say that it is to your kindness and wisdom and Christian discretion—to your having dealt with me persuasively—that I owe, under God, all that I have attained and what I am at the present day."

## ALL THIS FOR ME?

A GENTLEMAN, a merchant of large fortune, had built for himself a beautiful and costly residence. The grounds were extensive and tastefully laid out, and adorned with arbours and statuary. The building was furnished throughout in a style corresponding with its own elegance, and the fortunate proprietor was duly settled in it with his happy and much envied family.

It was not long before he was visited by an old friend, recently from California, who had there acquired great wealth, and had returned to the more eastern states to enjoy it. He was shown through the elegant establishment and beautiful grounds, and was so much pleased with the whole that he immediately proposed to purchase the entire property, offering a liberal price for it.

"No," said the merchant, "nothing would induce me to sell it. I have expended upon its plan much thought, and given to its execution much careful attention, in order to adapt it, as far as possible, to the convenience and comfort of my family; and here I expect to spend with them the remainder of my days." His friend retired, convinced that it was useless to urge the matter.

That evening as the merchant, surrounded by his family, sat in his sumptuous apartment, engaged in family worship, he read the chapter containing that touching declaration of our dear Redeemer respecting his own extreme poverty: "The foxes have holes, the birds of the air have nests, but the Son of Man hath not where to lay his head."

As he read his attention was arrested as never before by the latter clause, "but the Son of man hath not where to lay his head." He paused, and gazed around upon the splendid walls and furniture, and his heart smote him. "All this *for me*," he said to himself, "and yet 'the Son of man had not where to lay his head.' " He was greatly troubled. He felt sorely rebuked by his own selfish prodigality. He saw, as never before, that in this case the servant was indeed not as the Master; that he had utterly failed to imitate his blessed Lord in the denial of self, but, on the contrary, in all his expenditures was chiefly intent upon his most selfish gratification. As well as his state of mind would permit, he closed the evening service, and retired to his private apartment.

Here again, as he looked around upon the luxurious couches and various arrangements for comfort, the thought occurred to him, "All this for me, and yet 'the Son of man had not where to lay his head!'" He passed a sleepless night, this one idea constantly revolving in his mind, and rose feverish and unrefreshed.

Descending to his dining-room, as he surveyed the elaborate table furniture and expensive food his heart again smote him, and he mentally exclaimed, "All this *for me*, and yet 'the Son of man had not where to lay his head.' "

He walked forth into his garden. There the rare exotics, the beautiful statuary, the arbour'd walls rebuked him as he thought, "All this *for me*, and yet my divine Lord and Redeemer had not where to lay his head." He went to his office, but found himself incapable of attending to business, this one thought being ever present to his mind, "The Son of Man had not where to lay his head."

As the day wore on he became more vividly impressed with the thought of his own unfaithfulness as a steward of God, and his extreme selfishness in expending *so much for himself* and comparatively *so little* for that dear Saviour who sacrificed so much for him. He saw that this same selfish and extravagant expenditure must prove a snare to his soul, estranging him still more from Christ, and greatly increasing that love of the world which already had much too strong a hold upon him.

Towards the close of the day he sent for his friend of the previous evening, and said to him, "Sir, were you in earnest in offering the sum you did for my residence?" "Yes," said his friend, "I should be but too happy to purchase it." "Then," said the merchant, "the place is yours. I dare not keep it, for 'the Son of Man had not where to lay his head.' "

The property was soon transferred, a comfortable but far more humble residence secured, into which the merchant and his family cheerfully removed.

The large sum received for the splendid mansion was cheerfully given to that Redeemer "who had not where to lay his head," now ten thousand times more precious from a new and wonderful manifestation of his love filling the merchant's soul with a peace and joy before unknown.—*Exchange.*

## Memoirs and Obituaries.

### MR. JOHN ALLIN AND HIS DAUGHTER JANE.

MR. JOHN ALLIN was the son of Thomas and Elizabeth Allin, of Sutoombe, Devon. His early life was not marked by any striking events. He married Miss Alice Allin, who proved in every way "an help-meet for him."

In the year 1836, when the sainted Mr. W. Reed laboured in the Shebbear Circuit, the Lord poured out His Spirit, and many persons embraced the blessings of the Gospel.

At that time preaching at Sutoombe was held in Mr. W. Allin's house, where many sought and found mercy. At one of these services Mrs. John Allin gave God her heart, and Mr. Allin also decided to seek salvation. As soon as his wife obtained the evidence of pardon, she began to pray for her husband. At that service the house was so crowded that Mr. W. Allin had to get over the table to talk and pray with his brother. He soon obtained relief of mind, but not the full assurance of the favour of God which he desired.

The following day prevailing prayer was made in his own house, he obtained the clear witness of pardon, and his soul was filled with peace and joy. "He held fast his confidence unto the end." The spiritual tree, which God then planted, soon bore fruit. The candle then lighted, was not put under a bushel, but on a candlestick, to give light to all who were in the house. God's word was daily read, family prayer regularly offered, and he lived to see those prayers answered in the conversion of the whole of his eight children; four of whom were taken to heaven before him.

His love to God's house was warm and constant. His seat was seldom empty, and his contributions towards the fitting up of the first and the erection of the second chapel at Sutoombe very liberal. For twenty-four years, the class-meeting, which he greatly enjoyed, was held in his own parlour. The ministers of Christ were highly esteemed by him, and always cheerfully received at his house.

He was a total abstainer for thirty-one years, and influenced all his family to follow his example; yet he was so judicious that he never gave offence to any one who had not embraced his views on temperance. His Christianity was not in name only, but a power in the soul, which produced such sound morality and high sense of honour as prevented him from stooping to a mean act.

For twenty-five years he was so afflicted as to be incapable of walking a great part of that time, yet he was cheerful and happy. Sometimes, when prevented from attending public worship, the want was supplied by reading a sermon, and singing and prayer in his own house.

About twenty weeks before his death he ruptured a blood-vessel, after which he sunk rapidly. Then was God's promise verified in his experience, "I will never leave thee, I will never forsake thee." On numerous occasions the Lord blessedly revealed Himself to his soul. For some time his voice failed, but his strong desire to praise the Lord for His goodness, induced him earnestly to hope that it might be restored, the realization of which was in some degree given him.

A little before his death he sung, "I'm a pilgrim bound for glory," &c.; also, "Lord, dismiss us with Thy blessing," &c. Mr. N. Harvie said to him, "We shall soon meet in heaven." He replied, "I have no doubt at all." The day before his death his prayer was, "Come, Lord Jesus," which prayer was quickly answered. All his battles are fought, the victory is won, and the crown of life secured.

His death was improved from 1 Cor. iii. 22, 23, to a large number of relations and friends. He was an affectionate husband, a loving father, a good neighbour, a competent Sunday school teacher, an earnest prayer leader, and a bright ornament of the church.

Subsequent to Mr. Allin's death, JANE, the youngest surviving child, passed away in the eighteenth year of her age.

In very early life God called her to seek His face, and she replied, "Thy face will I seek." And the God who says, "Those that seek me early shall find me," was found of her. Four years she was a follower of Jesus; through this period she manifested a delight in the means of grace, especially the class-meeting, and as far as opportunity admitted she taught in the Sabbath school.

About six months before her death there were sad proofs of deep-rooted consumption; by degrees her youthful vigour abated. But when her flesh and her heart failed, God was the strength of her heart. When asked about the state of her mind, her reply usually was, "I am trusting in God." Through her sufferings she was happily saved from a murmuring and complaining spirit. About six weeks before her decease, feeling herself much weaker, she desired her dear mother to pray that her evidence of God's favour might be clearer and brighter; after the earnest prayer from a mother's full heart, she never expressed a doubt or fear: her confidence grew stronger and stronger. When Mr. Welshford called she asked him to pray, and while he was engaged in devout supplication, the presence of the Lord was blessedly realized, and she shouted the praises of God aloud. Soon after she was taken worse, and her uncle, T. Allin, came to see her. She said, "My dear uncle, I am going home, going home to heaven I mean." Her uncle, W. Allin, asked if all were right between God and her soul. She quickly replied, "Yes!" and began to sing, "I mean to go where Jesus is." She requested him to ask all her classmates to meet her in heaven. When dying, she waved her hand in token of victory. Here we see the flower of youth had not unfolded all its beauty, but she had attained the greater beauty, the grace of God. Her day had not reached its meridian; but brighter rays than those of the noonday sun had shone on her soul. The questions of time were only partially solved; but the greatest of questions, "What shall I do to be saved?" had been practically answered by her believing in the Lord Jesus Christ.

P. R.

DIED, at 13, Russel Street, Landport, Portsmouth, on Wednesday, December 28th, SARAH FRANCES, the beloved wife of HENRY THOMAS DAVIS, aged thirty-nine years. She was born at Houghton Barton, near Newton Bushell, in the county of Devon. Brought up in the communion of the Established Church, she attended its services, and observed its forms; but was a stranger to religious life and enjoyment. Her connection with our Denomination commenced about eight years ago, at the time Br. Luke was pastor of the Portsmouth circuit. Residing in the house adjoining the ministers, Mr. and Mrs. Davis were invited by Br. Luke to Grosvenor Street Chapel. Soon after Mrs. Davis was requested to attend the special services, which were being held in the school-room. There, while the

prayers of the church were going up to God for a revival of His work, she was impressed with her need of Christ; she was directed to the cross, trusted in the finished work of Jesus, and found salvation. From that time she was a consistent, useful member of our society—constantly attending our services, deeply interested in the cause of Christ, ever ready to devote her energies to any good work. Her experience, doubtless from physical causes, was not so demonstrative or rapturous as that of some Christians; but her piety was not the less real, her communion with Christ less blessed, or the fruits of her faith less apparent to the spiritual eye, by the clouds which sometimes overcast her soul. Her memory is lovingly cherished by all the ministers of Christ who have travelled in the circuit since

FEBRUARY, 1871. G

she joined us. It was her particular delight to minister to their comfort. Many are the kindly services by which her consideration has won our enduring gratitude. As the treasurer of the Dorcas Society, she took the warmest practical interest in its beneficent operations. Into her private and personal relations it were unwise for us deeply to enter; this we may say, that the memory of her manifold excellences,—her tender sympathies; her quiet unaffected, yet sincere piety; her serene smiling cheerfulness that loved to communicate happiness to all; her untiring watchfulness over the welfare of those God entrusted to her care—is graven upon the hearts of her family and friends in sacred and eternal remembrance. Her death is their deepest earthly loss; reunion with her hereafter is, next to the fellowship of Christ, their brightest heavenly hope. One word upon the circumstances occasioning our sister's death. Possessing an hereditary tendency to consumption, her health had been declining for some considerable time. Several months ago she had a strong conviction of her approaching end. Before she kept to her room, she made every preparation for the future of herself, and family; her friends were committed to the care of God; her soul resigned to the will of heaven. Appearances for a time mocked the apprehensions that had haunted her, and we cherished the hope that she might yet survive. It pleased God to will otherwise, to answer our prayers in a different, and undesired manner. Her sufferings for the last two days were most acute, rendering her at times insensible, and preventing her being seen by any one, except her attendants. Divine grace enabled her to bear all without a single murmur. The morning previous to her death she recovered her consciousness, for a short interval, and repeated audibly the name of "Jesus," as if in prayer. Her husband asked her, "Are you happy?" She smiled and signified she was. At half-past six o'clock in the evening, she quietly fell asleep

on the bosom of Jesus. She leaves six children to mourn her loss. "When my father and my mother forsake me, then the Lord will take me up."

J. M.

DIED at the Greenhouse, in the Dymock Mission, Nov. 26th, 1870, in the fifty-fifth year of his age, MR. JAMES M. EAST. He was brought to God when young, and was a member of the Wesleyans for several years, officiating among them as a local preacher.

In the year 1845 he was much engaged in revival services in Yorkshire; and experienced much of the power and presence of God, testifying that "the blood of Jesus Christ cleansed him from all sin." He left the North for Ledbury, and for some time laboured as an approved preacher in that circuit. But removing to the Greenhouse in this parish, he united with our friends at Broomsgreen, as he found no Wesleyan preaching in the parish.

He was well received as a preacher, both here and in the Forest of Dean circuit, and took several appointments there a quarter. The last time he preached was at Tellesgreen, in this parish. The text was John xi. 28: "The Master is come, and calleth for thee." He was much blessed in speaking, and afterward remarked to me, "That it was the Master's call to him." He was taken ill some days after, and was confined to his room nearly six weeks.

He suffered great pain from an internal disease; but in patience he possessed his soul, and calmly waited till his change came. I visited him several times during his illness, and found him trusting alone in the blood and righteousness of Christ. "I feel," he said, "I am a poor hell-deserving sinner, but Jesus died for me."

"Tis all my hope and all my plea,  
For me the Saviour died."

I have no great joy, but I have peace—peace with God through Jesus Christ." At another time he said, "I have no doubt of my acceptance; I have the witness within."

I know in whom I have believed, and am persuaded that he is able to keep that which I have committed unto him against that day." He was on the Rock — the Rock of ages; and in my last visit but one I found him happy in God, waiting for the heavenly call. He said: "Christ is precious. The Lord is with me. I shall soon be in heaven;" and in a low whisper he praised the Lord. "If I had breath," he added, "I would praise Him aloud." The day before his death I administered the Lord's Supper; it was a most solemn season. He was perfectly sensible, and said, "O that I

had breath to praise the Lord," and added, "the struggle will soon be over. I am just home, almost-home." Some hours after a change was visible to those in attendance, and the family were called. He begged his eldest son to make himself useful in the church, prayed earnestly for all the family, especially for his youngest daughter. He then several times said, "Holy Spirit, heavenly Dove," and having obtained the victory he died praising the Lord. His death was improved in Broomsgreen Chapel, on Sunday, Dec. 11th, from Rev. xiv. 13.

J. BARNDEN.

## The Gleaner.

OPIMUM CULTIVATION IN CHINA.—Opium demands more than a passing notice. A few years ago, it was a stranger to this part of the world, but is now rising into ominous significance. We found the poppy under cultivation in all quarters; in some places it had grown for several years, in others for only two or three, or was just commencing. Natives told us that it was much more profitable than pulse or any kind of grain; that 10 mow of land yielded 14,000 to 15,000 cash when sown with millet, and that it brought from 24,000 to 25,000 cash when laid down for the poppy. They knew that its cultivation was illegal, but said the mandarins winked at it, on receiving a sum of money, or a gift in kind. The prices varied from 350 cash to 500 cash per ounce; but we are told that it could be bought in autumn for 200 to 250 cash per ounce; or from 210 to 270 taels per chest, about half the price of Indian opium. It was said to be better, and not adulterated like foreign opium when it reached there. They export opium to Peking and westward; and, as might be expected, its effects upon the population are most melancholy. Farmers' sons, and the majority of young men, are addicted to it; we found some just beginning to smoke, others habit-

ually smoking, and of these many had smoked to the point of repentance, but found themselves slaves to the habit. We were constantly asked about some means of cure, and in one case a man followed us clinging to the cart, and would not believe that we had no remedy. Sad is the havoc this drug is making in China, and the worst is yet to come. Opium is now produced in Szechuen, Shen-si, Shan-si, Mongolia, and Manchuria, and every year more land is laid down for it. The vice is reaching the poorest classes, and even women; and there can be no question that it is much more insidious and deleterious in its consequences than strong drink.—*Williamson's North China.*

A THRILLING INCIDENT.—At a Temperance Meeting in Philadelphia, some years ago, a learned clergyman spoke in favour of wine as a drink, demonstrating it, quite to his own satisfaction, to be scriptural, gentlemanly, and healthful. When the gentleman sat down, a plain, elderly man rose and asked the liberty of saying a few words. "A young friend of mine," said he, "who had long been intemperate, was at length prevailed on to take the pledge of entire abstinence from all that could intoxicate. He kept his pledge faithfully for some time,

though the struggle with his old habit was fearful, till one evening in a social party glasses of wine were handed round. They came to a clergyman then present, who took a glass, saying a few words in vindication of the practice. Well, thought the young man, if a clergyman can take wine and justify it so well, why may not I? So he took a glass. It instantly rekindled his fiery and slumbering appetite, and after a rapid downward course he died of *delirium tremens* a raving madman." The old man paused for utterance, and was just able to add—"That young man was my only son, and the clergyman was the Rev. doctor who has just addressed the assembly."

**BELGRAVE SQUARE AND BETHNAL GREEN.**—It is a long way from Belgrave-square to Bethnal-green. We cannot measure the distance from the palatial mansions of the rich to the dismal hovels of the poor; from the profuse and costly luxuries of the wealthy to the squalidity and hopeless misery of some millions who are below them. But, I ask you, as I ask myself a thousand times, is it not possible that this mass of poverty and suffering should be touched, and should be reached? What is there that man cannot do if he tries? The other day he descended to the mysterious depths of the ocean, and with an iron hand he sought, and he found, and he grasped, and he brought up to the surface the lost cable, and with it he made two worlds into one. I ask, are his conquests confined to the realms of science? Is it not possible that another hand, not of iron, but of Christian justice and kindness, may be let down to moral depths, even deeper than the cable fathoms, to bring up from thence misery's sons and daughters, and the multitude who are ready to perish? This is the great problem which is now before us. It is not one for statesmen only. It is not one for preachers of the Gospel only. It is one for every man in the nation to attempt to solve.—*John Bright, M.P.*

**A THOUSAND YEARS AGO.**—It is certainly one of the greatest curiosities in history, says the *New York World*, that exactly one thousand years ago, in the year of our Lord 870, the people of France and Germany fought under their kings upon the same soil, that of Lorraine, for nearly the same reasons, and with the same result. This happened as follows: the empire of Charlemagne, and that of his son who succeeded him, Ludwig I., called the Pious, was divided by his three sons, the grandsons of Charlemagne, in 843, at the Congress of Verdun, between themselves in such a manner that Lothaire received, besides the title of Emperor, Italy and what was then called Middle Franconia, a strip of land running from the North Sea to the Mediterranean, and there joining Upper Italy, a broad strip of land containing modern Holland, Belgium, the Lorraine, the Alsace, and all that part of Southern France lying between the Rhone, and the Saone, and the Alps on the east. Ludwig received Eastern Franconia, which was from that time called Germania, or Germany, and from which he, as Germany's first king, was called Ludwig, the German.

Carl, who was called the Bald, from his bald head, received Western Franconia, from that time called Franconia, or France. Lothaire died in 855, and again subdivided his empire between his three sons. To the oldest, Ludwig, he gave the crown and title of Emperor; to the second, Lothaire, the northern part of his dominion, comprising a part of modern Holland, Belgium, and the provinces called up to this day Lorraine, or Lotharingen, the Alsace, and all the land extending down to the Saone; to the youngest, Carl, he gave all the land south of the Saone to the Mediterranean, under the title of Kingdom of Provence.

In 869 Lothaire died without heirs, after he had previously become possessed of his brother Carl's kingdom of Provence; and it was then that Carl the Bald, King of France, stepped forward to take sole

possession of his brother's kingdom, comprising all the eastern part of modern France, and extending from the Meuse to the Rhine, and from the Rhine to the Alps, and from the North Sea away down to the Mediterranean. He was completely successful, for his nephew Ludwig, the Emperor in Italy, and his brother Ludwig, the King of Germany, had both their hands too full to claim their share of the rich inheritance.

But a year later, in 870, just one thousand years ago, suddenly a large and well-appointed German army crossed the Rhine, broke into France, and defeated Carl the Bald and his armies at once, and so completely that he was compelled to sign a treaty of peace in the same year (870), by which he ceded to his brother Ludwig, the German, all the eastern part of those lands which he had appropriated from his nephew, and comprising the modern provinces of Alsace, Eastern Lorraine, and the territories around the cities of Trier, or Treves, Cologne, Maastricht, and Utrecht, down to the mouth of the river Rhine.

The first grand fight for the Rhine provinces on the part of France, and the Alsace and Lorraine on the part of Germany, which is, after all, if not the sole cause, certainly one of the principal causes of the present war of 1870, took place consequently just one thousand years ago, 870, and with the same result.

**POWER OF PRAYER.**—Prayer is requisite to make every providence and every ordinance blessed to us; prayer is needful to make our particular callings successful. Prayer is the guard to secure the fort-royal of the heart; prayer is the power to keep the door of the lips; prayer is the strong hilt which defendeth the hands; prayer perfumes every relation; prayer helps us to profit by every condition; prayer is the chemist that turns all into gold; prayer is the master-workman; if that be out of the way the whole trade stands still, or goeth backward. What the key is to the watch, that prayer is to religion; it winds it up, and sets it going. It

is before other duties in regard of opportunity for its performance. A Christian cannot always hear or always communicate, but he may pray continually. No place, no company can deprive him of this privilege. If he be on the top of a house with Peter, he may pray; if he be in the bottom of the ocean with Jonah, he may pray; if he be walking in the field with Isaac, he may pray when no eye seeth him; if he be waiting at table with Nehemiah, he may pray when no ear heareth him. If he be on the mountains with our Saviour, he may pray; if he be in the prison with Paul, he may pray; wherever he is, prayer will help him to find out God. Every saint is God's temple; and he that carrieth his temple about him, saith Austin, may go to prayer when he pleaseth. Indeed, to a Christian, every house is a house of prayer; every closet a chamber of presence, and every place he comes to an altar whereon he may offer the sacrifice of prayer.—*Swinnock*.

**FAITH.**—Faith is, in a certain degree, the common heritage of the human race; and in the highest degree the peculiar gift of elevated characters, of noble spirits, and the source of whatever in the world bears the impress of greatness.

Far from contradicting reason, it is the fact of a sublime reason, and one might say that it is to the soul what genius is to the intellect.—*Vinet*.

**WITNESS.**—The Christian has a proof better still (than that array of external proofs which form the imposing bulwark of the Christian revelation); he has God present in the heart; he feels every moment the influence of the Spirit of God in his soul. He loves, therefore he has the truth. His proof is not of a nature to be communicated by words; but neither can words take it away. You cannot prove to him that he does not love God; and if he loves God, will you dare to insist he does not know him?—*Ibid*.

**OBEDIENCE.**—Christian obedience



sets its goal farther than any other; it recognises no limits save that of possibility, and nowhere finds it. Because it feels itself insolvent, it always pays; having nothing to give, it gives itself; and whatever loans it levies on self, it invariably satisfies or replaces by love. Every Christian is a Cæsar, believing he has done nothing, so long as anything remains for him to do.—*Ibid.*

**FORGIVENESS.**—If we have been able to pardon him who has offended us, we shall be able also to pray for him; if we cannot pray for him we have not pardoned him.—*Ibid.*

**LOVE.**—To love is to devote one's-self; and martyrdom was ever the crown and the seal of a sublime affection.

It is love, even more than faith, that gives to our lamp its most brilliant and living jet of light.

There is no place in eternity for the sweetest and purest attachments, if the grace of God have not transformed them from terrestrial affections to spiritual and heavenly.

We might indeed conceive of charity preserving our other affections; amber preserves the bit of sea-weed round which it has formed; but we could not conceive that bit of weed, worldly love, enduring of itself.

All the sublimest thoughts of profoundest philosophers, in all ages of the world, are not worth, do not counterbalance, one single movement of charity.

In those beautiful thoughts in which there is life, it is the love that makes the life.

Silence, meditation, a view of heaven, a serious and austere life, are all needed in order to love, we must have learnt to hate ourselves before we can love duty. Tenderness of soul is proportioned to its strength, and its strength to its renunciation.

One is never weary when one loves.

Selfishness has no leisure. We have little time when we have little love.

The most occupied man is the one who has most time, and whom we most easily find at our disposal.—*Ibid.*

## Brief Notices of Books.

*Graham's Temperance Guide, Handbook and Almanac for 1871*, Edited by the Rev. Dawson Burns, A.M. Price Sixpence. Maidstone: G. H. Graham, London, Tweedie or Pitman.

BRIMFUL of statistical and other information particularly valuable to Teetotalers, by many of whom the "Guide" is justly regarded as indispensable. All our ministers, we hope correctly, are set down as Teetotalers, "as it is not known that any are other than consistent abstainers from intoxicating drinks." We subjoin one or two extracts; the first shall be on the "Rate of Mortality among Publicans and Abstainers."

At the annual meeting of the Manchester and Salford Licensed Victuallers' Association, the twenty-second annual report of the Committee stated that "the past year has been troublesome

and expensive," and that "the death rate continues high." To substantiate this statement, a table of the mortality of numbers is given, extending over a period of fourteen years, introduced with the remark that "the heavy death-rate which has affected this society so many years in succession still continues, as set forth in the following comparative table:—"

| Date. | Members. | Death. | Actual Cost.<br>£ s. d. |
|-------|----------|--------|-------------------------|
| 1856  | 215      | 5      | 62 10 0                 |
| 1857  | 254      | 4      | 50 10 0                 |
| 1858  | 290      | 4      | 50 0 0                  |
| 1859  | 320      | 5      | 62 10 0                 |
| 1860  | 334      | 4      | 50 0 0                  |
| 1861  | 305      | 5      | 62 10 0                 |
| 1862  | 297      | 8      | 100 0 0                 |
| 1863  | 399      | 6      | 75 0 0                  |
| 1864  | 449      | 5      | 62 10 0                 |
| 1865  | 481      | 18     | 225 0 0                 |
| 1866  | 371      | 12     | 150 0 0                 |
| 1867  | 427      | 12     | 150 0 0                 |
| 1868  | 481      | 11     | 137 0 0                 |
| 1869  | 452      | 12     | 150 0 0                 |

Contrast with the above the following extract from the last Report

of the Directors of the Temperance and General Provident Institution.

The Actuary, Mr S. Brown, reports that the mortality on whole life policies has been as follows:—"Expected claims in the Temperance section, 114 for £21,136; actual claims, 73 for £16,505. In the General (non-abstainers) section 222 claims for £41,583 were expected; the actual have been 201 for £50,320, less £2,000 received for re-insurance. Hence the nett claims in the General section have been £48,320. The following has been the nett actuarial result for the four years that have elapsed since the last division of profits:—429 claims for £78,110 expected in the Temperance section: actual claims, 324 for £57,281: 785 claims expected in the General section for £153,833; the actual have been 735 for £155,704."

Our younger readers at least will feel interested in the following calculations, and all will be better able to appreciate the enormous sum, 103 millions, expended in intoxicating drink in 1869.

This number of sovereigns, if placed edge to edge (41 to a yard) would form a belt of gold fourteen hundred miles in length; or, if placed one upon another fifteen to an inch, they would form 108 columns, each column a mile high, or 1,800 columns each as high as the cross of St. Paul's. If made into a pavement of solid gold, they would cover a surface equal to sixty thousand square yards—a sight which, if exhibited now, would help somewhat to realize the old dream of country boys, that London streets are paved with gold.

*The Protestant Dissenters' Almanac and Political Annual for 1871.*  
London: J. Snow.

COMPILED with great care, and in addition to the information usually to be found in publications of the same class, there are valuable statistics of the religious denominations, our own among the number, which all persons, ministers especially, will find handy.

*South Australian Bible Christian Magazine.* November, 1870.

*The Bible Christian Victorian Record.*  
October, 1870.

CAPITAL numbers of these ably conducted and useful periodicals. We have extracted some items of intelligence, to be found on another page, which we know will be read with avidity by our readers.

*The Hive: A Storehouse of Material for working Sunday School Teachers.* Vol. II. London: E. Stock. No book was ever more appropriately named. This hive is full of honey, sweet and good, ready for immediate use, and just the kind of honey which will make the teacher's work easy, and the children's duty pleasant. The full title of the volume exactly describes its contents: we can give—no better commendation.

*The Boy Missionary.* A Tale for the Young. By Mrs. J. M. PARKER.  
London: Sampson Low.

A CHARMING book, showing in a captivating manner one of the blessed results of Sunday school work. It will be prized as a reward book.

*Saint Anselm.* By R. W. CHURCH.  
Cr. 8vo. London: Macmillan.

ANSELM flourished eight hundred years ago, and was born in 1033, in France. He afterwards came to England, and became one of the most prominent high churchmen of that age. On the death of Lanfranc Anselm succeeded him as Archbishop of Canterbury, in which office he died in April, 1109, at the age of seventy-six. The author of this work has made himself thoroughly familiar with the Archbishop's career and character, and with vigour and fidelity he has depicted some very stirring events, which will afford the reader much pleasure in perusal. The book is very opportunely brought out.

## Connexional Intelligence.

### REVIVALS.

**ST. JUST CIRCUIT.**—It affords me much pleasure to state, in addition to my last communication, that we have witnessed a delightful work at *St. Buryan*; about sixty have been converted, and five grown persons were in deep distress last night. At *Tregerest* thirty-two have given their hearts to Christ, and the good work is still progressing. A delightful change has taken place at *Grumbler*, and sinners are flocking to Christ. At *Trewellard* one hundred and twenty have found peace with God. We trust that the revival spirit will go right through the circuit, the entire Connexion, and the world, for Christ's sake, Amen.

T. ANDREWS.

**PORTLAND.**—I am thankful to inform you that the Lord is reviving his work among us. We have had more than twenty hopeful converts at Zion, and are expecting more. Lord, let it be a multitude! We had a very good Quarterly Meeting on the 3rd. instant, and a very successful teetotal meeting on the 6th; many signed the pledge. We are hoping, too, to see Maidenwell lift up her head. We have a precious influence there. Some tokens for good have already been vouchsafed unto us. Lord, help us to be thankful, and take courage. Amen.

JOHN MAYNARD.

**PALMYRA.**—Some eight weeks ago, we commenced to lay siege against Satan's Kingdom at Zion, as spiritual matters were, to all appearance, in a dying state. Through the blessing of God, about forty individuals have presented themselves at the anxious seat, for prayer, and many of them are hopefully converted to God; the meetings are not yet closed, but I expect will be shortly. Between twenty and thirty have united with the church at Zion, and three in other places. Others, though their names were still on the class-book, had not attended class-meeting for more than two years, but are now rejoicing with the new-born souls. To God be all the praise. Our congregation at Siloam, in the new church, has increased one half. We expect soon to commence a series of meetings there. We are expecting a great shower all over the circuit.—T. R. HULL, in the *Observer*.

**FENELON MISSION.**—I am happy to inform you that the Lord is reviving

his work in Fenelon Falls. We have been holding special services since the 1st November, and shall continue the this week. Several profess conversive while others are inquiring what they must do to be saved.

Dec. 1st.

R. BAKER.

**ORANGE.**—We have been holding special services for three weeks. We have been interrupted considerably by rainy weather; but the Master has been with us, and several young persons have professed faith in the atonement, and one man of grey hair. Some of our members are being quickened, but others are almost fast asleep. May the Lord save them. W. KINLEN.

**MITCHELL.**—Some weeks ago I commenced a series of prayer-meetings, Mitchell, with a special object in view, viz., the conversion of the unbelieving part of our congregation. The prayer meetings were well attended, and the following week we commenced to give a special call to sinners to be reconciled to God. We are glad to find that the call is not in vain, for many are turning to God with contrite hearts and willing minds. We think that there is no work so sweet to the Christian mind as that of labouring for the salvation of souls; especially when the atmosphere in the church is made vivid with the sobbing and crying of the penitent. A. CLARKE.

### CHAPELS.

**GUNNISLAKE.**—By the late effort at this place, the trustees have been able to reduce the debt £150. It is believed the property is now placed beyond the possibility of embarrassment. Friends who have helped are one and all heartily thanked. J. BRAUND.

**ADELAIDE.**—The anniversary Young Street Chapel was held on the 7th and 8th of August. Sermons were preached morning and evening by Mr. Thorne, and in the afternoon by Rev. T. James (Wealeyan). On Tuesday numerous company took tea in the Exchange Room, Town Hall; after which a public meeting was held in the chapel. S. J. Way, Esq., presided, and addresses were delivered by Messrs. J. Way, Ashton, J. S. Wayland (Primitive), Lake, H. Fenton (New Connexion), Piper, J. Ashton, jun., Dr. Campbell, and Miss Thorne. The proceeds amounted to about £90. Since the

anniversary, special services have been held in this chapel, and, considering the unfavourable state of the weather, they were well attended, and on several occasions the Lord was eminently present to wound and heal. These meetings have resulted in some additions to the church.

**EBENEZER, GAWLER CIRCUIT.**—The anniversary was held on the 25th and 26th of September. In the anticipation that the chapel would be insufficient to accommodate the people who were anxious to hear a lady preacher, the friends erected a spacious booth. The services were conducted by Miss Thorne in the morning and afternoon, and by Mr. W. Richards in the evening. It was fortunate that a booth was erected, as the attendance exceeded our expectations. It was calculated that there were five hundred present in the afternoon, a larger number of persons than was ever congregated together on any previous occasion on the Gawler Plains. On the Monday Miss Thorne preached in the afternoon; after which about one hundred and eighty sat down to tea. Mr. Dawkins presided over the evening meeting; and addresses were delivered by Miss Thorne, Messrs. S. Keen, W. Richards, and R. Lang. This has been one of the most interesting anniversaries ever held in connection with this place of worship. The proceeds more than met our expectations, and will enable us to pay off £25 of the debt and meet the current expenses of the year, leaving the whole of the seat-rents for the support of the ministry. Chapel anniversary services have also been held at Lyndoch and Smithfield. Miss Thorne took part in the services at both places. These were successful, and the proceeds, considering the scarcity of money, satisfactory. Two services have been held in Gawler West Chapel by Miss Thorne, in aid of the trust funds. There were crowded audiences on both occasions. Our sincere prayer is that all these services may be richly crowned with the divine blessing; that the seed sown, like bread cast on the water, may be seen after many days. W. R.

**ROBE.**—I think, Mr. Editor, twelve years have rolled away since the subject of opening a Mission in the South East was first mooted in our District Meeting. The matter was allowed to drop for the time, as we had not a man to spare for the work. Had we been able to send a suitable agent at that time, followed by others as circumstances required, it is highly probable we should now have in this part two or three self-

sustaining circuits. Our young brother, Mr. Tresise, was sent to open the mission in 1867, and on his reaching Gambier-ton found so many denominations represented there, that he considered it better to direct his attention to those localities that were comparatively destitute. Among the many places which he visited was the township of Robe, where a people was found prepared to receive a warm and zealous labourer in the work of the Lord; and so encouraging was the aspect of affairs, that the thought of erecting a place of worship was soon seriously entertained, which was carried out during the term of Mr. Tresise's successor's residence here. The chapel is a substantial stone building, with iron roof, 35 by 25 feet within, and was opened (unfinished internally) early in 1869. In arranging the preachers' stations at the last district meeting, it fell to the writer's lot to be set down for Robe; and on his arrival, seeing how cheerless, uncomfortable, and uninviting our sanctuary was internally, he resolved to do his best to put the finishing stroke upon it. The matter was soon laid before the trustees, who at first seemed unwilling to add to their responsibilities; but when it was shown that if we had seats to let, the income from that source alone would nearly cover the interest of all borrowed money, they resolved to proceed. The work was soon let, and in due time accomplished satisfactorily. The following will show what was tendered for:—Altering roof (which at times admitted rain badly), and riveting sheets throughout, ceiling, plastering (stuccoed and lined), making sixteen excellent cedar seats, erecting platform, building wall in front, flagging porch and entrance way, and painting woodwork inside and out. Total cost, £130 14s. 6d. The re-opening services took place on Sunday and Monday, July 24th and 25th. Two services were conducted by the pastor on the Sunday, and on the Monday afternoon there was a public tea, which was moderately attended. A public meeting followed, presided over by Mr. R. Venn, who delivered a very congratulatory speech, and was followed by Messrs. Hill, Milne (of Kingston), and the pastor, who did their best to interest and instruct the audience. Total proceeds of re-opening services, £32 7s. It is with pleasure we refer to the fact that the sittings are nearly all let; and if we cannot at present boast of having a crowded congregation, we have a steady and attentive one; and we have

a reviving hope that blessings are yet in store for us at Robe. The seed is being sown. Some souls have been touched and healed by the Spirit's energy; and we now wait for His more powerful and general manifestations. Will our friends throughout the district join us in the cry—"Come from the four winds. O breath, and breathe upon the slain!"

T. HILLMAN.

We have heard that the annual services, held during the quarter, in aid of the Bible Christian Missionary Society, in the Bowden and Mount Lofty stations, were interesting and successful; that the chapel anniversary services in the Mount Torrens station and at Moonta were quite a success; also that there have been conversions on some stations; but we regret our inability to give particulars, as the pastors have failed to supply them.

**MALDON CIRCUIT.**—*Woodstock.* The first anniversary of this sanctuary was held on the 7th and 8th of August. The services on the Sabbath were conducted by Mr. Bryant, who preached three able sermons to the pleasure and profit of the hearers; on the Monday, at 5 p.m., Mesdames Poole, Curnow, Davies and Stone, with their customary kindness and ability, freely supplied the indispensable and presided at the richly spread tables, and agreeably attended to the wants of the numbers who had braved the rough roads of the plains to patronise the tea. The chair was to have been taken by Thompson Moore, Esq., who was unavoidably detained, but he gave a donation of three guineas. In his absence, Mr. J. Grimwood was voted to the chair, and performed his duty well. Mr. Davies presented the statement of accounts. Messrs. Small, Foster, Gudridge and Bryant, delivered addresses, which were listened to with marked attention, and gave general satisfaction. The meeting was an interesting one, and was pervaded by a most gracious influence. These services were a great success, and the results exceeded the expectations of the most sanguine of our friends. The proceeds were: by collections, £5 13s.; tea, £8 17s.; and donations, £12 15s.; making a total of £27 5s. Votes of thanks to the ladies who gave the tea, the speakers, and the chairman, brought these delightful and long to be remembered services to a close. We believe Br. Bryant's visit was pleasant to himself, and we are

happy to say, highly gratifying to our Woodstock friends. It affords us pleasure to state that during the year we have been favoured with a revival in this place, and many have found peace with God. This church has not been erected in vain. Praise the Lord. F.

*Baringhup.*—We took advantage of Mr. Bryant's visit to Woodstock to secure his able services at the opening of this sanctuary. On Wednesday, Aug. 10th, at three o'clock, p.m., he preached a well-prepared and thoughtful sermon from 1 John, iv. 16; the streams of rain that had been descending up to the time of worship, and the fearful state of the roads, prevented many from attending the afternoon service. After the sermon there was a moderate gathering at the tea-tables, which had been laid out in the common school adorned with first-class eatables, generously given and tastefully spread by Mesdames Powell, Laurence, Hannin, Broadfoot, Ridgway, Thomas, Edwards, and Phillips; after tea the church was comfortably filled. In the absence of J. Warnock, Esq., the duties of chairman were very satisfactorily performed by Mr. Powell, sen. Messrs. E. Gudridge, J. N. Taylor, and S. Bryant, addressed the audience. Votes of thanks concluded the meeting, and the people dispersed to their homes in a flood of rain. On the Sabbath following the services were continued, and at three o'clock in the afternoon a sermon was preached by Mr. Boyd McKay, and in the evening, at seven o'clock, the service was conducted by Mr. Gudridge. Considering the inclement state of the weather and the fearful condition of the roads, these opening services were very satisfactory. Proceeds between £16 and £17. G.

Encouraging Missionary services in the Melbourne, Geelong, Maldon and Daylesford Circuits, are also reported in the *Record*. Melbourne Circuit receipts are expected to be £22 ahead of last year's; the Geelong friends are said to have done their part nobly; at Walmer, in the Maldon Circuit, a considerable increase is anticipated; and in *Daylesford* as much has been obtained this year as the entire Circuit yielded last year.

**MOUNT PLEASANT, PORT HOPE CIRCUIT.**—On Sunday and Monday, the 16th and 17th October, a new church at Mount Pleasant, Port Hope Circuit, was dedicated to the worship of God.

On the Sabbath, three sermons were preached, the first by Mr. J. H. Eynon, from 2 Chron. vii. 1, 2. In the afternoon and evening Mr. C. Barker gave two suitable, in teresting, and memorable sermons; texts, 2 Chron. vi. 18, and Rom. iii. 24-26. Overwhelming congregations attended the two first services, and in the evening the church was well packed. On Monday, from three to six o'clock, a public Tea was served to about four hundred persons, after which two or three short addresses were delivered, and the meeting brought to a close by singing and prayer. The church is a good frame building, 38 by 28 feet, near 14 feet high in the clear; well finished within and without. The entire cost of this house is paid; and there is a surplus of 60 dollars in hand towards the erection of a shed.—*Observer*.

**DARTMOUTH.**—It is the custom in this town for the different societies to have New Year's Tea Meetings, and the Bible Christians thought they ought to follow the general example. Last year there was a small tea meeting, and the writer gave a lecture by which £2 were realized, which sum was voted to lessen a debt remaining on the Harmonium. This year we thought it would be an improvement to have the Tea in the Assembly Rooms, and to have a Christmas Tree and Public Meeting in the evening. This accordingly took place in the above-named rooms on the second of January. About seventy-five persons sat at the tables to tea; and there was a select and well-arranged assortment of articles for sale. The Public Meeting was characterized by earnest, cheerful, and instructive speeches by Messrs. J. Horwill, Edwards (Primitive Methodist), and others. Votes of thanks were passed by acclamation to the ladies who superintended the tea, and also those who waited at the tables, as well as to others who presided at the Christmas Tree, and who had worked several handsome pieces of needlework; also to the singers who contributed greatly to the harmony of the evening; and to the speakers for their excellent addresses. Several names might be published who rendered valuable aid; but we must be content with naming two—Mr. Salway, who presided at the Harmonium (and plays for us every Sunday), and Mr. Edward Smith, who exhibited a valuable working model Steam Engine of his own workmanship. The proceeds exceed £8, which will be devoted to defraying the Circuit Debt of last year.

If our people would work together, right heartily, the cause might succeed here. There should be co-operation with each other and with the ministers, a perseverance amid difficulties, and a conscientious attendance at the means of grace, with an eager desire after the blessings included in salvation if we would succeed. Oh, for the divine blessing and the spiritual showers! T. J. P.

#### WEEK ST. MARY CIRCUIT.

*Missionary Meetings.*—We have held missionary meetings at eight of our places, namely, Canworthy-Water, Maxworthy, Boyton, Providence, Cold-Northcott, Tresparratt, Poundstock, and St. Genny's; at each of the places, except Tresparratt, the receipts have come up to last year's, and some of them have gone considerably above. The falling off at Tresparratt is to be accounted for on the ground of their making strenuous efforts in behalf of their new chapel. Messrs. J. Brown and J. Webb were our deputation, and did us good service.

*Revivals.*—For the last few weeks we have been holding special services to promote spiritual prosperity, and we have not laboured in vain, as several have professed conversion. The most success, so far, is at St. Genny's, where on Sunday, January 8th, there was one of the most interesting services that I have attended for a long time. It had been previously announced that all who intended to unite with us were to be at the chapel in the afternoon to receive their notes of admittance. I read the rules of the society and commented a little as I went on; I then gave twenty-six notes of admittance. Standing near the pulpit, I kindly requested the young converts to come out of their seats to receive their tickets. As their names were called they came forward—nearly the whole of them, from the age of twelve to fifty years—one after another, with tears of joy coursing down their cheeks. One of our old members had the pleasure that afternoon of seeing four of his daughters join our ranks. I assure you, Mr. Editor, we had "the shout of a king in our camp." Many tears were shed. To God be all the praise! The cry for mercy has been heard in three or four places beside, and we are praying and hoping to hear many more "inquiring the way to Zion, with their faces thitherward."  
J. COLES.

# Missionary Chronicle.

FEBRUARY, 1871.

## MR. MEDLAND'S VOYAGE.

I promised to furnish you with a few particulars of my voyage. Myself and Mrs. Medland arrived at Liverpool on Wednesday, September 14th, and spent a pleasant evening with Mr. J. P. Bourne. The next morning we went on board the "Peruvian," whose iron-clad sides and splendid bulwarks were suggestive of *impregnability*—hence her safety in a storm. The vessel is so spacious as to afford ample accommodation for 674 passengers, besides her crew, and still it could truly be said, "Yet there is room." It was like "Babel" on board, as there were persons from seven different nations. At three in the afternoon we weighed anchor, and soon lost sight of the shores of old England. Eyes bedewed with tears, told of many a heart that throbbled with deep emotion. "Home, sweet home!" was evidently uppermost in the mind.

*Friday*—At half-past five this morning we sighted the coast of Ireland, and at ten o'clock anchored in "Moville Bay," 190 miles from Liverpool. Many were soon busy writing letters to their friends at home. The Londonderry passengers came on board, and we left at five o'clock in the evening. A good breeze sprang up, and it was not long before we were in the Atlantic—many of the passengers sick.

*Saturday* 17th.—We have come 250 miles since yesterday. To-night we have no need to ask who of us have been baptized; for nearly all on deck to-day had a thorough sprinkling, which was very refreshing. Sickness still prevalent among men, women, and children. This morning passengers had to be got out of bed by the free use of Cayenne pepper and tobacco smoke. Such a remedy would not be very agreeable to persons in health, much less to sick folk, but it was necessary for a sanitary purpose notwithstanding. A similar experiment might be worth trying to make those persons rise early who not from ill-health, but slothfulness and self-indulgence, habituate themselves to nestle on the pillow till nearly noon every day.

*Monday* 19th.—It was very wet yesterday, but we made 279 miles. A religious service was conducted in the morning by the Captain in the Saloon, but not many attended. Sunday is not kept on board as in many places in happy England. Christian steadfastness is necessary everywhere, but more especially on board ship, where even the Sabbath-day is so desecrated. To day the sea has increased in violence. A man was jerked out of bed this morning, and at the dinner table the erratic movements of the crockery and victuals produced much hilarity. A heavy storm is expected, and this evening every inch of sail was closely reefed, and all the ropes tightened. Now one feels the blessedness of being able to repose his soul on the promise, and with the Psalmist say, "I will both lay me down in peace, and sleep; for thou, Lord, only makest me dwell in safety."

*Wednesday*, 21st.—Yesterday morning, at half-past four o'clock, it began to blow a tremendous *circle-gale*, which continued to rage until this evening. The vessel rolled and plunged mightily. Some of her boats, though hung nearly fifteen feet above the common level of the sea, were at times under water. Heavy seas rushed in which extinguished several lamps, and washed the boots of some of the ladies about their rooms. A sailor's leg was hurt, and the engine slightly damaged. The vessel frequently staggered, as if under the influence of strong drink—quivered as if conscious of her position, and horrified at the danger which threatened her. A gentleman, who was making his seventeenth voyage, said that on no previous occasion had he known it so fearfully rough. Many feared and quaked exceedingly; some asked me to pray with them, but a few remained indifferent. When will such take warning, and seek in Christ a refuge from the tempest of Divine wrath which awaits all the impenitent? How awfully grand withal is the sea in a tempest! I never understood till now how waves could be mountains high.

They rose to an extraordinary height, then broke and scattered in wild confusion, like showers of drifting snow, and almost immediately, converted into a dense dark mist as if to envelop all in total darkness. Both wind and waves threatened to sweep us into destruction. It reminded me of the tornado that lashed the rippling waters of the sea of Tiberias into furious commotion when Christ and His disciples were on it. We had no one on board to rebuke, with majestic authority, the tempest, by saying, "Peace, be still!" as the Saviour did. But God be praised that we could look to Him for help, who is the Ruler of the agitated deep and "who hath measured the waters in the hollow of His hand," whose way is in the sea and whose path is in the great waters. In due time He caused the storm to subside, and there was a great calm. "Bless the Lord, all his works, in all places of his dominion: bless the Lord, O my soul."

*(To be concluded in our next).*

#### CUMBERLAND MISSION.

*New Millom, Holborn Hill,  
Cumberland, Jan. 16th.*

MY DEAR BROTHER.—I know that you—and hundreds besides—will be glad to hear how we are getting on in our new sphere of labour. We feel rather lonely sometimes when we think of the distance we are from our old friends; and our exclusion from all personal intercourse with those who would be glad to give us counsel and advice. But we are not alone, nor forgotten. We have gracious visits from our heavenly Father, and hold sweet counsel with Christ our Saviour.

In my last I spoke of a business meeting that was to be held the following Saturday.

My heart was greatly cheered on that occasion. There were some there I had not expected to see. Two local preachers, who had not been able to see their way to join us, had prayed about it—could not rest apart from us—and had resolved, as one of them said, to "give their energies and support to the people who had worked hard to fit them for the service of Christ and His kingdom." The meeting was a very pleasant one; plans and schemes were suggested and adopted; and every one seemed resolved to give himself fully to the work allotted him. At the public meeting which followed, several of our

friends spoke warmly and well, and expressed themselves as "breathing more freely" and feeling "at home again." In the prayer-meeting a young man was saved from sin. This we regarded as an earnest of the blessings promised, and the prelude of a rich harvest of precious souls.

At New Town and Haverigg we have held special services for an outpouring of the Spirit; many hearts have been broken, and several persons have found Jesus and united with us. Last Friday night at the class-meeting (New Town), it was cheering to see three men, who had never been accustomed to bend the knee in fervent prayer to God, pouring out their hearts to Him who had arrested and saved them. At the close of the meeting I said, "Is there not one (for there were several penitents there) who can tell us that Jesus has come to his soul?" A poor man, with great warmth, shouted, "I can, thank God, I feel this to be the happiest moment of my life." This man's wife left the service the Sunday before faint from the deep strivings of the Spirit, and is still concerned about the "one thing needful." The work is still going on. May nothing check its progress, or prevent its spread.

We have commenced preaching in Dalton-in-Furness, with encouraging success. The room in which we now preach is a day school-room, in a back lane—and yet a great many people attend, evidently feel interested in the services, and many of them have surely been brought under strong convictions of sin while listening to the Gospel faithfully preached there. Last night a young married man was so smitten in conscience that his bodily strength failed him; he went out in the midst of the sermon; his wife followed, and when I visited them after the service they were both distressed about their souls. We commenced here with only four members; now there are more than twelve, and some of them have been gathered from the world. We must have a chapel here, if possible, at once. We cannot expect to sustain the influence, and establish the congregation without it, in a town where there is so much chapel accommodation. There are a great number of persons in this town, I believe, who are very favourably impressed, and would rally around us if we had a nice chapel to accommodate them. We sincerely hope that our friends in the Connexion will assist us to build a chapel in Dalton, and at other



places in the mission, and I venture to predict that in a year or two this will be a self-supporting circuit for two or three preachers.

One of our mission stewards said to me to-day, "Let our friends in the Connexion help us in our time of need, and we will soon be in a position to help ourselves and them too"—and this is the feeling, I believe, of all our friends on the station. They have a spirit of independence, which will constrain them to do all they can do for themselves, and work hard to meet as far as possible their own demands. Swarthmoor, about four miles from Dalton, we intend to open (D.V.) next Sunday. It is a large village, and a good opening. Barrow-in-Furness is four miles from Dalton. I received a letter from the Secretary of the Temperance Society, saying that he would do his best to get the Temperance Hall for us to preach in. This is a beautiful and growing town, and offers great inducements and encouragements to us. We must have a cause there. But all our friends will see that we shall not only need their prayers, sympathy and support; but that another minister must be sent to help us very soon. The field is opening; the labour is increasing; and the Lord gives us favour among the people, and success exceeding our most sanguine expecta-

tion. Oh, I trust that funds will not be wanting to make good our ground, and establish ourselves in every place that the finger of Divine Providence points out to us. I am assisted by some of the best of men. We have on our plan six able local preachers, and two or three on trial, and most of these are capable of preaching anywhere, and are very useful. The travelling expenses are heavy, but at a tea-meeting held in the Baptist Chapel, Haverigg, last Monday, Jan. 9th, we profited nearly £4; the proceeds of which were to establish a fund to meet the travelling expenses of the local preachers. This will enable our Mission Treasurer to provide every local preacher with the necessary means to ride to his appointment, and will prevent, we believe, several disappointments. Though we started with only 23 members on the entire station, that number has greatly increased, and we are all cheered with glowing prospects, and hope to realize wide-spread success.

We do not forget to pray for prosperity, and are glad to hear of great gatherings in some parts of Cornwall. We think the time not far distant when we shall be surrounded with Bible Christian circuits and ministers. May our expectations be realized.

Yours in a precious Jesus,

R. KELLEY.

## MONTHLY RETROSPECT.

THE FEARFUL WAR BETWEEN FRANCE AND GERMANY still continues. The hostility of the combatants has become apparently irreconcilable, their fury relentless and inexorable. The mutual recriminations in which they indulge is sufficient evidence of this, and there can be no doubt that terrible excesses and barbarities have been committed by both parties. Paris is now besieged in deadly earnest; and two millions of people are doomed to experience the horrors of a siege, with famine, disease, and death close at hand. Hopelessly cut off from the rest of France, the army of the Loire, under the command of General Chanzy, in which so much confidence was felt, disastrously defeated, it is marvellous that the courage of the Parisians has not yet failed. But the end draweth nigh; though it is not certain that the fall of Paris will restore peace to unhappy France. In the present temper of the French people, peace, notwithstanding the fact that blood has been poured out like water, may be indefinitely postponed. We cannot help thinking that the English press would do the French much greater service by counselling them to manfully acknowledge their defeat, and conclude a peace with their victorious foe, than by urging them to further resistance, even though France itself should perish in the struggle. One of the deplorable results of the present war is, that it will inevitably lead to—

A GREAT INCREASE IN THE ARMAMENTS OF OUR OWN AND OTHER NATIONS. Mr. Henry Richard, M.P., has forewarned us that "it is the cus-

tom of the military class in this country to take advantage of any war-like event, or even any political commotion, in Europe, however little it may concern us, to get up a panic, and to clamour for more armaments. They are doing so now..... We must so increase our army as to be able to cope with the great military powers of the Continent. We must, atleast, double our artillery. We must introduce the conscription into the militia. We must change the volunteer into a compulsory service. We must fortify our principal ports and cities. We must oblige all our male population to become soldiers, as they do in Prussia, and so on, in an almost infinite series of proposals, each one more extreme than the other." This, notwithstanding that the present war distinctly teaches these lessons:—"That enormous military preparations, so far from preserving peace, as these people pretend, lead inevitably to war; that to surrender their destinies into the hands of military counsellors is the greatest folly that nations can commit; and that, so long as peoples are content to let themselves be used as tools by the soldier class, to work out the ambitious purpose of their rulers, they are not better than slaves, whose wealth, and blood, and bravery are held in pawn for other objects than their own well-being." These proposals, too, are to be carried out at a time when there was never "so little just ground of alarm as respects the safety of this country as at the present moment. Whence is the danger to arise, against which we are to guard by a sudden and extravagant development of our war forces? The military power of France—the old bugbear usually employed as a pretext for emptying our pockets—has surely been effectually crippled, for one while at least..... But then, we are told, there is Prussia. What possible motive can the Germans have for invading or attacking England? And if they ever were so hostilely disposed towards this country, how can they get at us? They are not a maritime power, and have no navy of the slightest importance, nor are they likely to have for many years to come. And if they had, what is to become of our own navy, upon which we have spent such uncounted millions for the last twenty years." We are, or ought to be, considering our insular position, and the almost fabulous amount we have spent on our army and navy and fortifications, the best protected nation in the world. "*Within the last fifteen years we have spent more than 424 millions sterling on our armaments!* And yet, at the close of the last session of Parliament, we were told by naval and military officers, in the House of Commons, that we had no defences to speak of. Now, these statements are true or they are not. If they are true, what on earth is the use of squandering the national treasure so lavishly, when, after all, we are told we are defenceless? If they are *not* true, then the testimony of these alarmists is not trustworthy, and their counsels ought not to be followed." Already there are ominous rumours that the next session of Parliament must be given up to Army Reform. We wonder if the Ballot, the long-promised Licensing Bill, University Reform, and other measures are to be deliberately postponed by our rulers. Such evils as Ignorance and Intemperance have been allowed, almost undisturbed, to sap the foundations of our greatness and prosperity as a nation, whilst phantoms have been pursued with scarcely undisguised eagerness.

THE EDUCATION ACT OF LAST SESSION has, however, we are glad to observe, stirred the nation into useful activity and ardour, as no other measure has done for a generation. We have it, on the authority of Mr. Forster himself, that 77 of the most important boroughs have adopted the Act, and that before Parliament meets a population of not less than eight millions will be under its operation. And then, "if common report be true, sanction has been given to the erection of some 5,000 new voluntary schools." But none can realize how great is the work to be done. "To

meet the needs of London and the other large school-board towns, with their five or six millions of inhabitants, at least 1,500 new schools of considerable dimensions will be required." Whilst the nation has thus resolutely entered upon this crusade against ignorance, it is satisfactory to learn that—

THE EASTERN QUESTION, AND THE ALABAMA QUESTION, are likely to receive a peaceful solution. There is reason to hope that the Conference, which is to assemble to consider the Eastern Question, can only have that termination, and that the mission of General Schenck will issue in the establishment of more friendly relations between England and America.

THE ASSASSINATION OF GENERAL PRIM is another of those startling incidents which carry with them such grave consequences. He lived just long enough to secure that object which he evidently regarded as all-important to the true welfare of his country, intending shortly to relinquish the great power which he had used, on the whole, with great tact and discretion, when his chequered and stormy career was suddenly ended, we hope not too soon for his country's weal. The instability of human greatness has received another affecting illustration, for before the King, whom the Cortes, under Prim's inspiration, had chosen, could assume his new dignity, Prim himself was slain for his new sovereign, let us hope the last as he was the first victim.—Not less honourably, and more peacefully, have—

ALBERT BARNES AND DEAN ALFORD passed to their rest, somewhat suddenly in both cases. Of the eminent services that the American Commentator, and the still more learned Dean, rendered to the cause of truth and religion it is happily, because so well known, and so generally recognised, unnecessary to speak here. The catholicity of Dean Alford, and of this we had almost innumerable proofs, is that feature of his character which we most gratefully remember; he at any rate was evangelical without being narrow, liberal without being latitudinarian, loyal to his own church, and yet tenderly charitable to his fellow-christians of other churches.

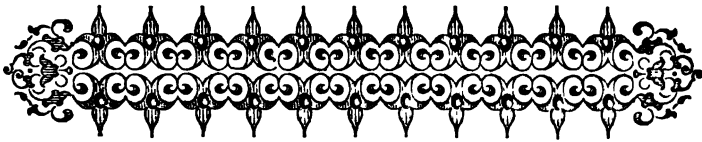
THE INUNDATION OF ROME will, doubtless, be interpreted by many bigoted Catholics as a judgment of heaven in consequence of the insult that as been lately offered to Christ's representative on the earth; while by many it will be cited as another proof of the blighting influence of Popery, for only a people whose intellectual powers had become dormant would have allowed the warnings of what was about to happen to pass unheeded.

THE WEEK OF PRAYER was observed with more than usual solemnity and devotion. "The things that have come upon the earth" have awakened concern in the minds of many hitherto careless, and deepened the interest and impressions of God's own children. A full and public recognition of God's hand in all human affairs, humble and united confession of sin, earnest and believing entreaties that Jehovah would turn away all evil and threatening from the nations, and pour upon them the richer blessings of his grace and salvation, are, we feel persuaded, the harbingers of good things to come, the precursors of millennial glory and blessedness.

The Sub-Committee decided at its late meeting that the GENERAL CONNEXIONAL EFFORT FOR LONDON CHAPEL should be postponed until the Conference, as it was thought that it might be inaugurated then with a better hope of success. We hope this will not be interpreted as a decision against all effort at the present time, as we think several meetings might be held, and many subscriptions obtained now, which will make the work lighter next year.

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Erratum, page 53, line 33 from top, should be "immortality, of it Christ is the evidence; pardon, it is Christ who hath purchased it by His death; reconciliation, it is Christ who seals it by His blood; regeneration, it is Christ who accomplishes it by His Holy Spirit," etc.



THE  
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AN EFFICIENT MINISTRY AND A WORKING CHURCH  
ESSENTIAL TO RELIGIOUS PROSPERITY.

THE Christian Ministry is a Divine institution. No unprejudiced mind can read the New Testament and fail to recognize the truth of this assertion. Christ sent His disciples to preach, and to teach all nations. The ministry of the word is God's appointed ordinance for promoting the interests of His church, and spreading true religion in the world. As a Divinely appointed method of communicating Scriptural truth and light to the mind of man, it has always existed, and is coeval with the history of the church. They have always existed together, and by Divine arrangement always will. The tendency of a faithful ministry is, to create a church, and the moral necessities of a Christian church will ever demand a faithful ministry. The ministry is not a thing distinct *from* the church,—a something *tied to it* for the sake of convenience; but a *part of the church*. It is in the Divine plan: a proper development of the Divine idea on which the church was to be built, and is as much a part of it as the hand or the eye is a part of the human body. What God has therefore joined together, let no one attempt to put asunder.

In our judgment three things are necessary to constitute an efficient ministry: *Piety, Ability, and Adaptation.*

I. **PIETY.** The work of the ministry is pre-eminently a spiritual work. Preaching the Gospel is a spiritual vocation. It has to do with turning men from darkness to light, and from the power of Satan to God. There *should* be no *exception* to this. In the pulpit,—in the family,—in the sick chamber,—by the fireside, and in the study,—it is emphatically the same object the minister has in view, *viz.*, That of comforting the distressed, instructing the ignorant, reclaiming the wanderer, and pointing men everywhere to the cross of Christ.

MARCH, 1871. H

To prosecute a work so peculiarly spiritual, earnest piety, as a grand moral qualification, is indispensable. He who possesses high intellectual endowments *only* as a minister of the gospel, is unfit for his office, and as unadapted to his work, as was David when he went forth with Saul's armour to fight the distinguished Philistine. Piety in the minister is as necessary to success in his work, as is love in the mother's heart to the guardianship of her child. Preaching the gospel is *heart-work*. Truth must be *felt*, as well as understood. To succeed in making others feel *their* responsibility, the preacher must feel his *own*. Deep and fervent love to God will always create an earnest ministry.

Words inspired by gushing sympathy for the unsaved, and burning with genuine love for the souls of men, will be more likely to reach the heart, than those which, though beautiful and attractive, hang as icicles upon the lips of the frozen-hearted preacher. Piety, however, is not indispensable as a qualification for success in *every* vocation. In geology, history, astronomy, or in any natural science, a man may acquire fame, command great success, and be very efficient without piety, simply because those different branches are purely secular, and have more to do with the intellect than the heart. But while the gospel does not over-look the intellectual nature, its *special* function is to appeal to the heart; to the moral sensibilities. The ministry to be efficient must be distinguished by eminent piety; the minister must be a spiritual man, a lover of souls, a man of deep-toned, fervent piety, and one who has profound sympathy with his work; he must love to preach not because he wishes to be heard, but because of a burning desire for the salvation of souls. He must feel as did the apostle, "Woe is unto me, if I preach not the gospel!" Earnest piety will secure—

1st. *Ministerial fidelity* in the proclamation of divine truth. An efficient ministry is a faithful ministry. We are far from believing that the pulpit should be made a sort of "coward's castle" to denounce the doings of scepticism and independent thinkers when there is no chance of reply, to hurl anathemas at suspected victims, and preach personal sermons as the result of ministerial spite. Such injustice would be a libel on the preacher and on the sacred office. It is, however, required that "stewards be found faithful," and it often happens that the most faithful sermon has the appearance of being the most personal. The sermon that touches no dogma, defines no principle, and exposes no fallacy, but consists of common-place utterances and truisms, is likely, if smoothly delivered, to pass without giving offence to *many*. It may excite the impatience of those who are anxious to be fed with stronger meat, but on the whole it will pass as genuine coin. We have been a little amused at the eulogy passed on the sermons of two clergymen of some notoriety, whom we know: of one it was said, "The sermon was splendid," because *Come to Jesus* was reiterated fifty times in it; of the other, "His discourses are remarkably sound,—very evangelical,—nothing that he says can ever be called in question." It would scarcely be prudent for us to say in this paper all we think about such sermons, but in our judgment, they are little else *than* sound. Almost the only power in them is the preacher's voice,

appearance, and elocution. Strip such discourses of certain incidentals which have no connection with the sermon itself, and it is surprising to see when carefully analyzed how little they really contain.

We say nothing against genuine simplicity in teaching divine truth,—the more genuine the more effectual,—but we should always remember there is a wide distinction between simplicity and weakness.

A sermon may be simple and yet vigorous, rich in thought, beautiful in imagery, and yet so colloquial in its style as to come within the reach of the commonest understanding.

There is a good deal of Christless preaching about Christ, and there are many gospel sermons delivered, rich in scripture-truth and doctrine, in which the repetition of the word *Jesus* does not occur in every sentence.

The worth of a sermon does not depend on its pious phrases, or high-flown diction; but on the amount of truth and scriptural information which it contains. Faithfully to preach the truth of God, uninfluenced by flattery or frowns, is the province of the Christian ambassador.

2nd. *Eminent spirituality* is indispensable, because of its tendency to inspire self-forgetfulness. To a certain extent this qualification is essential to success. The minister must be absorbed in his work; he should think more of his duty than of himself. He provides best for himself when "careful for nothing," and only concerned about the work of his Master.

Self-toil, self-sacrifice, self-denial, self-endurance and patience lie in his pathway, and no one is well prepared to meet and practice these but he who is filled with the Holy Ghost. The men who are more anxious about *themselves* than the cross of Christ,—more concerned about the *fleece* than they are about the flock, about large salaries, gorgeously furnished houses, and worldly comforts, than of God's glory, are among those who of *all others* are most unlikely to bless the world by their influence, or raise the church by the force of their ministry.

Entering the priestly office for a morsel of bread, is a motive infinitely beneath the consideration of a godly man, and one that will eventually meet with its own reward. Men who are influenced by sinister motives in entering the ministry, are not generally composed of that sterling metal so essential to success in the prosecution of their work. Lacking the qualification of supreme love to Christ, and the higher motives to action, they often find their sphere of labour to be uncongenial and unprofitable, and as with *them* it was only a secular consideration in entering the ministry, there is no violation of principle in leaving it. Like Demas, loving this present world in preference to duty, when a more lucrative position presents itself, without compunction of mind, they embrace it: the ministry is with them a stepping-stone to something else: they are watching opportunities of self-aggrandizement; if selfishness is not in their creed, it is in their heart, and when the fitting time comes they manifest it by easily stepping aside from the work, and vanishing from the scene like Jonah's gourd.

The question is asked, What is the remedy for all this? We

answer, Deep devotedness to God, a burning zeal for his glory which constantly binds us to the altar of sacrifice, a zeal which can live and labour for Him not only while flushed with seeming success and animated triumphs, but in the midst of painful reverses and discouragements,—a zeal which finds its origin only in love to Christ, and compassionate love for the souls of men, and which though it toils through a long dark night without success, is still ready for renewed efforts, and harder work as circumstances require.

There is a higher and a nobler motive to action than even the prospect of success. To do the will of God, and to secure His approbation, are far greater things than to be animated by religious prosperity. To watch the waving of His banner, to cultivate His spirit, to listen to His voice, to follow in His footsteps, and to regulate our conduct by His example, is the only proper object of human life. To be content to labour with visible success, or without it; to be “hewers of wood, or drawers of water;” to be as prompt in following the fiery pillar by night, as the cloudy pillar by day; and to do all that we do with a single eye to His glory, is to develop the attributes of a pure and a perfect zeal.

We are sometimes more disposed to review the past than to look into the future, and to be more concerned about effects produced than in dislodging the enemy from strong ramparts before us. In this moral campaign we often halt to count the number of Israel before we have discomfited the foe, and by so doing grieve the Holy Spirit through our loss of time in marching into the enemy’s camp. Let the battle be first fought, and the victory be completely won, ere we talk of fadeless crowns and waving palms.

Our work is not over yet; the enemy is still in the field, and souls are perishing. On ye to the rescue! Help the struggling ones to escape from the “snare of the fowler,” and set the captive free. There is danger close at hand. Let us then be in earnest to “push the battle to the gate,” and drive the hosts of aliens from the field. In our work we are not alone. While we are engaged in liberating captives, and demolishing the citadels of sin, angels as earnest watchers will witness with holy triumph our achievements, and glory in our success. While, in the name of God, we are battering down the ramparts of the foe, they will engage in holiest concert to help the struggle on, and as an expression of honour for our earnest toil, they will fondly weave their amaranths of beauty, to bedeck our brow as victorious warriors when the battle-field of life is o’er. It is even more inspiriting to remember the promise of our great Captain, “Be thou faithful unto death, and I will give thee a crown of life.”

ABILITY is also an important element of the Christian minister. By this we mean *mental capacity, intellectual force*; God-given endowments of the highest order for the sacred office. That he may be a “workman that needeth not to be ashamed,” and an able minister of the New Testament, mental fitness is an important feature in the minister.

Piety is not a *special* qualification bestowed only on those who labour in the word and doctrine. It is a divine blessing placed within the reach of all irrespective of rank or talent, and while we

hold tenaciously, that no unconverted man is fit to preach the gospel, we are also far from believing that every man is called to preach simply because he is converted.

The *special* qualification is, the peculiar fitness to discharge with efficiency the work in which we are engaged. Looking at the importance of ministerial duty, and the solemn responsibility of the priestly office, we ask, "Who is sufficient for these things?" The work of the Christian teacher, and the foundation of his authority, is, by divine assistance, rightly to understand and expound the word of truth. This is a difficult task, but it is the minister's calling, and as such demands profound attention. We believe, with Luther, that "the noblest and most important part of all divine worship, is the preaching and teaching of the word of God, it is better to neglect everything else, rather than it."

There must be scriptural intelligence to render the ministry instructive, and there must be education to render the minister efficient. No minister can be educated too well. The greatest of all work demands the best of all qualifications. Three things are essential in the minister of the gospel,—deep piety,—a preaching gift,—and a liberal education. An ignorant, *un-spiritual* dogmatizing ministry might be reckoned one of the greatest moral disasters that could happen to the world. We know that men possessing good natural gifts may preach the gospel acceptably without education, but they would do it much more efficiently if they had it. A person with good vocal powers, and little practice, may sing acceptably; but would any one, who respects his own judgment, argue that because of this, there is no necessity for understanding the science of music? or that a person educated in the laws of music, is not more efficient than he who has never been instructed at all? A man who has had no practice in building, may strike out a plan and construct a house in which to live, but does that disprove the necessity for the science of architecture?

One of the weaknesses of the pulpit is, *want of education*. Many of us have entered the ministry under great disadvantages. We have had everything to learn, and but few to teach us; it is not unreasonable therefore, to suppose, that with the pressing demands of the pulpit, and other important duties, those disadvantages are felt through life. Nor is it scarcely fair to our circuits, or the young men so situated. The circuit has important claims on his time and talents; it employs him as a spiritual worker, to preach and to visit the people; while the Conference also demands that he acquit himself satisfactorily at the end of his probation, or give up the ministry; and with so much to learn on the one hand, and so much to be done in the circuit on the other, it is hardly possible that all which is necessary, can be accomplished. The only remedy for this, is a more careful selection of candidates better educated before they enter the ministry. During the four years of a young man's probation, it often happens that he is passing through a series of mental exercises, and acquiring information on elementary questions, every particle of which should have been understood before he was received as a candidate.

Nor is it enough that the education of the minister be simply



elementary. An acquaintance with the higher branches of knowledge is necessary, especially mental and moral philosophy, systematic theology, and ecclesiastical polity. To present the word of truth with a skilful hand, a knowledge of the laws of mind is of vast importance. How often is the word of God mangled and distorted, because such knowledge is not possessed by the preacher. The original languages in which the Bible was first written, should form an important part of the minister's education; not that the preacher should be constantly bringing before his people Greek and Hebrew, for the sake of display, as is sometimes the case, but that he may convince doubters, stop the mouths of cavillers, and from the resources of his own knowledge, preach the truth as it is in Jesus, and present "things new and old" to the people. One great advantage of a sound education is, that it gives the results of learning without seeming to be learned. It is a sorry thing to hear preachers constantly referring their hearers to the "*margin*"—"the *original*"—the meaning of the text in "*Greek*," and after having pointed out numerous defects in the "present translation," to proceed with "a correct *elucidation* of the above passage."

Some object to an educated ministry, on the ground that the disciples were uneducated men; but this doctrine ill accords with the facts of the case. It is true, they were not taught in the classic halls of Greece or Rome; they lacked the profound erudition and high literary attainments which some of the learned Rabbis possessed, and yet they were educated for their work. They had Christ as their living personal Teacher for three years: during the whole of His ministry they were His helpers, and under His immediate tuition and supervision, they learned much sound practical wisdom. Mentally and morally, that training was designed to prepare them for their work. The education they received was suited to their *times*, and this is all we contend for *now*. In *this* we believe in true apostolical succession.

Soon after the ascension an important acquisition was made to the number of the apostles, by the miraculous conversion and supernatural calling of one of the greatest minds this world has ever produced. They and their successors were endowed with the gift of tongues, and the power to work miracles. Knowledge was necessary to qualify them for their work, and God supplied them with it in a supernatural way. When the Gospel began to take form, and to manifest its power beyond the boundaries of Judea, and when the institutions of religion became founded in the prominent cities of the Roman empire, the gradual withdrawal of miraculous power and supernatural agencies began to be felt. "Those agencies were given only, according to the exigency of the times, for the first planting of the church—and especially after the inspired apostles, and their pupils—the apostolic men, such as Clement, Ignatius, and Polycarp—were dead, the need of educated and commanding minds began more and more to be felt. This want was met in part by learned pagans converted to Christianity, of whom Justin Martyr, Paulinus, Origen, and others, are illustrious examples. Common christians were not able to cope with learned heathenism, nor were the converted philosophers sufficiently numer-

ous, had they all been otherwise qualified for the purpose. The church was constrained therefore, by her circumstances, as well as inspired by the liberalising atmosphere of a free christianity, which she had begun to breathe, to take measures for the education of her own sons." The necessity for education has existed through all ages, and never was it more deeply felt than now. Christianity was assailed in the earlier ages by learned heathenism, but that opposition was silenced by the supernatural endowments of the apostles, and a vigorous faith. Philosophers were astonished when they heard the unlearned fishermen speak with accuracy and fluency in other tongues of the "wondrous works of God." It is assailed in our time by a learned, subtle, plodding infidelity. Rationalism—in a refined and cultivated spirit, seeks to negative the plain teaching of divine truth, and thus throw a glossy net-work around the christian church, to entangle the unwary in its meshes. But that opposition must be met by an efficient ministry and a holy life. The pulpit must be abreast of its age; it must be conversant with the different forms of thought, and phases of belief, and thus prepared to check the advance of error.

The position of the minister at the present day is much altered from the past. The time was when the pulpit was the only centre of influence, the only medium for communicating scriptural truth.

It was almost the only mouth which uttered its voice in defence of the Gospel. In those days it enjoyed a prerogative of influence, which with less talent than it really possessed, would have been a power for good. The only literature known was that of the Fathers, and the only serials published were those in connection with the pulpit, the reactionary influence of which when carefully perused, led the mind back to the pulpit again. How unlike the literature of the present times! If, in connection with the press in those days, there were less facilities for acquiring information, and less of the *good*, there was also in a corresponding degree less of the evil with which we are infested in our times.

The spirit of enterprise which now exists, and the scientific questions which at present engage the public mind, were but little known or felt in the days of Barrow, Jeremy Taylor, and Howe. The pulpit then enjoyed a pre-eminence of position without local and rival influences. But that pre-eminence is to a great extent lost, not because preaching is gone *down*, but because other things are gone *up*. The revival of periodical literature within the last century is almost incredible. No further back than the days of Addison, Steele, Johnson, and Goldsmith, almost the only serials of public interest and popular taste, were the "Tatler," the "Spectator," the "Idler," the "Rambler," and the "World." Those, and a few others of the same class found a limited circulation at different intervals: while they lived it was a struggle for existence, and each in turn soon died out for want of support. The earnest attempt to revive the "Spectator" with all the literary beauty and force of Addison could never extend it beyond the eightieth number. But in *our* day the world is *flooded* with a versatile fascinating literature which finds no parallel in any preceding age. The daily penny newspaper,—the weekly serial of light,—*very* light and entertain-

ing reading,—the sixpenny periodical, up to the monthly and quarterly theological and classical review, are brought to our door. We see nothing ominous for evil in this, if rightly managed. It ought to be so. A healthful literature is a blessing to the country, will do its own work and ought to be encouraged. Many of the articles in our monthly magazines are among the ablest writings of the day; they display great literary skill, distinguished ability, and are the productions of men of the highest order of mind.

With so much to invite attention from the public press, it is all the more necessary that the ministry should be efficient, so as to present the truth in the most attractive form, or some will prefer the periodical by the fireside, to the sermon in the pulpit.

In the midst of much that is good, we should not forget that there is a Godless literature in our age, the object and tendency of which is, to secularize public opinion, and lead it away from the Gospel.

The work of the pulpit in opposition to that tendency is, to *mould* and *spiritualize* mind; to keep constantly before it, and stamp upon it those eternal truths so conducive to man's spiritual interest.

To succeed in doing this, the ministry must be distinguished by great moral and intellectual force. In proportion as secular literature becomes cheap and fascinating outside of the church, so will the preacher's work become increasingly difficult, in arresting attention and keeping it. Hence the necessity of increased ministerial efficiency. How feeble our efforts must appear to the person who prior to his entering the sanctuary had been sitting by the fireside charmed with the polished periods and rolling tide of Macaulay's eloquence, the vivid picturing and apposite illustrations of Dickens, or the vigorous common-sense and philosophic moralizing of Bulwer Lytton. We are not contending for the same style in preaching as is necessary in the novel, or the essay, but the same learning and genius which give point and beauty to fiction, if brought to bear on the exposition of divine truth, would make the sermon equally interesting. The minister must be a man of reading and thinking habits. He who is too niggardly to buy a book, and who thinks his only duty is to deal in brief homiletics, to enter the pulpit and deliver a text, from which he deduces three propositions; to visit a few friends occasionally at his leisure, and receive his salary at the end of the quarter, whatever his pretensions or motives, will be speedily outgrown by the age in which he lives.

We have no idea of suggesting that a minister's only aim should be to guard the dignity of the pulpit, and preach so as to gratify fastidious tastes. He has a nobler end in view. The design of all preaching is to proclaim salvation through Christ for a ruined race, and not to bolster up pulpit dignity. But in the face of all this, the pulpit has its prerogatives, and is bound to maintain them.

We lay down no particular method of investigation or exposition. Every person, in harmony with his own identity of mind, will be likely to suggest the method most peculiar to himself. There are, however, certain general rules which it may be wise not to overlook. It is said that "there are few chief requisites for a good sermon.

"1st. It must be in accordance with the text;—2nd. It must be

in accordance with the rules of homiletics ;—3rd. It must be suited to the congregation addressed ;—4th. It must be adapted to the requirements of the age.” \*

There are other features in perfect harmony with these, which if brought more prominently into view, would render the ministry more effective.

Man is composed of various elements ; he possesses an animal, an intellectual, and a moral nature. These attributes of his being, though not equal in importance, are all essential to his happiness, gratification, and usefulness.

The Gospel is designed to touch and regulate every part of man's nature, and bring into harmony with the Divine will every faculty of the human mind.

To secure this end, the *didactic* element must not be overlooked in the sermon. The people must be instructed in doctrine and law. The minister should so preach as to convince his hearers that he is decided in his own mind as to those truths which he delivers. Many convey the idea, through unnecessary hesitancy, that they scarcely believe the doctrines which they themselves preach. There is a vast difference between dogmatism and firmness. The minister is in the pulpit, not to consult his congregation as to whether it is right, but to teach with decision of character, and like Paul to speak because he believes. He feels himself to be, not merely a brother to his congregation, but an ambassador for Christ. He is there not to deliver his own, but Christ's message, and “should speak boldly as he ought to speak.” He has a “sure ground of testimony,” and a loving Father to sustain him. “His call, his credentials, his reward and encouragement, are not left with others to give or take away.” We are always to remember that the admiration of our hearers is not the end of our preaching, but the conversion of sinners, and to succeed in this there must be a constant pressure of truth on the conscience. To harangue an audience for an hour with some eloquent dissertation on moral ethics, public sentiment, or science, is not to preach the Gospel. Such sermons may contain almost everything *but* the Gospel, and yet charm the listener, as they often do, because of the melting pathos and imagery of the preacher ; but if God is not glorified, and souls not saved, where is the success ? The display of brilliant faculties may arrest attention, and excite admiration for a while, but let it never be forgotten that the doctrine which saves by faith in Christ, and that *only*, is the power and majesty of the Gospel. Never was there a higher encomium passed than that uttered by a listener, who, when referring to the preacher, said, “He makes everything he says seem *great*—sin, holiness, redemption, heaven, hell, God, eternity.” We must preach not systems of theology, but the system of the glorious Gospel where all true theology is found.

The *analytical* and *argumentative* style of preaching must at times be made prominent to render our ministrations effective. The minister must “be *apt to teach*.” Teaching must not be an *accident*, but an *end*. It belongs to the pulpit to discriminate ;—to teach men the

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\* From an address delivered at a Saxon Conference.

higher branches of spiritual knowledge. But to teach others we must be first taught ourselves. We cannot communicate what we do not possess; we cannot make others see and understand that of which we ourselves have no intelligent conception. If we are in ignorance as to what the text contains, before we *begin* to preach, it is not likely we shall know much more by the time we have finished. The passage selected is supposed to contain truths and doctrines of vital importance, and the preacher's duty is to dissect it, and show his hearers the different bearing of its truths on their moral necessities. He is expected to preach to *them* from *that* passage, and not as Daniel Webster used to say, "Select a text from the Bible, and preach a sermon from the newspaper."

By this faithful, analytical, searching mode of preaching, the Gospel is better understood, and sin appears more hateful to the sinner. Not that men are to be offensively characterized, but that free from all personalities, the truth shall be so presented as to make men *feel* their accountability, and each individual to know that the truth is applicable to *him*. Said Robert Hall: "He must insulate his hearers, place each of them apart, and render it impossible for him to escape by losing himself in the crowd. At the day of judgment, the attention excited by the surrounding scene, will have no other effect than to cause the reflections of the sinner to return with a more overwhelming tide on his own character, and amid the innumerable millions who surround him, he will mourn apart. It is thus that the Christian minister should endeavour to prepare the tribunal of conscience, and turn the eyes of every one of his hearers on himself."

Nor are people so averse to close reasoning in the pulpit as is sometimes supposed. Skilful argument is appreciated everywhere. We are not contending for a dry metaphysical mode of preaching with which only a few would sympathize, or for a foolish display of logical acumen in proving for the mere sequence of thought what nobody denies. With such display of vanity, and waste of time, we have not the slightest sympathy; but that people are opposed to sound reasoning is palpably untrue. It is sometimes said "the pulpit is not the place for debate." We know there is a vast difference between the sphere of the pulpit and the discussion class, but certainly in every sermon there is something to be *proved* or *disproved*, and in almost every congregation there are persons qualified to appreciate sound argument. The Gospel contains the highest order of truth and thought, and demands devout study and profound attention to bring out of it "things new and old" to benefit mankind. Paul in the synagogue *reasoned* with the Jews from the Scriptures, for three successive days, on the death and resurrection of Christ. Before Felix he also *reasoned* on "righteousness, temperance, and a judgment to come." He did not waste time in the utterance of truisms and platitudes, but as an accomplished scholar, a profound thinker, and a sound divine, analyzed the truth of God.

With such grand and suggestive themes on which to concentrate his reasoning faculties, he feared not his foes. No doubt he wielded his arguments with true classic skill, and such was the power of his appeals to the conscience, and the force of his logical sequence, that

he made the defiant sceptic tremble in his seat. It was powerful reasoning accompanied with strong faith which did that, but faith, apart from the same force of reasoning, would not have produced the same effect.

Men appreciate argument in politics, and will warmly debate the merits of their principles.

The lawyer at the bar argues, or who would think of employing him, and on the strength of his arguments will depend his success as a pleader. In commerce and literature men succeed by argument. Nor is it necessary that every person should be a trained logician, in order to appreciate the force of sound reasoning. As an intellectual being, man is endued with reasoning faculties, and *with or without* a scientific knowledge of the laws of thought, he practises logic in the politics of daily life. The distinctive province of the pulpit is, not to respond to conventionalism, but to teach. The preacher is there, not to amuse or to echo the opinions of others, but to *instruct*. He should therefore appeal not to the passions, but the judgment, and while reasoning with men on the grandest of all themes, his arguments should be drawn from the known facts of human nature, and that universal consciousness, to which every man's heart bears testimony. Our hearers feel much more complimented in the end by an appeal to their reason, than by attempting to throw around them the soft network of human fancy and false imagery, in which, to discerning minds, there is too often neither sense nor embellishment.

Christ's arguments were well understood, and very conclusive because of their naturalness. It was by a sound logic,—the logic of indisputable daily facts that He shut the mouths of His opponents and convinced the people; and it is only by such Christ-like preaching and reasoning that men can be made ashamed of a Christless life.

The object of the Christian ministry is to unfold the truth of God, by proclaiming a free salvation for dying men, and not merely to titillate the nerves, and excite the passions. There is a sense in which effect is not genuine success. To make people cry or laugh is not to make them better, if that be *all*. Melting pathos, streaming eloquence, and vivid imagery may produce *effect*, but divine power *only* will command lasting success. To cry or laugh, as the result of momentary excitement, is only a physical emotion.

Said an eloquent preacher, now deceased, "There must be something wrong in my preaching; I can paint the sufferings of Christ on Sunday, so that my whole congregation shall weep, and on Monday morning I hear them swear to my face."

No doubt there *was* something wrong, and to find out the cause of that wrong, may serve as a lesson of valuable instruction to *us*. There was certainly enough of painting, and poetry, and genius, and pathos, but there was *not true skill* in preaching Christ. A less powerful appeal to the passions, and a more direct appeal to the *reason* would have been followed by *far greater* results,

A ministry that is other than instructive will never be efficient, whatever else its qualities. To possess a brilliant genius and rare gifts, is to be endowed with great power for usefulness, and happy is he, if he use them well, who has his "quiver full" of them, but

to witness a person using them for the sake of display is hateful in the extreme.

Sensation cannot always last, from its nature it must be fluctuating; it is not the kind of metal that is capable of long endurance. One of the great evils of our age is, that it is *too sensational*. We have sensational literature, sensational sermons, and sensational revivalists. It is all *feeling* and *despatch*, and but little time for *thinking*.

We have sometimes listened to what *others* have called "an eloquent thrilling discourse" by a popular preacher. We tried to detect the magic-spell, and find out the true cause of the *wonderful* success, because we *ourselves* have a strong desire to be useful. As the preacher proceeded *others* were delighted, but *we* felt disappointed; *their* hearts appeared softened by the preacher's pathos, but we are *certain* that *ours* grew harder; some were astonished because all were not bathed in tears, but we wondered why such meaningless declamation and sickly sentimentalism did not all evaporate in space, without in the least affecting the susceptibilities of the people. We looked to see if the *Master* was prominently set forth, but it was only in the dusky twilight he could be indistinctly seen; we listened but could not recognise His inviting voice; it was the *servant* who was speaking, and speaking we should suppose without the Master's sanction, but speaking with authority which plainly said, Look to me! We felt to denounce it, but were checked by the thought that instant exposure would only aggravate the sin, and be doing "evil that good might come," so we "held our peace," though our "sorrow was stirred," knowing that to utter a word of dissent just then, would be only to offend against a large generation of grown up children. A text was selected by the preacher which served as a topic, then followed an introduction, or, rather a dissertation on something, but which had no more connection with the passage, than had the temple of Solomon with the palace of Cæsar. The sermon,—like Guthrie's "Gospel in Ezekiel," only not so good—was not an outgrowth of the text, but a collection of materials from various sources brought to it, and to which that or any other passage might serve as a motto.

Such sermons may contain beautiful thoughts, rare and delicious fruits selected for the occasion. They may feed the hungry for awhile, but will fail to give strength to the hearer; they are admirably suited to give momentary gratification, but lack the ingredients that produce muscle and bone. Sermons indeed! original and select, meant, no doubt, to display a large share of *superior* sense, but when analyzed are found lamentably deficient in good *common* sense. It is no exaggerated picture we have given. We are conscious of the truthfulness of our statements. We write not for amusement or fault-finding, but God's glory, and we ask, in His fear, Is such preaching likely to win souls to Christ? Is it the preaching to be engrafted on our minds and hearts? If so, then we confess our utter ignorance of all Gospel teaching and sound philosophy.

In our next paper we purpose considering ministerial adaptation in connection with the exigencies of the Church.

## THE GUIDE OF THE BELIEVER AT THE SACRED TABLE.

BY THE REV. J. H. GRANDPIERRE, DOCTOR OF THEOLOGY, ETC.

*Translated from the original by W. Lee.*

## THE NATURE OF THE HOLY SACRAMENT.

"Do this in memory of Me." 1 Cor. xi. 24.

THERE is, my brethren, in our fallen nature, an unhappy propensity, from the dominion of which Christians themselves find it very difficult to escape, and the effect of which is to paralyze within them truths the most holy, and doctrines the most efficacious;—this propensity is *moral torpor*. Having, by dint of effort, to become acquainted with certain facts, to study certain principles, and to familiarize oneself with a certain order of ideas, it may be said that these facts, these principles, these ideas, losing for us the attractions of novelty, lose at the same time, in our estimation, something of their value and power. Hence it is that we are only indifferently affected by them; our souls appear to be emaciated by them; and sometimes we are astonished to find ourselves desiring that the Gospel and its mysteries, Christ and Redemption, were announced to us for the first time, that we might be able to taste the first savours of eternal life. Perhaps you have experienced something similar this morning. In beholding the dawn of this beautiful day, in greeting, to-day, the great and glorious festival of the Resurrection and Immortality, you have, no doubt, reproached yourselves for not being more grateful to God, more joyful in the sentiment of your eternal deliverance, more disposed to rise with your triumphant Redeemer from the tomb towards the mansions of felicity and glory, more capable, in a word, to appreciate and to feel all that there is of true peace, of Divine consolation, of ineffable hopes, and of the treasures of life, in the great work accomplished by the resurrection of your Saviour.

To combat this deplorable and criminal languor, suppose, for a moment, that, instead of being born in the nineteenth century of the Christian church, you had formed a part of the first Christian society; that your soul, for a long time oppressed with doubt, and tormented by the feeling of your sins, and for a long time athirst for certainty, for pardon and life, had waited with intense anxiety the morning of the first day of the week which would have put an end to your moral sufferings; that instead of being to-day in this sanctuary, you had gone with the disciples of the Crucified early to the sepulchre; that His tomb had been presented empty to your view; that you had only found there the shroud and the linen which had served to cover His sacred body; and that, instead of your celestial Master, two shining angels of light had appeared to you, as of old to Mary Magdalene and the other women, to say to you, "Why seek ye the living among the dead? The Lord is not here, He is risen!" "*The Lord is risen!*" you would have replied immediately "*The Lord is risen!*" Then is my immortality certain; then is my reconciliation with God made sure; then is there an irrefragable seal set on the mission of my Saviour, on all the promises of pardon and of grace which He was commissioned to make known to me from the



Father, on the plenitude, the perfection, and the efficacy of His expiatory sacrifice; then have I a celestial country; then for me is there purchased an imperishable inheritance; then shall I see my God face to face; then shall I love Him eternally, and in His immediate presence shall I find again all those who have loved and served Him here below never to be separated from them,—even those whom my King, and the conqueror of death shall raise again by His almighty power.—Sufferings of the present time, what are you? Trials of a fleeting life, sorrows of a day, can I reckon you as anything, or put you in the balance with the glory which is soon to be manifested in the children of God?" But should the immortal event, the anniversary of which the church celebrates to-day, have lost to us any of its value because of its transpiring eighteen centuries and a half ago? Are not its consequences ever the same? Apart from it, or without it, is there a possibility that we should taste the least happiness in time or in eternity? Is not all our present and future happiness in Jesus who died for our sins and rose again for our justification? God grant, then, that with similar sentiments of faith, of joy, of gladness, of gratitude, of love, of adoration, and of rapture, we may to-day press around the Sacred Table to this banquet which the love of God has prepared in the Communion of the Lord's Supper. That we may yet be the better prepared to do so, let us attentively meditate on the words of Jesus, "Do this in memory of Me," and speak to some reflections on the real nature of the Sacrament in which we are about to participate. The world entertains strange ideas relative to this subject, and even to many Christians it remains covered with obscurity. Then, for both the one and the other, it will not be unprofitable to consider with precision and truth, first, what the Lord's Supper is not, and then what it really is.

I. WHAT IT IS NOT. *The Lord's Supper is not a ceremony established by God whereby to obtain the remission of our sins.* The pardon of sin, reconciliation with God, and the grace of justification, are promised through faith, and not by participation of the Sacrament. The scripture nowhere says if thou commune thou shalt thereby receive grace; but everywhere it lays down the condition of salvation in such terms as, "Believe on the Lord Jesus Christ, and thou shalt be saved." Therefore, it is the promise of God in Christ, and not the Sacrament, which is the object of justifying faith; and this faith itself supposes that the soul acquiesces in the word of God, accepts the terms of the covenant of grace, subscribes to all the conditions of the amnesty; and therefore the sinner embraces Christ as his only Saviour, strips himself of all confidence in his own righteousness, rests only on the merits of the Divine restorer from our miseries, unites, gives, and consecrates himself to Him for life and death. And should I try to substitute this *all-spiritual* by a material work! And should I pretend to re-place this ineffable transaction between Christ and the human soul, by which he takes away all his transgressions and transmits to the believer all His righteousness, by an exterior act—an act corporeal and mechanical! Can I imagine that if I should come to the church, sit for some time to hear a Christian discourse, rise with believers and approach the Sacred Table, and open my hand to receive the consecrated bread and wine,

that all is right between God and my soul; and that I can be in perfect security in relation to my past, present, and future! Singular method this to lull one's soul to sleep, and to cauterize his conscience to be able afterwards to re-commence with less remorse a course of worldliness and sin!!

Observe, moreover, how greatly such an error is prejudicial to the Gospel; how it changes its nature, and overturns the first idea on which it was established. Evangelical forgiveness is not confined to any one time or place; it is actual, absolute, and universal. Being offered and guaranteed to every sinner who repents and believes, it can be obtained everywhere. At every hour of the day and every hour of the night, every troubled and burdened soul who turns with sincerity to the cross of Jesus is sure to be admitted to the throne of His grace, to be heard and relieved, and to receive absolution from all his sins. The moment in which he cries to God and believes in Christ, is the moment of his deliverance. But the Sacrament is not celebrated every day, nor even every week; the Sacred Table, in most Christian churches, is only prepared at certain intervals more or less distant. Now if the Communion was absolutely indispensable to be pardoned at the tribunal of infinite justice, how many sinners, since the origin of Christianity, beyond the reach of the Sacrament, or in a state of physical inability to approach it, had pined away far from all the means of grace, and, despaired of by themselves and God, had perished in their misery! But no, the Sacrament by which God, peradventure, may sometimes grant an amnesty or pardon to sinners, has not essentially for its object their justification. It confirms those in the sense of pardon who have received it by faith in His promises, but it is not designed to communicate it to them who have not obtained justification.

*If the Lord's Supper was not instituted for the justification of sinners, neither is it any more a means of conversion.* The proof of this is found in the fact that the Saviour celebrated the first Sacrament with His disciples, and not with the world; that He communed with believers and not with the unconverted. With this consideration another is intimately connected:—the Gospel invariably presents to us the Communion as a means of edification for the real Christian members of the church of Christ, and not as a means of salvation for unregenerated souls who live in worldliness and sin. Hence, both doctrine and facts agree to establish this principle, that the Lord's Supper is the privilege of the church of Christ, a family repast among brethren, the sign and seal of the union of the disciples with the Master, and of the disciples among themselves. Besides, why desire to confound regeneration with the Sacrament, or to unite or restrain the work of conversion to the participation at the Sacred Table?

The proper evangelical preaching is, "Repent ye, and be converted." This command is addressed to all men without the pale of the church, and it should be everywhere retained; because wherever it is received the Holy Spirit renders it efficacious, the result of which is conversion, that is, a passing from darkness to light, from death to life, from the world to God. Thus Saul, the persecutor of the Christians, is converted on his way to Damascus; Zaccheus, the

unfaithful administrator, in the streets of Jericho ; the female sinner of the Gospel in the house of Simon the Pharisee ; Matthew at the receipt of custom ; James and John in a barque in which they were mending their nets. But not recognizing such simple truths, and such palpable facts, why, under pretext that God might sometimes convert sinners at the sacred table, would you change the nature of this Divine institution, and transform it, in opposition to the intention and avowed object of its celestial Founder, into a means of regeneration ? It is that you might find it to be more agreeable and convenient to be converted without knowing it, without any efforts on your part, without any struggles, rather than have to conquer your passions, to shake off the bondage of the world, to renounce your vain pleasures, to crucify your vanity and pride, to pluck out that eye, to cut off that arm, or that foot, which are the great hindrance to your entering into the way of the kingdom of heaven, I know not what secret virtue, what mysterious power you are not pleased to impute to the Communion. Now I solemnly tell you, that so long as you obstinately come to seek at the Communion that which God has not placed there, and which from Communion to Communion you will never find there, your soul will be always alike deceived, equally alienated from God, as extremely fond of the world, and as unregenerated as before, not to say the abuse of Divine grace will make it more and more degenerate. Seek, therefore, with all your heart and soul, to be converted to Christ. This is the first thing you have to do, then you can commune upon good grounds, with advantage, and with benediction.

*Neither should it be supposed that participation of the Lord's Supper is chiefly a contract that one accepts, or an oath that one takes.* Undoubtedly every believer who communes with faith consecrates himself entirely afresh to the Lord who has redeemed him ; but this consecration of himself to God is the natural and necessary consequence, and not the proper essence of the sacrament. If, after having received the pledges of his eternal pardon, he offer himself as a holy and consecrated victim on the altar of propitiation, it is because he feels pressed by gratitude, invited by love, and influenced by devotion to his Saviour to do it ; but far from him be the thought of making his eternal salvation depend on more or less fervour or fidelity, which, in consequence of this engagement, he may have manifested in the service of his master. This would be to change the nature of the Sacrament, to substitute Sinai for Golgotha, a tribunal of justice for the throne of grace, an arrest of death for a confirmation of the sentence of absolution ; it would be to envelop the Christian Passover with a vortex of obscurity and tempest, and to make it turbulent with those lightnings and thunderbolts which of old forbad the ancients access to the holy mountain. Who could, who would thus dare to commune ? Being invited to His Table, should the Lord only call upon us to contract with Him an alliance on the observance of which depends our future destiny, who among us would not cry with Israel of old, " Let not God speak with us, lest we die." I know, my brethren, by being witness, many sincere and religious persons, who have not been sufficiently instructed on the nature and object of the Lord's supper, discovering

with sorrow—that after their first communions, they have not made that progress in piety which they had expected, that they had even violated many of the articles of the engagement into which they had entered, conceived fearful doubts respecting their salvation, and for many years, bathed in despair, imagining themselves to have committed the unpardonable sin. No doubt they would have infallibly perished, unless, being better enlightened on the way of salvation proposed to sinners in the Gospel, and on the true nature of the Sacraments, they had learned to place all their hope in Christ and not in themselves.

II. But if the Lord's Supper, in the design of its Divine Author, is neither essentially the means to obtain the pardon of sin, nor the means of conversion, nor a contract or oath which one takes, what then is it? To this question we reply with the Scripture,—*It is, in its intimate nature and primitive object, a Commemoration of the Death of Christ, and of all the benefits which flow therefrom for the Church.* This is sufficiently indicated by the Saviour, when, in instituting the Holy Sacrament, after the consecration of the bread, and the benediction of the cup, He repeated these words,—so clear, so concise, and which so well explain and define the Sacrament—“Do this in memory of Me;” and when, soon after, Saint Paul—to make the Lord's sentiment well understood—adds, “For as often as ye eat this bread and drink this cup, ye do shew the Lord's death till He come.” “Ye do shew the Lord's death;” \* that is to say, you shall recall it to your remembrance; you will publish it—you will exalt it with all its consequences and its fruits. When, therefore, Christians commune, they make a commemoration of Christ in two senses and in two ways.

*First, they boldly declare that the grand Victim which was to be immolated has been sacrificed,* consequently, all the obstacles to the reconciliation of sinners with God have been removed; that the amnesty proclaimed by the word of Christ is guaranteed by His death to all that believe; that their salvation is a thing accomplished, and not to be accomplished; that their peace remains not to be concluded, but was sealed at Golgotha more than eighteen hundred years ago, by the blood of the Son of God.

This is one chief fact which they attest, one chief event which they commemorate; but they are an historic fact and an exterior event to which correspond a spiritual fact, and a moral work of which they equally celebrate the remembrance. Hence, Christians, in communing, not only declare that there is no longer any obstacle to the reconciliation of sinners with God, *but there is likewise none to their own reconciliation;* not only that the amnesty is proclaimed, but that they have accepted its benefits; not only that their peace is possible, but that it is made, and for ever; inasmuch that, to them, the grand sentiment which governs the Sacrament and sums up all its mystery, is that which formerly re-echoed at the summit of Golgotha, where the blood of the Lamb flowed from Him drop by drop. “All is finished.”† Therefore, to correct the series of ideas

\* 1 Cor. xi. 26. The French translation reads in the future tense—“Ye shall eat”; “Ye shall make known”; or, “Ye shall announce the Lord's death.”

† “Tout est consommé.” Some versions read “tout est accompli.”

presented to you in the former part of this discourse, in which we sought to show you what the Sacrament is not, and to oppose these erroneous views by the truth of Christian experience, we affirm that Christians participate in the Lord's Supper, not to obtain the remission of their sins, but because they have obtained it; not to be converted, but because they are converted; not to engage themselves in the service of God, but because they have already consecrated themselves to Him; and that which they do is with the object and a firm hope to fortify themselves in the consciousness of their reconciliation; to establish themselves in the ways of Christian regeneration, and to draw fresh supplies of strength to serve God with greater fidelity.

And see, my brethren, how, from this very simple but very fruitful fact, that the Communion is essentially the commemoration of the death of Christ, there naturally flow for the believer all the dispositions with which he should approach the Sacred Table. I celebrate the Sacrament in memory of Christ. Therefore, my heart is at rest; I breathe freely. Being a child of God, I draw near to God; redeemed of Jesus, I come to my Saviour. My soul is greatly struck with sorrow at the remembrance of a thousand infidelities, by which I have offended the best of Fathers; but my conscience is not terrified by having incurred the wrath of my Judge; I have peace with God through faith in the blood of the Redeemer. I celebrate the Sacrament in memory of Christ. Therefore, at this Sacred Table, at which I behold the pledges of my pardon, and my privileges as a Christian, I read my titles to immortality; I triumph in the joy of my salvation. I celebrate the Sacrament in memory of Christ. This bread and wine which are given me, and which I go to receive, recall to my remembrance the flagellation of the Prætorium, the crown of thorns, the bloody sweat of Gethsemane, and the mortal anguish of the cross; then what gratitude and love should I not have for a Saviour to whom my salvation has caused such inexpressible sufferings? I celebrate the Sacrament in memory of Christ. But everything here speaks to me of my sins, of their number, their greatness, their blackness, their terrible consequences, the abyss which they have dug for me, the perdition which they have merited. There is not one of the thorns in the crown of my Saviour, not one of the nails which pierced His hands and His feet, that my sins did not drive into His flesh. Should I not then hate them, abhor them, flee from them, renounce them, combat them, and mortify them all my life? As He has given me so much, as I have received so much from Him, should I defend or keep any forbidden thing, or conceal in my soul any idol? Should I not give Him all? my soul which He has saved? and my body which He hath also redeemed? my goods which are His? my faculties which appertain not to me? and my life which is only valuable in as much as it is consecrated to His service?

Mysterious effect of the Lord's Supper! In its simplicity and in its sublimity, it resumes all Christianity. For what is Christianity, except the bringing together, the reconciliation, the re-union of man with God through love, and the bringing together, the reconciliation and re-union of man with man, through charity? Very well. At

the Sacred Table man unites himself with God, and God unites Himself with man. God becomes the light of his hope, the rule of his will, the life of his life, and the soul of his soul. He identifies Himself, He becomes one with him, and thus the Saviour's word, in a spiritual sense, is adorably fulfilled, "He who eateth My flesh and drinketh My blood hath eternal life." But at the same time that man becomes united with God, man becomes united with man. Distances lessen, chasms fill up; castes become eclipsed, and divisions effaced; the causes of distinction disappear, and offences are forgotten. All having received the same forgiveness, experience a desire to forgive; all, feeling themselves to be the objects of the same love, feel a necessity to love. Affections are thus mingled, sympathies consolidated, union is consummated, and Christ's word is realized, "They are one, O Father, as we are one."

Men of the world, this grand act of the Communion of believers with their Saviour, and of believers among themselves, is to take place once more before you in this Chapel. Will you not be affected by it? Do not the truths of the Gospel, being symbolized before you, and the sublime mysteries of faith, putting on, under your observation, a visible form and a tangible body that you may the better lay hold on them, speak to your soul? Shall not this simple, but touching and august repast of fraternal charity, making a commemoration of the death of the Redeemer; this most beautiful and grandest spectacle under heaven, that fixes the attention of angels themselves, awaken among you the want, the desire, one day, to know, and to taste its inexpressible luxury? The Gospel declares to you, that "God so loved the world, that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life." And what other than this doth this table, prepared before your eyes, say to you? Doth it preach this love to you with less force? The Gospel declares to you that, "The righteousness of God," that is to say, the righteousness which God gives, the free justification, the pardon which He accords to sinners, "is to all and upon all them that believe." And what other than this doth the *Sacrament* say to you? Does it proclaim with less power this forgiveness by pure grace? The Gospel assures you that "he who believeth hath everlasting life;" "He shall never die," "but is passed from death unto life"; that he hath within himself the pledge of his resurrection, the principle of his immortality. And what other than this doth the Communion say to you, at which all believers, united with their invisible Head, triumph in His resurrection and in His victory, which have become their victory and their resurrection?

Believe, therefore, this great love; seek to be profited, to be saved, to be regenerated, to be sanctified, through this immense mercy: so that you also may be able one day, and that shortly, to unite with the church in announcing the death and the resurrection of her glorious Chief, by *doing this in remembrance of Him!*

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## THE TRUE VINE.\*

To those who are acquainted with "Bible Teachings in Nature," and "Holidays on High Lands," a new work by the same Author needs no recommendation. Mr. Macmillan has brought his accurate and extensive scientific knowledge to the elucidation of our Lord's inimitable allegory, and we will venture to predict that most of his readers will be alike astonished and grateful at the result. He himself truly says, "Modern science enables us to trace analogies between the plant [the vine] and Christian life, which were altogether unknown in less scientific times, and can only be eliminated by those who have made a special study of this department of knowledge. These analogies give a deeper and wider meaning to our Lord's words; and who shall say that He, 'without whom was not anything made that was made,' did not intend that they should be suggested to our minds by his figurative language? Are we not at liberty to regard his allegory as a generalization of many latent spiritual ideas connected with the vine, which he left ourselves to find out. When He said, 'Consider the lilies how they grow, they toil not, neither do they spin; and yet I say unto you that Solomon in all his glory was not arrayed like one of these;' the ordinary reader, who knows nothing of science, sees in the words only an allusion to the brilliant beauty and elegance of the whole flower. But the botanist sees a deeper meaning in the image. He knows that the calyx or outer clothing of the corolla, which in other plants is green, leaf-shaped, and inconspicuous behind the blossom, is in the lily tribe as brightly coloured, and of the same shape and texture as the petals themselves. Flowers with such petaloid calices are technically called 'naked;' but in reality, so far from being left naked, the lily is arrayed in an external robe which rivals in beauty of tint and texture the inner floral organs. And may we not believe that He who made the lily had this peculiar feature of its structure before His eye, when he said—'If God *so clothe* the grass of the field,' and meant the student of nature to find it out; while at the same time the general allusion is sufficiently obvious and expressive to the simple reader, who is ignorant of the particular fact." In this spirit, and thus it is Mr. Macmillan has approached his task, we are not surprised that he has discovered "in Scripture treasures new and rich previously unsuspected," for in the parables of Christ there is "concentrated the wisdom of the earth and the sky, and the mysteries hid in rocks, woods, and seas, all the ultimate results of science and philosophy. The truth that, like the sun, is seen even by a child in its own light, will to us, like the sunbeam to the philosopher, be full of new and strange wonders. God's word will be, not like mere human knowledge that lies only in the sense and memory, but like a seed growing in the soil of our hearts, the *emphutos logos*, the *ingrowing word*, entering into the very essence of our spiritual constitution, and growing in expansiveness and richness of significance with our own growth in wisdom and knowledge."

\* The True Vine; or, the Analogies of our Lord's Allegory. By the Rev. Hugh Macmillan, author of "Bible Teachings in Nature," etc. London: Macmillan and Co.

The Titles of the Chapters are, The True Vine, The Husbandman, The Branches, The Fruit, The Means of Fruitfulness, Abiding in the Vine, and The Fruitless Branches. As we cannot summarise, even in the briefest manner, the contents of the entire work, and if we could our summary would be only valuable as an Index, let one chapter serve as a specimen of the whole. The Vine, as belonging to the most perfectly developed order of plants, producing branches in all its parts, unlike "the palm, the grass, and the lily, which, however, stately, useful, or beautiful, are constructed on a humbler type of organization," teaches that the relation between Christ and His disciples "is one of kind, of equality, of the utmost closeness and intimacy, the nearest we can possibly imagine;"—"the corporate nature of the vine" "beautifully symbolises the union of believers with Christ;"—as "plants which possess terminal flowers—that is, in which the main sprout terminates in a flower—all the lateral sprouts, however numerous and regular they may be, are *inessential*," so is God "self-contained and self-satisfied. He needs no creature help or sympathy. And yet, in another sense, He is a Great Vine, of which His creatures are the branches; and in this multiplication and diffusion of His own life by branches, His happiness and glory consist;"—"the natural vine lives by a process of self-multiplication," which is also "pre-eminently the case with the True Vine;"—as without branches the vine "would be a bare solitary axis, a mere vegetable staff, dry and leafless, without beauty or use," so believers "make up as branches the form and substance and outline of the True Vine," the converse of which is likewise true, that Christ's "people are incomplete without Him;"—"the vine imparts support, vitality, nourishment, and a corporate unity to the branches," and "the branches are the true sources whence is derived the elaborate formative material used in the construction of the vine;"—"not only do the branches of the vine build up its own economy; they also benefit the world outside," for "it is by the leaves which the branches bear that God purifies the world and neutralizes the evil that is in it;"—"between the vine and the branches the closest resemblance may be seen," "each branch" being "a perfect representative of the whole tree," "every vine-leaf" being "a vine in little—the vine, in its turn, being a vine leaf enlarged;"—"but while there is thus a general resemblance between all the branches of the vine, while they are each modelled on the type of the whole tree, there are also characteristic differences between them," and "variety, which is the law of nature, is displayed in their unity also;"—"in the mystical Vine there are no branches of natural spontaneous growth," "it is by grafting alone that the True Vine becomes furnished with branches," and the process, not being natural, generally requiring "the intervention of human skill," admirably symbolises the mode in which believers are united to Christ;"—"the Husbandman grafts us in the True Vine" "for the very same purpose spiritually for which the gardener grafts his plants naturally," to accelerate the "blossoming and fruiting," and improve "the quality of the fruit;" "the various methods adopted in grafting" may signify "the different stages of life at which believers are joined to the Lord;"—"the season in which grafting



is most successful, viz., the spring-time, just previous to the rising of the sap, indicates that no period is so suitable for the operations of grace as the spring-time of life, when the heart is fresh and tender, and the mind easily impressed by divine things;"—"the susceptibility of the vine to the process of grafting" beautifully "corresponds with the mode in which the union between Christ and His people is effected;"—still more interesting "is the way in which the union between the vine and the branches is formed;"—the "violent shock that is given to the scion, when cut off from its old situation and placed in a new," typifies "the sorrows of conviction and conversion," which are still "more clearly typified in the growth of the corn of wheat;"—and finally, "the mode in which the stock and graft, when mutually united, are retained in their position by means of bandages, and protected from the air and rain by means of clay or wax, until an incorporating union has taken place," not inaptly represents "the ministration of human ordinances, by which believers are added to the Lord, confirmed in the faith and rooted in the love of Jesus." As we can only give one specimen of the beautiful and suggestive manner in which Mr. Macmillan has illustrated and amplified these points, we find it difficult to make a selection, but let it be on "the way in which the union between the vine and the branches is formed."

In order that the stock may be prepared for receiving the scion, its bark is pierced, and portions of it removed. Into this wound is inserted the graft. And was not the True Vine wounded for our transgressions, and bruised for our iniquities, in order that we might be united to Him by a living faith? It is through the sufferings of His human nature that we enter into fellowship with Him. It is by the prints of the nails, and the mark of the spear in His side, that we become one with Him. The Messiah from heaven manifested His Divine nature to us by suffering, and not by enjoyment. He could only be known to us in His highest glory through a fellowship with our miseries. "It behoved the Christ to suffer." It is in the Man Christ Jesus—in the incarnate, suffering, bleeding, and dying Son of God, that we are hid. Our salvation is, in Scripture, more frequently ascribed to His degradation and sufferings than to His power and greatness. It is by His stripes that we are healed; it is His blood that cleanseth us from all sin. We are made rich, not by His riches, but by His poverty. And in heaven the glorified Church will still preserve the grateful memory of the cross and the grave. "Thou wast slain, and hast redeemed us to God by thy blood." Yes! it is through the clefts of the stricken rock that we seek for refuge from the storm of conscience and of heaven—through the sufferings of Christ that we are joined to the Lord. We feel that there can be no other point of contact between us than this—no other way to the Father than through the rent veil of His flesh. It is the suffering form of the Son of God which is most welcome and precious to us perishing sinners; for in that form, bruised and pierced, we read God's answer to our deepest sense of need; we understand as we adore, that "we are justified freely by God's grace, through the redemption that is in Christ Jesus." And just as He prepared Himself by suffering to unite with us, so we must be prepared by suffering to unite with Him. The scion is cut off from its parent stem, its wood is shaped so as to form a sloping surface, and its bark is partially removed, in order that it may be inserted in the wound of the stock. There must be the application of wound to wound, of bleeding surface to bleeding surface. The scion must suffer as well as the stock. The inner heart of the one must be united to the inner heart of

the other. It is no mere surface application of unbroken bark to unbroken bark. The branch, in its most vital part, must come into closest contact with the vine in its most vital part, if there is to be an incorporate union; the two albumens and the two libers, there must be a perfect anastomosis of juices, a complete harmony of life and oneness of growth. And does not this fact in nature point out to us how we are to be joined to Christ? It is not by an outward profession and following, costing us nothing; it is by the deepest and most vital experiences of our soul, wrought through sorrowfullest penitence and faith. It is by self-denial and self-sacrifice, not merely in the outer regions of our being, but in its innermost sanctuaries,—not the mere denial of lust, vice, and injustice; not the mere reformation of the outward conduct, but the denial of self—all self-denial in detail, springing from denial of self in the heart and in the soul. “If any man will come after Me, let him deny *himself*, take up his cross, and follow Me.” It is the cross that unites God to man, and it is the cross that unites man to God. It is by His self-sacrifice that Jesus meets us, and it is by our self-sacrifice that we meet Him. “Self-sacrifice is God’s completest claim and man’s highest act.” Jesus did not die upon the cross that we might lead a self-seeking life. “He died for all, that they who live should not henceforth live unto themselves, but unto Him who died for them, and rose again.” Self-renouncement is the temper of which His death was the highest expression; and only when we renounce ourselves, do we enter into the practical spirit of that death—do we have any part or lot in the blessed results of it.

Our next extract shall be on the “Power of Circumstances.”

The influence of external circumstances upon objects so plastic as plants is confessedly very powerful, leading often to great modifications of form, structure, and substance. Darwin mentions several very striking instances. The English Ribston Pippin assumes, in the hotter parts of India, a fastigiate or pyramidal aspect, which is the natural habit of a Chinese tropical species of apple. In Ceylon the apple-tree sends out numerous runners under ground, which continually rise into small stems, and form a thick forest growth around the parent tree. The oak is worthless when grown at the Cape of Good Hope. Hemp and flax flourish, and yield plenty of seed on the plains of India, but their fibres are brittle and useless for manufacturing purposes; while, on the other hand, hemp fails to produce, in England, that resinous matter called hashish, which is so largely used in India as an intoxicating drug. The Rhubarb does not produce in England the medicinal substance which it yields in Chinese Tartary. The Pistacia grows abundantly in the south of France, but it yields no mastic. The Sassafras loses in Europe the odour peculiar to it in North America. Add to these examples, given by Mr. Darwin, the fact, that species of mushroom, which in this country are poisonous, are eaten on the continent with impunity; while the common edible mushroom of our country is carefully avoided on the Continent as unwholesome. Cinnamon, cassia, and other spice-trees grown in our hot-houses, though supplied with all the conditions of soil, heat, moisture, and air of their native climates, so far as man can give them artificially, and though flowering and fruiting freely, nevertheless do not produce the aromatic secretions for which they are prized, but become insipid and tasteless. The nature of the produce and the quality of the wine yielded by the grape vine, are often modified by changes which seem to us very slight. Hence the endless varieties of grapes and wines of different countries. A similar modification in the character of the growth and fruit of the Christian, we may well believe, is caused by the circumstances in which God’s Providence places him. While he is lifted by the law of his spirit above the over-bearing force of circumstances, he is not altogether independent of them. They constitute the means of his probation—the

soil of his growth, the climate of his ripening. One thing, amid all the changes of his circumstances, the Christian can command, if he will,—and that is, “the saving health,” the sunlight of God’s countenance. He does not, however, always avail himself of it. And hence, as the spice-trees in our hot-houses are destitute of aromatic taste, because we cannot supply them with the brilliant direct sunshine of their native skies, so the Christian, amid all the privileges of the Church, is often destitute of the rich aromatic fragrance of spiritual joy, because he seeks to make up, by the heat of forced spiritual emotion originating in himself, for the full, bright, joyous sunshine that beams from God’s face.

We make but one further extract in this connection, though we had marked several passages for that purpose. We need in this day, not so much to be convinced of the wisdom of the Divine method of Doing Good, as to adopt it; and surely such considerations as Mr. Macmillan sets forth are likely to have a beneficent and controlling influence over us in this respect.

It is by the sowing of the whole luscious, seed-containing grapes of righteousness, that all the permanent good in the world is done. The palingenesis of creation is accomplished, not by the rooting up of evil, but by the sowing of good. This is a truth which needs to be constantly held up to view, for it is constantly forgotten. The instinct of destruction seems to be so strong within us, that we need ever and anon to be reminded that our task as Christ’s disciples is mainly to contend against evil, not by directly destroying it, but by sowing the seeds of good, to be ministers of salvation, not of destruction. The whole experience of life teaches us this. We find in our nurseries how impotent is the negative, and how powerful is the positive command. Tell the child *not* to do a thing, and it refrains with reluctance, if it refrain at all; but tell it to do something, and it obeys with pleasure. Take it away from one kind of mischief, and it goes to another; but give it something to do, and it is satisfied in doing it. We learn in our dealings with men how much more convincing is the constructive than the destructive argument—the development of the measure of truth that is in every error, than the extirpation of both by unmitigated abuse. And so in every work ordained for man, it is not by laying the axe at the root of the tree, but by sowing the good seed of eternal life, that evils and abuses are effectually remedied. The roots of evil that are cut down will grow up again as luxuriantly as before, for they are native to the soil, and the heart cherishes them in its depths; but the seed of righteousness sown in the midst of evil, will, by its inherent life and power of growth, choke the evil out, exhaust the ingredients upon which it fattened, and so change the heart that it will be rendered incapable henceforth of bearing any other crop than that of righteousness. “The shooting of the fresh new leaves of spring will push off the old dead leaves that cling to the tree, more effectually than the winds can tear them off.” This was the way our Saviour acted; He came not to destroy, but to save; not to cause death, but to give eternal life. “If any man hear My words, and believe not, I judge him not; for I came not to judge the world, but to save the world.” His great pattern, fundamental, parable of the kingdom of heaven was the sower going forth to sow; sowing seed, not uprooting plants. And His apostles after Him were sent forth, not to denounce woes against the superstitions and profligacies of the world, but to preach the Gospel of salvation to every creature, and in so doing the whole powers of paganism fell before them; the truth in Jesus which they proclaimed set the people free from everything that enslaved them. The Apostle Paul lived for two years in the midst of all the splendid vice and idolatry of Ephesus; and yet the town-clerk appeased the tumult of people, raised on account of himself and his companions, by saying, “Ye have brought hither these men, which are

neither robbers of churches, nor *yet blasphemers of your goddess.*" These true missionaries wasted no strength in attacking by scorn and vituperation the idolatrous customs of the city, confident that the magnificent temple of the great goddess Diana would fall to the ground, like the walls of Jericho, before the sounding of the Gospel trumpet of glory to God in the highest, peace on earth, and good-will to all mankind. And so every Christian is chosen and ordained of Christ, that he should go and bring forth fruit, and that his fruit should remain; is sent to help in making the wilderness and the solitary place to be glad, and the desert to rejoice and blossom as the rose, not by uprooting the noxious growths of evil—that course is left to the wicked "*which is His sword,*"—but by sowing the peaceable fruits of righteousness.

Our Author as skilfully as Archbishop Trench, or the late lamented Dean Alford, brings out some of the finer shades of meaning of many passages in the New Testament, which are frequently missed by the ordinary reader, for while the Greek has many words, each conveying a difference in the same kind of thing, we have but one general word to express them all. The word in the original for branch in this allegory is not *klados*, but *klema*, and means "*a little branch*, a term of endearment, indicating the preciousness of those who are united to Christ," while the Greek word for branches in St. John xii. 13, is *baia*," derived from a Coptic root, and applied to the palm tree exclusively. It does not signify branches properly—for the palm tree has no branches like the vine—but the huge fibrous leaves which form the crown on the top of the stem." "In John vi. our Saviour uses two Greek synonyms, *phago* and *trogo*, to express the act of eating as applied to Himself. When speaking of Himself as the True Bread, the archetype of the manna in the wilderness, He invariably employs *phago*, which is a general term, meaning to eat any kind of substance, and in any way. But when speaking of his own flesh, He suddenly uses the word *trogo*, which is a specific term, and means to chew food like a ruminating animal, to eat vegetable substances alone." Again, "the Greek word for tree in Rev. ii. 7, is not *dendron* the living tree; but *Ksulon*, dead timber. It is coupled with the words, 'of life,' to indicate that the tree, dead in itself, is, nevertheless, a tree of life. There is surely here a distinct reference to the cross,—the tree of death to Christ, but of life to all who believe in His name."

In the last chapter, that on *The Fruitless Branches*, the author seems to leave the awful question of the final apostasy of true believers, where some theologians think Scripture has left it. Thus he writes:

The same mixed state of things which the parables of the tares and the draw-net were intended pictorially to represent to us, is seen in the allegory of the Vine. What our Saviour depicted as existing in the wider field and in the outer relations signified by these parables, He exhibits in the more intimate connections of the vine. He shows that the ungodly, as well as the righteous, stand more closely related to Him than sheep to the shepherd, or fish to the fisherman, or tares and wheat to the farmer. Righteous and unrighteous are not merely tares and wheat growing side by side in the same field; *they are branches in the same tree.* They are gathered up in Christ. It is this feature of the allegory that is so puzzling to many. They can understand why tares should be found growing in the same field of corn; but they find it more difficult to conceive of fruitless and with-

ered branches in the Vine. How is it possible, they ask, for any to be in Christ, and not produce fruit? How is it possible for any branch to be once in Christ, and yet afterwards be taken away? Christ himself said of His disciples, "I give unto them eternal life, and they shall never perish, neither shall any pluck them out of my hands." We read of "the perseverance of the saints," and are told that Jesus is the Author and Finisher of our faith, and that when and where He has begun the good work of faith, He will carry it on and complete it. In the face of these statements, our text says that a man may be in Christ and yet be fruitless, may be in Christ and yet perish. We must therefore admit that there are different kinds of union with Christ. There is a union that is visible and sacramental, and a union that is real and vital.

This, and more to the same effect, seems to lean strongly one way, but this not less so in another.

The withered branches on a tree were once full of life and beauty. There was a time when they had a vital connection with the tree, and partook of its sap and general life. The spring clothed them with foliage, and the summer with blossoms, and the autumn with fruit, like the rest of the branches. They, too, helped to develop the general structure of the tree, and contributed to the perfection of its symmetry. But a time came when, through worldliness and carelessness, their terminal buds lost the power of unfolding themselves, and finally died. With the death of the terminal buds, and the cessation of the formation of any more leaves, the further growth of the branches was necessarily completely arrested. The wave of general life went past them to other branches higher up the tree, and they were left behind. And now, although they remain in the tree, they have no part in the life movements that go on in its living economy. No future spring can revive or quicken them. They are irretrievably withered and dead. We see this retrogression very strikingly displayed in pine trees, growing in a dense wood. Tier after tier of branches—once green and flourishing, and forming the leading shoots, are left behind in the upward and onward growth of the tree, and become ragged and leafless sticks, gradually falling off and strewing the ground, while only the top branches are living and verdant. Thus is it with the True Vine. In its upward and onward growth, some who were once in Christ are left behind. They do not grow with the growth of the tree, and therefore they perish. Demas was a striking example of such retrogression. The apostle Paul mentions him as at one time the most conspicuous and faithful of his friends and fellow-labourers in the Gospel. Four sorrowful years of persecution passed away, and the Apostle, still a prisoner at Rome, says, in his Epistle to Timothy, "Demas hath forsaken me, having loved this present world." We have no reason to suppose that the apostate ever returned to his forsaken Lord. He was too intent upon his husks to think of his father's house; and therefore he never came back from the far country. And, alas! how many once prominent and useful Christians have lapsed into ungodliness, and are now "sunk too low to scale again the glorious heights of grace—those heavenly places whereon they once walked with Christ in white!" When the reality of the Christian religion died out in their hearts, the form could not long be maintained amid the corrupting influences of the world. There may have been a few spasmodic efforts at repentance, but they were like the flashes of a candle expiring in its socket. And from stage to stage, on the melancholy incline, they fell lower and lower, until now they have lost even the outward semblance of religion.

Of the same character and tendency as our last extract is this solemn and affecting illustration.

Last summer, a young man, who lay under the shadow of one of the elm trees in the forest of Windsor, was killed by the falling down upon

him of one of the largest branches. There was no storm of wind at the time; on the contrary, the air was calm and motionless, and not a leaf in the forest stirred; the branch was not old and rotten; on the contrary, it was fresh, full of sap, and covered with rich green foliage. This strange thing not unfrequently happens to the elm during the long continuance of dry and sultry weather, which has the effect of making its wood brittle, so that the branches part easily from the tree, and fall down by their own weight. How many professing Christians are made fickle and unsteadfast during a period of trial, so that they lose their hold of the Church, and fall away from it at once, while apparently green and flourishing.

If by any words of ours we could indicate the high value that we put on this work, we would not restrain our pen; but it is not necessary, we hope, to do more than say that our author is as reverent an expositor of Scripture as he is a close observer of nature, and the happy union of these two qualifications has enabled him to produce a work which the Bible student and the naturalist alike will find helpful, invigorating, and attractive, for Nature is made to shed light on the Bible, and the Bible a yet brighter light upon Nature.

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## INTEMPERANCE AND PRIDE.

**BEAR** with me, then, while I personify the spirits of Pride and Intemperance and represent them as lingering yet in the pile in which for centuries they had borne away over human hearts.

Standing on the battlements of the grey tower, behold two dim, but gigantic forms, like dark clouds, that to the eye of fancy have assumed a mortal shape. The little rock-plant that has found a cradle between the crumbling stones bends not beneath their weight,—and yet how many deep-rooted hopes have they crushed! Their unsubstantial shapes cast no shadow on the wall, and yet have darkened myriads of homes! The natural sense cannot recognize their presence; the eye beholds them not, the human ear cannot catch the low thunder of their speech; and yet there they stand, terrible *realities*,—known, like the invisible plague, by their effects upon those whom they destroy!

There is a wild light on the eyes of Intemperance, not caught from the glad sunbeams that are bathing the world in glory; it is like a red meteor playing over some deep morass, and though there is often mirth in his tone, it is such mirth as jars upon the shuddering soul like the laugh of a raving maniac! Pride is of more lofty stature than his companion, perhaps of yet darker hue, and his voice is lower and deeper. His features are stamped with the impress of all that piety abhors, and conscience shrinks from, for we behold him without his veil. Human infirmity may devise soft names for cherished sins, and even invest them with a specious glory which deceives the dazzled eye, but who could endure to see in all their bare deformity those two arch soul-destroyers, Intemperance and Pride?

"Nay, it was I who wrought this ruin!" exclaimed the former, stretching his shadowy hand over the desolated dwelling. "Think you that had Hugh Bardon possessed his senses unclouded by my spell, he would ever have driven forth from his home his own—his only son?"

"Was it not I," replied Pride, "who ever stood beside him, counting up the long line of his ancestry, inflaming his soul with legends of the past, making him look upon his own blood as something different from that which flows in the veins of ordinary mortals, till he learned to regard a union with one of lower rank as a crime beyond forgiveness?"

"I," cried Intemperance, "intoxicated his brain."—

"I," interrupted Pride, "intoxicated his spirit. You fill your deep cup with fermented beverage; the fermentation which I cause is within the soul, and it varies according to the different natures that receive it. There is the *vinous* fermentation, that which man calls high spirit, and the world hails with applause, whether it sparkle up into courage, or effervesce into hasty resentment. There is the *acid* fermentation; the sourness of a spirit brooding over wrongs and disappointments, irritated against its fellow-man, and regarding his acts with suspicion. This the world views with a kind of compassionate scorn, or perhaps tolerates as something that may occasionally correct the insipidity of social intercourse. And there is the third, the last stage of fermentation, when hating and hated of all, wrapt up in his own self-worship, and poisoning the atmosphere around with the exhalations of rebellion and unbelief, my slave becomes, even to his fellow-bondsmen, an object of aversion and disgust. Such was my power over the spirit of Hugh Bardon. I quenched the parents' yearning over his son; I kept watch even by his bed of death, and when holy words of warning were spoken, I made him turn a deaf ear to the charmer, and hardened his soul to destruction!"

"I yield this point to you," said Intemperance, "I grant that your black badge was rivetted on the miserable Bardon even more firmly than mine. And yet, what are your scattered conquests to those which I hourly achieve! Do I not drive my thousands and tens of thousands down the steep descent of folly, misery, disgrace, till they perish in the gulf of ruin? Count the gin palaces dedicated to me in this professedly Christian land; are they not crowded with my victims? Who can boast a power to injure that is to be compared to mine?"

"Your power is great," replied Pride, "but it is a power that has limits, nay, limits that become narrower and narrower as civilization and religion gain ground. You have been driven from many a stately abode, where once Intemperance was a welcome guest, and have to cower amongst the lowest of the low, and seek your slaves amongst the vilest of the vile. Seest thou yon church?" continued Pride, pointing to the spire of a small, but beautiful edifice embowered amongst elms and beeches; "hast thou ever dared so much as to touch one clod of the turf on which falls the shadow of that building?"

"It is, as you well know, forbidden ground," replied Intemperance.

"To you—to you, but not to me!" exclaimed Pride, his form dilating with exultation. "I enter it unseen with the worshippers, my voice blends with the hymn of praise; nay, I sometimes mount the pulpit with the preacher, and while a rapt audience hang upon his words, infuse my secret poison into his soul! When offerings are collected for the poor, how much of the silver and the gold is tarnished and tainted with my breath! The very monuments raised to the dead often bear the print of my touch; I fix the escutcheon, write the false epitaph, and hang my banner boldly even over the Christian's tomb!"

"Your power also has limits," quoth Intemperance. "There is an antidote in the inspired Book for every poison that you can instil."

"I know it, I know it," exclaimed Pride, "and marks it not the extent of my influence and the depth of the deceptions that I practise, that against no spirit, except that of Idolatry, are so many warnings given in that Book as against the spirit of Pride? For every denunciation against Intemperance, how many may be found against me! Not only religion and morality are your mortal opponents, but self-interest and self-respect unite to weaken the might of Intemperance; I have but one foe that I fear, one that singles me out for conflict! As David with his sling to Goliath, so to Pride is the spirit of the Gospel."

"How is it, then," inquired Intemperance, "that so many believers in the Gospel fall under your sway?"

"It is because I have so many arts, such subtle devices, I can change

myself into so many different shapes; I steal in so softly that I waken not the sentinel Conscience to give an alarm to the soul! *You* throw one broad net into the sea where you see a shoal within your reach; *I* angle for my prey with skill, hiding my hook with the bait most suited to the taste of each of my victims. *You* pursue your quarry openly before man. *I* dig the deep hidden pit-fall for mine. *You* disgust even those whom you enslave; *I* assume forms that rather please than offend. Sometimes *I* am a pardonable weakness, sometimes a natural instinct, sometimes," and here Pride curled his lip with a mocking smile, "*I* am welcomed as 'a generous virtue!'"

"It is in this shape," said Intemperance angrily, "that you have sometimes even taken a part against me! You have taught my slaves to despise and break from my yoke!"

"Pass over that," replied Pride: "or balance against it the many times when I have done you a service, encouraging men to be *mighty to mingle strong drink*."

"Nay, you must acknowledge," said Intemperance, "that we now seldom work together."

"We have different spheres," answered Pride. "You keep multitudes from ever even attempting to enter the fold; I put my manacles upon tens of thousands who deem that they already have entered. I doubt whether there be one goodly dwelling amongst all those that dot yonder wide prospect, where one, if not all of the inmates, wears not my invisible band round the arm."—*Pride and His Prisoners*.

## THE NEW DISPENSATION.—CHRISTIAN WORK.

A new era is dawning upon the Christian Church. Its golden age is not in the dim past, but in the opening future. The signs of the times in the religious world are big with promise.

The Church of the future—the conquering Church that is to lay this world, evangelized and saved, a trophy at the Redeemer's feet—will be characterized by Christian Work. The most hopeful sign of the times is the mighty impulse which has recently been given to the religious activity of the Church.

The dispensation of Waiting is beginning to give place to the better dispensation of Working. Too long has the stupefied Church been waiting for the Lord, and waiting for the millennium. At length she is shaking herself from her slumbers. Awakening to the "majesty of service," she is entering upon the "more excellent way" of waiting on the Lord by working for the millennium.

This is to be the most marked characteristic of the coming age. The Master's command, "Go into my vineyard and work," is to-day reaching the ear and thrilling the heart of the Church. What a grand marshalling of the Church forces do we now behold throughout the land! everywhere assembling; and the one, universal, all-absorbing theme is,—working for Jesus.

Young and old, minister and layman, male and female, all are priests of God, commissioned to go forth and publish the good tidings of life in the ears of all the people.

Work among all classes. Tender childhood, imperilled youth; and decrepit age; the rich who in their prosperity forget God, and the poor in their godless abodes; the prisoner in the dungeon, and the poor outcast in the way to hell. Organised, earnest, heart-inspired, Christ-like work, by the whole Church, for the whole world, throughout the entire period of life's opportunity—this is the watch-word of the Church, ringing out clearly from all these Christian gatherings, thrilling the pulses of the "body of Christ," arousing her dormant energies, and electrifying thousands of her lethargic members into a new and blessed life.



The Church of the Future will have no place for sluggards; it will tolerate no honorary members, no silent partners, who give their money and withhold their service. It is to be an organism, on fire with an all-consuming zeal, baptized with the sevenfold energies of the Spirit, consecrating head and heart, voice and hand, time and gains, Sundays and all days, business and home, all and for ever, to the service of the ever-blessed God.

Let every disciple of Christ catch the inspiration of the hour, "fall into a line," and join in the triumphant forward march to the conquest of the world.

Let the pulpit ring with the clarion call to duty in behalf of a perishing but Christ-ransomed world, until the ears of every sleeping, idle, world-loving, at-ease-in-Zion professor shall tingle, and his heart palpitate with the throbs of a quenchless love for humanity, and his tongue become a "tongue of fire," and his whole body be daily presented a "living sacrifice" at God's holy altar of Christian service.

"Ho, all who labour, all who strive,  
 Ye wield a lofty power;  
 Do with your might, do with your strength,  
 Fill every golden hour!  
 The glorious privilege to do  
 Is man's most noble dower:  
 O, to your birthright and yourselves,  
 To your own souls, be true!  
 A weary, wretched life is theirs  
 Who have no work to do."

—*The Christian at Work* (American).

## PATIENT TIM; OR, TRUE RESIGNATION.

THIS is how I came to find Tim. One July evening I was passing through a dark, unlovely alley of our great metropolis. My visiting duties over for the day, outward bound for the green fields, I hastened to be rid of the streets; and as I hurried on, with eager foot, the sweet sound of a child-voice singing floated out to me from an open window. I could not choose but linger for a moment to listen.

"There is rest for the weary,  
 There is rest for the weary,"

crooned the little voice. Then followed other words, but ever the same "refrain," pathetic on young lips. "Weary so soon, then!" And I turned aside lest haply I might cheer the tired little one who sang of rest.

Guided by the voice, I climbed a dark, narrow stair; then I found myself in a dingy little room, and crouched on his hands and knees in a truckle-bed in the corner was Tim.

I suppose he might have lived in this world a dozen years or so, yet here were no round outlines of the boy's face, but hollow cheeks, and shadows about the eyes, touched in by the hand of pain. A shock of fair hair fell over a thoughtful forehead, and big blue eyes full of wistful questioning, as if to say, "Why am I thus?" looked out at me from between dark lashes. The furnishing of the room was scant enough. Two crazy chairs, an old sea-chest, a rickety deal table drawn up close to the boy, on which was arranged his food for the day (a cup of milkless tea, and a piece of dry bread), one or two cracked specimens of crockery in a rack, a minute tea-pot, a kettle with a broken spout, and the wretched bed on which Tim crouched. The narrow slip of window was begrimed with filth, but by dint of much craning of the neck it was just possible through the top pane to gain a glimpse of God's sky. Poor Tim! little wonder he was weary!

"Left all alone, my boy?"

"Yes, sir. Brother Jim, he sweeps a crossin'. A kind lady gives little Aggie her dinner and keeps her at school all day; and mother hawks small-wares. But evenin' brings 'em all home, and mother lights the fire and sets the tea to draw, and it's lively like then."

"Do I weary sometimes? Well, sir, happen I do, nows and thens. You see, I gets werry tired allus a-settin' on my knees and elbows, and yet" (with a sad half-sigh) "I allus must. It hurts so cruel to lie on my back, and wuss still when I rolls on my side. But when I'm at my weariest I think, Well, there must be somethin' good in even the pain God lets be. That stands to reason, sir, don't it?"

How long had he been thus? "One, two, three years come Michaelmas. When quite a little un, sir, I fell down a cruel stone stair, and arter that I didn't grow right nohow. Still, though I were but a little un, I could walk then, and when I were six year old I went to work at turnin' a 'bacca-wheel. Too young for work, sir, did you say? Oh no; a baby could turn a 'bacca-wheel; and I allus could earn my shillin' to help mother, who needed it sorely, for father had died then. But each month I kept a-growin' weaker and weaker, till at long and at last I couldn't draw my poor legs arter me, and mother had to carry me to my work of a mornin'. Then, my back grew that bad, I could hardly set up to turn the wheel, and one mornin' I fell off my seat, all of a heap like, on to the floor; and master, he says, 'Tim, you are not fit for work, you must not come again.' And he paid me a fortnight's wages, and bade a man carry me home. Oh, when I was first set down here, I were that vexed 'cause I could no longer help mother! I thought I'd ha' cried my heart out."

No murmuring word, that from a child he was bound apprentice to pain and helplessness—hard masters for a tender little one. His tears flowed "'cause he could no longer help mother." Then I tried as well as I could to explain to the boy that the hardest bit in each life is to lie quiet when we would fain be up and doing, but that such enforced inaction would be counted as hard toil when the day was done and we went to take our wages.

"Happen it may," said Tim, thoughtfully. "Well, sir," he resumed, "when I was took so bad, mother got an order, and I was sent to the hospital for sick children. Ah, that were a beautiful place! Everything so clean and pretty, and kind doctors and nusses a-walkin' round and trying to cheer up everybody about. Ladies used to come too and read them beautiful words out of the Testament about Christ havin' compassion on the sick, and healin' of 'em. Howsomdever, though he healed other sick children, he didn't heal *me*. Not but that he was as sorry for me as for them, but he had a different way of showin' his feelin' for *me*. I had not been long in the hospital when the doctors come one mornin' to my bedside, and ran long needles into my legs, all over 'em. 'Do you feel that, my boy?' says one. 'No, sir, I feels nothin.' Then the grey-haired one shook his head and said in a low tone to the others, 'Hopeless case; back been broken from infancy.' They thought as how I didn't understand 'em, but I *did*; and when they were all gone I turned my face to the pillow and cried above a bit that no doctor could set me on my legs again but One, and he wouldn't—leastways, not yet awhile. Then they wrote 'Incurable' in large letters on a card and stuck it over my bed, and mother fetched me home.

"Yes, sir; I *was* sorry to leave the hospital, for everything was so clean and comfortable, and the children all around in their little cots was company like. Well, yes, 'tis lonesome sometimes; but I can read large print, and the children on the stair run in and out. Night's my worst time. You see, sir, we've just one bed, and mother and Jim and Aggie they sleep where I am now, and they lays me across the foot, and sometimes they

kick me a'most to pieces, It's in their sleep, sir, they can't help it. And then in the dark night, sir, the ghosts come out o' the cupboard and point at me and mock me with their ugly faces. In course I know there's no sich things as ghosts, and what I sees is but my fancy, for the doctor says owing to my back being twisted so is my brain; but still they *do* come. I *do* see 'em, and sometimes they come close, close upon me, till I grow cold, and my heart flutters like a little bird with terror of 'em. What do I think most about as I lie here? Well, I mostly thinks on the other world — '*there's no night there.*' The doctor says happen I'll go when the first snow comes." And Tim's face brightened at the glad prospect. The other world, vague and shadowy to the best of us, was a real country of unfading sunlight to Tim.

"But I must wait quiet," he resumed, after a long, reflective pause, "till my time comes. It's a sin to weary, isn't it, sir? For things *must* be best as they are, or the good God wouldn't let 'em be. I knows *that* much."

The lonely child-optimist that, out of my usual beat, I had thus stumbled on, interested me not a little. At all events, I could, so far as in me lay, alleviate the patient little fellow's sufferings. A bed was procured for him, so that the misery of sleepless nights was no longer enhanced by the kicking and plunging of uneasy slumberers. When I found the boy it was the time of roses and all sweet flowers, and I had his narrow window filled with the beautiful blooms. Greatly did Tim delight himself in those flowers. "Ain't they beautiful!" he would exclaim enthusiastically. "When the ghosts come out o' the cupboard at nights, I looks at the flowers, and in the moonlight they seem like angels a watchin' of me, and the ghosts can't scare me then."

The days sped on. I often saw Tim. I went ostensibly to give him a reading lesson; but, in reality, *he* was the teacher, and he taught me how perfect faith that God's way is always the best way upholds and strengthens the spirit of a child to bear a load of daily trial under which strong men would faint and fail.

Months rolled on, and as the days grew dark and chill, Tim's little stock of strength diminished. His thin cheeks grew yet thinner, and his eyes were ever more weary with longing for the "land that is very far off." I should soon lose sight of Tim in the glory of the other side.

At the beginning of winter I was called from home. Before I started on my journey I went to say good-bye to Tim.

At the time of which I speak, texts of Scripture illuminated in green and gold and purple letters upon cards were much in vogue. Tim, who delighted in bright colour, would, I well knew, like one to hang within sight. So I asked him what text I should send him. A pause of careful consideration, then, in his slow, decided way,—"His tender mercies are over all his works." Tim's choice of a text touched me. Here was a child who had never known the merry restless movement and mirth of childhood, but whose days and nights were one wearing ache—who had none of the alleviations wealth can purchase for its sick, but whose daily fare was scant and coarse. Yet in the midst of all the hard and unlovely conditions of his life he looked out and beyond this sordid present, although at first sight it might not seem like it, still *he* knew that "*His tender mercies are over all His works.*"

I selected the prettiest card I could see, with the foregoing words illumined on it, and sent it to Tim. I had been away a fortnight, when a letter from home informed me that Tim was rapidly sinking, and had expressed a strong desire to see me. I started at once on my homeward journey, but fast as the express train whirled me along, Death travelled faster; and when I got to Tim's home, I found that a few hours before my arrival he had gone to the city where "there is no night." The mother and her two remaining children were seated—a sorrowful group, in the

darkened room. The bed was covered with the white sheet that enfolded all that was left of Tim. The poor twisted frame that, by God's grace, had held a spirit strong and patient to endure was very still now. And the placid brow and contented smile on the cold lips told how "sweet is rest after toil." As I gazed my last on the little face that had grown dear to me, I could not but grieve that I should see it no more; but I shed no tear for the child.

I turned to go. The level rays of the setting sun shone on the text hanging on the wall—"His tender mercies are over all his works." And as I glanced from the sun-bright words to the still moonlight face of the child-sleeper, I realized *then* their utter truth.—*Family Treasury*.

## CHAPEL AFFAIRS.

THE Conference of 1869 appointed a Committee to investigate the condition and prospects of our chapels, especially those settled in trust for the use of the Connexion, with a view to ascertain what chapels were financially in a position to assist in the direct support of the Ministry by contributing to Quarter Board; and also what could be done for the gradual reduction and final extinction of the remaining debts; as well as to determine what amount was necessary to be paid off at once to place some heavily burdened cases (principally on Mission Stations) in a working condition:

The Report of that Committee was laid before the Conference of 1870, when its leading principles were adopted, and the Report referred to the Connexional Committee for such modification as after further consideration and discussion might be deemed necessary. The following is the Report thus modified, and by the sub-committee, appointed by the Connexional Committee to carry out the decision of Conference, (and which met at Exeter on the 10th of January) directed to be published in the Bible Christian Magazine. The particulars of the financial statement to be supplied to the respective Pastors and Superintendents of Districts by the General Chapel Secretary without being printed.

### *Report.*

Having carefully examined the various aspects of our Connexional Chapels on the Home Stations, numbering about 460 cases, paying due regard in each case to the amount of debt, the rate of income, the necessary expenditure, the degree of attention shown in keeping up the revenue, the nature of the holding, and some other points, we have pleasure in bearing testimony to the fact that a large amount of interest is evidenced on the part of the trustees and friends, especially in certain instances. And though at present a few of the cases are too heavily burdened with debt, we are persuaded that such assistance as we propose, accompanied by suitable and earnest local effort, would give effectual relief and prevent future embarrassment.

In presenting the different aspects of these affairs we have to name,—

I. Those chapels which we consider capable of assisting the Quarter Board and the Loan Fund. And here we would remark that in the majority of cases the steady progress resulting from the growing interest evinced by our friends is truly encouraging. At the same time we are bound to state that in some cases where the debt is small, or where the chapel is quite free, the income has been allowed to dwindle down by unwisely reducing the already low scale of seat rents, and by irregularity or neglect in collecting the same, as well as by unnecessarily giving up anniversary services. Our opinion is that with increased attention a much larger amount of assistance than is indicated in our present figures might speedily be rendered both to Quarter Board and the Loan Fund. For the present the moderate contributions which we propose or suggest for Quarter

MARCH, 1871. K

Board amount in the aggregate to £642 above what was contributed from that source last year. About three-fourths of this amount is on the self-supporting circuits, and the rest on the mission stations, and as it is distributed over the whole of the stations at home, it may at once be seen what important aid this would supply in meeting the somewhat improved salaries of the ministers.

As is well known, the "Loan Fund" has been established for the purpose of reducing chapel debts, and in order to make it more efficient, and to render its already appreciated benefits more general, we have proposed certain small annual contributions from some of the chapels, which sum at least we hope the Trustees will cheerfully subscribe. Where nothing is set down we strongly urge the Trustees as soon as practicable to contribute *something* though the sum may be but small.

II. We have to mention a class of chapels (a part of which are in Building Societies) which for the present must be left to work on and further reduce their debts, as we consider that for the time this is all they are prepared to do. To the friends connected with such chapels we affectionately recommend earnest and persevering efforts to reduce the debts, and render said chapels capable of aiding their respective Quarter Boards as soon as possible.

Some new cases of very recent date must also be left to work on for the present, as they have not had time to develop their financial capabilities.

III. A third class of chapels is those which are burdened with debt beyond what is fairly manageable. About nine-tenths of these have been erected for the purpose of extending the work of God on Mission ground, and have not as yet received that assistance from the Missionary Fund which was necessary, and which in many instances the Trustees were led to expect, and in some cases have been promised as soon as the funds of the Society would allow.

About £5000 is necessary to render effectual relief in the cases on mission ground, which includes all *prospective grants* made at various periods, a part of which have already been paid by the treasurer, but have not yet been carried into the annual Report. We recommend that the requisite amount be borrowed by the Treasurer, and that the sums allotted to the several chapels be paid over to the parties concerned, and that one-tenth of the whole with interest be charged to the Missionary Society annually for the next ten years. And we also recommend that the sum of £800 be apportioned in a similar way to meet the few cases on the self-supporting circuits, and a tenth part with interest charged to the General Fund annually for the said period of ten years.

It is, however, hoped that the Loan Fund, if properly sustained, may be able to assist in this matter by paying a portion of the interest from time to time.

In our opinion, with these proposals, no *deficiencies of chapels* must be expected to be paid at the end of the year; the practice being strongly deprecated as being wrong in principle, and injurious in working.

If during the period named any of the chapels so assisted should be in circumstances to admit of it, the respective trustees shall be expected to pay to the Treasurer such part of their respective sums as shall not have been charged into the annual Report according to the above arrangement, or corresponding assistance must be rendered to Quarter Board or the Loan Fund, or both.

IV. There are a few cases distinguished from the rest by the shortness or uncertainty of the holding. In such instances we advise (where it has not already been done) either the insurance of a life in a suitable amount, or the deposit of an annual sum in the Loan Fund with the understanding that the accumulated amount in the fund will be available for the friends at that place when the necessity shall arise for providing further accommodation by the renewal of lease, enlargement of premises, or the erection

of a new chapel. Thus provision will be made against a future emergency, and meantime some small assistance will be rendered to the Loan Fund.

Having set forth these aspects of our chapel affairs, and made our suggestions and proposals relative thereto, we wish further to remark,—

1. That while ministers of all other denominations have largely drawn their support from chapel revenues, and some almost entirely so, we, as a people, have too much overlooked the matter, and too long neglected this legitimate source of ministerial support. This has been felt for some time past, and for the last few years some small assistance has been derived from this source. We sincerely hope that this effort will be fully appreciated by our friends, and that carrying out the suggestions made to them on this subject, the working of the circuits will be rendered much more comfortable, and the prosperity of God's cause promoted.

2. We strongly recommend that great care be taken to appoint the most suitable persons as Trustee Stewards, and Collectors of Seat Rents; and that the rents be regularly collected every quarter without fail, as the neglect of this not only diminishes the revenue, but more frequently leads to personal estrangement from the House of God, than does an application for the quarter's rent.

3. It is our settled opinion that Anniversary Services, with a Tea and Public Meeting, in connection with each chapel (independent of the financial advantage) is exceedingly desirable, as, if properly conducted, social and spiritual benefits must accrue. We therefore earnestly advise that in all cases Chapel Anniversaries be established where they have not hitherto been held, and where they have been allowed to die out, that they be at once revived.

4. In order as far as possible to prevent unmanageable debts in future, we strongly recommend that in all ordinary cases, where the erection or enlargement of a chapel may be contemplated, strenuous efforts be made to raise funds for the purpose, and that no building be proceeded with until by subscriptions and substantial promises the Trustees shall see their way to one half of the amount to be expended. We also advise that from the beginning some amount be contributed to Quarter Board, though for the time the sum may be but small.

5. In conclusion, we ask our friends, the Trustees and Managers of our Chapel estates, not to view these proposals as a *tax* laid upon them, but as suggestions and recommendations which, if acted upon with cheerfulness and perseverance, will tend largely to the comfort and prosperity of our Zion. And should it be that in any particular instance the proposal may not at present seem exactly manageable, it may possibly in a short time be quite practicable. And on the other hand, the Trustees will not conclude that when other reasonable claims are met they must not in any case exceed the amount suggested by us.

These suggestions and considerations are submitted for the perusal and consideration of our friends in general, sincerely hoping that they will be carefully examined, kindly received, and cheerfully adopted by the respective parties concerned; as there can be no doubt whatever that, under the Divine blessing, an earnest attempt to work out the same will prove a great and lasting benefit to the different Circuits in the Connexion.

In behalf of the Sub-Committee,

WILLIAM GILBERT, *President*.

# Memoirs and Obituaries.

## EDMUND GRIFFIN.

BY JAMES THORNE.

"THE righteous shall be in everlasting remembrance;" of this there is no room to doubt, but in the present life they are often overlooked, and their memory forgotten after they are removed for a time. This is the case sometimes, at least, with those who have been useful among the local preachers. These lines are penned for the purpose of recording something of one of that excellent class.

EDMUND GRIFFIN was born July 22nd, 1801, in the parish of Shebbear, in the county of Devon. His parents, JAMES and SUSANNA GRIFFIN, occupied a farm in the said parish, and were distinguished for thrift and economy, and that uprightness and truthfulness which characterizes many of the yeomanry in the North of Devon. The inhabitants of that parish were generally ignorant of the saving truths of the Gospel, at the time that Edmund was born, as there had not been an evangelical clergyman labouring among them for a very long period, and there were no Nonconformists for miles around. When EDMUND was about twelve years of age the Rev. DANIEL EVANS, an enlightened clergyman, came to the parish as curate. This worthy clergyman had not long before been brought to see that a profession of religion, and a formal attendance on Divine worship, without experiencing a change of heart, did not constitute a person a true Christian, nor meeten him for the enjoyment of the bliss of heaven. His earnest, scriptural, and faithful preaching, accompanied by the influence of the Holy Spirit, was the means of awakening very many to see their lost and undone state by sin, and to discover that salvation could only be obtained through faith in the Lord Jesus Christ. Mr. and Mrs. Griffin and some other members of the family were aroused to seek redemption through the blood of Christ.

When Edmund was about fourteen years of age the first Bible Christian Society was formed at Lake, in that parish, by Mr. William O'Bryan; and from that time he and his helpers regularly, at stated times, proclaimed "the great salvation" to the people. A Sabbath-school had been set on foot by Miss Evans—the clergyman's sister—a deeply pious lady—whose kind and assiduous manner of inculcating the truth, produced good results among the young, and some far advanced in years. It is probable that Edmund Griffin was one of those who received instruction from her and her assistants. Gospel truth proclaimed from the pulpit, and disseminated by the school, and by pastoral visitation, dissipated the clouds of spiritual darkness that had long rested upon the inhabitants; and when the subject of these remarks was about twenty years of age, he embraced salvation through faith in the atonement of Christ, gave his heart to God, and united with the Bible Christian Society.

Many of the young people in the neighbourhood lived in the constant enjoyment of "the peace of God which passeth all understanding," and rejoicing "in hope of the glory of God," from the fulness of "the love of Christ" were constrained to exhort their fellow creatures to "flee from the wrath to come." Among them our young friend soon appeared with earnestness and zeal beseeching sinners "to be reconciled to God," and his name in due course appeared on the circuit plan. He was very regular in attending his appointments, not allowing distance to deter him, nor weather to prevent him. On the opening of Winkleigh Mission, he cheerfully walked more than twenty miles of a Sunday, preaching two or three times. His talents were not of a brilliant order; but the large acquaintance with the Holy Scriptures which he evinced, and the consistency of

his life, added to his earnest entreaties, were doubtless made a great blessing, while his fervent prayers were attended with the most gracious influence.

In the year 1826, he married Mary Collacott, who had been a member of the same society for some time, and was an "help-meet" for him; and by God's blessing on their united diligence and economy, they reared up their family in comfort,—all of whom have experienced salvation—and prospered in temporal, as well as spiritual things; happily proving that "godliness is profitable unto all things, having promise of the life that now is, and of that which is to come." His son Arscott remarks;—"From the time he gave his heart to the Lord until his death, he held fast his confidence in the Lord, and was always ready for every good work. It must be something particular to keep him from his class-meeting, and nothing but sickness prevented his filling his appointments as a Local Preacher. He was always ready to visit the sick, and to pray with them. He rejoiced when a revival of religion broke out, and heartily entered into it with his whole soul. And as regards his liberality in supporting the cause of God, I think he did what he could. I have no doubt that he is now reaping his reward. May we all meet him in heaven."

For many years he was a leader of one of the classes, and was generally punctual in attending to his duties. When any of the members were sick, he was untiring in visiting them, and his labours were made a great blessing to many. After Mr. S. Thorne's removal to Plymouth, he was chosen the Treasurer of the Trustees of Ebenezer Chapel, the duties of which he laudably performed. He took a deep interest in the improvement of the chapel and premises, and in the affairs of the Society and its belongings; praiseworthy exerting himself to make the Anniversaries successful, and manifesting a laudable anxiety to see the premises kept in good condition. He was unwearied in these respects himself, and often prevailed on others heartily to co-operate with him, rejoicing greatly when all were united in promoting the cause of Christ. He also filled the office of Circuit Steward most efficiently; and was very anxious to see that the Missionary Money should be furnished on a liberal scale, giving liberally himself, and being ready for every good work. Especially noteworthy was his invariable attendance at the Quarterly Meetings; and his untiring efforts to keep the Circuit Funds in working order. He was "diligent in business; fervent in spirit; serving the Lord"; and was "given to hospitality;" maintaining the even tenor of his way, without fainting or faltering. His youngest daughter, Mary Susan, was brought to the Lord in her lingering affliction, and departed this life in a very happy state of mind. He felt the keenness of the stroke notwithstanding, but bowed in humble submission to the Divine will, comforted in the assurance that their loss was her eternal gain.

His son James says:—"I remember my dear father's Christian character with the greatest pleasure. His honesty, humility, diligence and devotion, were very prominent traits. He was diligent to provide things honest for the numerous wants of a delicate family, and to sustain the character of a Christian. His devotedness to his Master's service, in preaching the gospel, leading his class, and visiting the sick; is worthy of imitation. His desire for the spread of the Gospel, and the extension of the Kingdom of Christ, and attachment to his own denomination from first to last, as manifested by his labours, liberality, and prayers, will, I trust, ever have its due influence on his sorrowing friends. He was humble, preferring others before himself, and his contrite, importunate, and effectual prayers, are very sweet memorials. His death was mournfully sudden; but we bow to the Divine sovereignty with humble submission, and trust it will be a lesson to each of us, to be prepared when our summons shall be sent, that, like him, we may be able to say, 'All is well.' I have no doubt that he is now enjoying a rich reward. "In the early days of the Denomination, he went into an adjoining



parish to preach, and on his arrival he perceived the people were looking sorrowful and dejected. Soon one of the friends whispered in his ear that they wished he had not come, as the parson had sent the churchwardens and constable to arrest him if he preached there. However, he preached to them; the churchwardens and constables standing in the doorway—the most important churchwarden standing inside, where he had a full view of the preacher. At the conclusion of the service this portly churchwarden informed the preacher that he and his brother churchwarden had now a duty to perform. They had been sent with the constable by the clergyman, to demand his license; adding, that ‘he was a very narrow-minded and illiberal gentleman, for he saw nothing particularly wrong in a meeting like that.’ He then said, ‘Where do you come from?’ ‘From Shebbear, sir.’ ‘What is your name?’ ‘Griffin.’ ‘Are you any relation to farmer Griffin, of Hay?’ ‘Yes, sir, I am his son.’ ‘Bless me; do you know me?’ ‘Quite well, sir, you are the steward over father’s farm.’ ‘My dear sir, I would not do anything to you for ever so much. I know your father very well, and a quieter and honester man there never was in this world; be sure and give my respects to him;’ and so they parted. What with the low opinion the churchwarden entertained of his pastor, and the esteem he had for the preacher’s father, the matter of the license fell through. But who is to say that the sermon delivered faithfully and sincerely, accompanied by the influence of the Divine Spirit, which softens hard hearts, and enlightens dark minds, had not something to do with the preacher’s escape from molestation?

“On another occasion, when returning from filling a distant appointment, my father met with a clergyman who was in the habit of insulting Nonconformist preachers. On approaching him, he abruptly called out, ‘Where have you been?’ ‘To Northlew.’ ‘What have you been there for?’ ‘To worship.’ ‘Worship! worship! Jerusalem is the only place of worship.’ ‘It is rather strange to have a clergyman a Jew.’ ‘Jew! I am no Jew.’ ‘One would have thought so from your saying Jerusalem was the only place of worship.’ ‘And whom do you belong to, pray? you belong to Thorne’s people.’ ‘Yes, I do.’ ‘He is a very bad man.’ ‘How do you know, sir?’ ‘I have heard so.’ ‘All that is said is not true.’ ‘Yes, it is; yes, it is.’ ‘I am very sorry for that, for I have heard a most horrible character of you.’ ‘What have you heard?’ ‘The sun is about to set, and it would take me nearly a day to tell all I have heard about you, so I think I had better not begin.’ ‘I glory in your reviling.’ ‘It is nothing, I think, for anyone to glory in—much more a clergyman, to hear that he has a poor character.’ Just then a Baptist preacher came up, of whom the clergyman inquired what the preacher was called? The Baptist replied, ‘Christian,’ which so annoyed the clergyman, that he started off, leaving the preacher to go his way.

“I may add, that although dear father did not get on very well with the clergymen of some distant parishes, he lived on the best of terms with the clergyman of his own parish, who was one of good repute, and who passed away to his reward a few years before him.”

He had enjoyed a good degree of health generally, until within a year or two of his death, when he was visited with a very serious nervous affliction, depriving him often of his usual sleep, and which was probably the precursor of his last affliction. After awhile he slowly recovered, and appeared to be nearly restored to his usual health until a few days before his departure; but the medical attendant, who was called in, considered that heart disease had been coming on for some time, although he himself had not been aware of it. The day before his death he complained of being poorly, and lay down for some hours; but in the evening he seemed better, and took tea with some friends who had called on business. Shortly after tea, however, he said he was worse, and would again go to bed. Continuing to get worse, the surgeon was called in, who expressed surprise that he had not complained before, as he thought it was

an old complaint. Early the next morning, November 5th, 1868, alarming symptoms appeared, and the surgeon was again sent for, but before his arrival the spirit had departed to Paradise.

Br. Wm. Dennis, who was the pastor of the Shebbear Circuit during the last two years of his life, and who spent some hours with him the night of his departure, remarks: "During the two years that I had the pleasure of Mr. Griffin's acquaintance, I always found him deeply interested in the cause of God. I could at any time go to him, as to a father, with the fullest confidence that I should have his sympathy and support, and in this I was never disappointed. He had a warm heart and a liberal hand—an Israelite indeed in whom was no guile.

"I was with him the last five or six hours of his useful life, and saw him sink down in the valley and shadow of death; but he feared no evil—the rod and staff of his great Shepherd comforted him. He spoke but little; his pain and sufferings were very great; but he gave us to understand that *all was well*. I have no doubt that he is now mingling his songs of praise with the redeemed before the throne of God and the Lamb. May his dear widow, sons, and daughter, meet him on the other side of Jordan, to part no more, is the prayer of yours truly.—W. DENNIS."

He was interred in Ebenezer burying-ground; a large number of the neighbours attended his funeral, expressing their sympathy with the bereaved family; all influenced by the conviction that the church and the neighbourhood had sustained a great loss in his death. "Blessed are the dead which die in the Lord."

MARY DOWN, of Bratton Clovelly, in the Northlew Circuit, entered the heavenly rest, on Wednesday, Nov. 9th, 1870, aged 78. Her life on earth was chequered; many trials befell her. For about sixty years she lived without a believing interest in the atonement made by Jesus Christ; but in that remarkable revival which took place at Bratton Clovelly, during Mr. S. Crocker's pastorate of the Northlew Station, she believed with the heart unto righteousness, and with the mouth made confession unto salvation. For many years previous to her death, she was seldom able to attend the public ordinances of the Lord's house; but she delighted in reading and prayer. In her last affliction the enemy was permitted to try her severely, but she was enabled in patience to possess her soul. Her mental faculties remained unimpaired to the last, and as her confidence in God was unshaken, to be present at her departure was exceedingly profitable. I esteem it one of the privileges of my life, notwithstanding the pang of bereavement, to have heard from her dying lips the testimony—

"*'Tis all my hope, and all my plea,  
For me the Saviour died.'*"

To my last inquiries:—Does Satan tempt you? She replied;—"Yes, he tries me *very hard*." "Is Christ precious?" "Yes, *very precious*." Death to her had no sting; by constant prayer and faith she got the victory through the blood of the Lamb. The example of patience, resignation, and a consistent godly walk has been left for the imitation of survivors. That the bereaved children and friends may emulate her Christian example, and secure or retain an interest in the religion that guides in life, supports in death, and gives a treasure in the heavens that faileth not, is the prayer of her son, JOHN DOWN.

DIED at Stoughton, in the Weare Circuit, January 31st, 1871, ANN HEMBRAY, aged 65 years. Many years ago, when she became a member of our Society, she suffered great persecution from family connections, but she continued to serve God, and maintained her confidence to the last. For some years she was the only member at Stoughton. Her affliction was severe, but she was graciously sustained by Him who never leaves nor forsakes His people. Her end was peace. E.E.

## Connexional Intelligence.

### CHAPELS.

**ST. IVES CIRCUIT.**—Notwithstanding the amount of prejudice that exists against us in this little far western circuit, we have been making some improvements in our chapel department and accessions to our finances of late.

Early in the autumn the anniversary of *Halsetown* Chapel was held, when Mr. H. Brush, from Carfury, rendered good services to the cause. Cash sufficient to cover all expenses in the improvements was obtained.

Next in rotation came the anniversary of *Zennor* Chapel; we were favoured on the Sabbath with the valuable services of Mr. T. Andrews, from St. Just circuit, who gave us two timely, powerful, and very instructive sermons, not soon to be forgotten. On the following Wednesday, about five o'clock, a large and respectable company sat down to a well arranged tea, presided over by the ladies of the congregation. As soon as the tables were cleared, the public meeting commenced, when Mr. Rudge, (Methodist New Connexion Minister) delivered a very effective sermon. The receipts were considerably in advance of last year's.

Next in the order of arrangement came the long-looked-for and greatly needed re-opening of *St. Ives* Chapel, after having been closed for some months; for alterations and improvements; consisting of new joists and flooring where required, the refixing and re-arranging of all the pews in the chapel, with a few additional ones. A panel frame-work lobby has been fixed, with three windows of ground glass, and doors to correspond. The gas-fittings have been completed, and the shutting, with stack pipes fixed to the same, carried all round the chapel, with many other improvements, so as to make the thing complete, including a thorough painting and graining of all the wood-work. The chapel is made, by an outlay of about £40, (exclusive of free labour done by the friends; Capt. J. Richards, the harbour master, worked nearly a week in painting and graining) one of the prettiest in the town. The re-opening services were of a very interesting character. We were favoured with much of the Divine presence, and had the benefit of the argumentative and expository eloquence of Mr. W. B. Lark

on the occasion, who has rendered us considerable assistance during our tempestuous voyage over the troubled waters of this western sea. By subscriptions, collections, etc., the total cost of the alterations has been raised.

And whilst we were rejoicing over our success, and trying to call to mind the beautiful and solemn appeals that fell from the preacher's lips at the opening services, the period arrived when the anniversary is held. Although we staggered for a moment, Onward was the watchword, and we had one of the best anniversaries ever held in the chapel. We secured the services of Mr. W. Rowe, of Hicks Mill, and Capt. W. Buglehole, who are great favourites in St. Ives, and rendered great service. Nearly all the provisions for the 300 that were at the tea was given, and one of the most interesting and powerful meetings ever held in the chapel followed, presided over by Mr. Docton, and addressed by Mr. C. L. Harris, (Primitive Methodist), Mr. T. Rudge, (New Connexion), Mr. W. Rowe, and Capt. W. Buglehole. The proceeds of the anniversary over £21, which is considerably in advance of any previous year. I consider it wonderful, Mr. Editor, that a few poor fishermen should have raised over £80 within a few months for one object alone.

J. P.

**MEETH, HATHERLEIGH CIRCUIT.**—The opening services were held on Monday, November 14th. In the afternoon at three a sermon was preached by Mr. W. Luke, of Newton Abbot, of which we cannot speak too highly. It was simple, yet good, the very essence of the Gospel. The influence was most powerful, there were but few dry eyes in the place.

Tea was provided at five, both in the school-room and chapel, of which about 160 partook.

At seven o'clock a public meeting was held, the chapel was so crowded that some had to stand all the time. After singing and prayer, the writer was called upon to take the chair. Addresses of a high order were delivered by Messrs. W. Smith, W. Norman, (Baptist), Rockey, and W. Luke.

After votes of thanks, by Mr. H. Fairchild and Mr. G. Holmes, to the ladies, for getting up the tea, etc., one

of the most interesting meetings ever held in the parish of Meeth was brought to a close.

On Sunday, the 20th, three sermons were preached; in the morning and afternoon by Mr. A. Verran, of Cornwall (the arrangement, matter, and language were good) and in the evening by W. Clarke.

On the following Sunday the opening services were resumed, when three thoughtful sermons were preached by Mr. B. Rounsefell, of Torrington.

The chapel is in the Tudor-Gothic style of architecture, and is built of local stone with brick dressings. It is 28 feet by 18, and will seat 100 persons, with a school-room attached, 18ft. by 11. A stable is now in course of erection.

The contractors, Mr. W. Hall, and Mr. A. Hatherley have done their work well, with much credit to themselves and the circuit.

The entire cost of land, building chapel, school-room, stable, boundary walls, etc., £205 18s. 0d. Receipts so far, collections, tea, books, work done, etc., £80 6s. 1d., leaving a debt of £125 11s. 11d.

The pews are nearly all let, and since the opening the congregations have been large, and the best of all is, Mr. Acland, who gave the land, stones, etc., has, with his wife and many other persons, been brought to God. The work is still going on. To God be all the praise.

W. CLARKE.

**STONEHOUSE, PLYMOUTH CIRCUIT.**—The anniversary was held on the 14th and 15th of January. Sermons were preached in the morning at half-past ten and evening at half-past six by Mr. Keen, of Liskeard, and in the afternoon at three by Mr. Lee. On Monday a public tea was provided in the school-room, the provisions all given by the friends. The tea was numerously attended, as was also the meeting afterwards. The chair was occupied by J. Crossing, Esq. The sermons on Sunday, and the meeting on Monday gave general satisfaction. The collections were liberal. Mr. Yeo kindly doubled the amount given by the congregations. The total proceeds were about £33. J. T.

#### A GOOD EXAMPLE.

**LAUNCESTON CIRCUIT.**—*Broadwood.* The friends in this place have a good chapel, with an end gallery, a fine school-room, stable, large grave-yard, and other conveniences. On these

premises there was a debt of between £50 and £80. At the anniversary, twelve months ago, the writer suggested the idea of paying off the entire debt; but to this there was no response, and it appeared as though the idea was not entertained by any person. However, the next morning Mr. Helson said if I could get three gentlemen of the neighbourhood (mentioning names) to give £5 each, he would be responsible for the rest. Such a liberal offer was not to be lost. The persons named were seen, and they readily consented to give the sum required. It was then agreed to pay off the debt at the next anniversary, which was held January 10th, 1871, when Mr. T. Braund, of Tavistock, preached an able sermon in the afternoon. A good tea followed, which was succeeded by a spirited meeting, addressed by Messrs. J. H. Michell, T. P. Oliver, and T. Braund, and presided over by Mr. J. Helson. At the close of the meeting it was announced that the debt was entirely discharged.

For this good work, we are greatly indebted to Messrs. J. Helson, J. Lillycrapp, L. Braund, F. Raymond, A. Northcott, W. Hall, W. Lose, R. Abell, and others, for their liberal donations. Now the debt is discharged, the friends appear to breathe more freely, to feel glad, and to speak of it with gratitude to God. It is purposed to devote the greater part of the seat rents to the Quarter Board to help sustain the ministry in the circuit. In order that our circuit and mission stations may be placed in comfortable circumstances, the poor members relieved, and the good work extended, the debts on chapels must be lessened, and where it can be done entirely paid off, and the money that was paid as interest must be turned in to Quarter Board, its rightful place.

T. P. OLIVER.

#### MISSIONARY MEETINGS.

**SOUTHAMPTON.**—On Sunday, January 29th, Missionary Sermons were preached in three Chapels in this circuit. At Sway by Miss Merrifield, from Christchurch, formerly of the Penzance Circuit. Her discourses greatly edified and encouraged the people. On Monday the annual Missionary Meeting was held, addressed by S. Pollard, Miss Merrifield, and S. Higman. The meeting was truly good and profitable. There was some increase in the collection over previous years.

On Tuesday we took train for Bishopstoke, and during our journey I wit-

nessed a scene I shall never forget. A young man was brought handcuffed into the train, accused of stealing a living pig. The conversation in the train turned on that subject, until some began to swear. Brother Pollard turned to one, and asked him whether it was worth his while to swear about a pig. He said it was not, and thanked him for the rebuke. Another man, to whom not a word was spoken, immediately became very excited, asked Brother P. what business it was of his, told him to mind his own business, cried out "Trash! Trash! Trash! Humbug! Set of hypocrites. Never knew a dissenter but that would tell a lie, which was a great deal worse than swearing. Pull out the beam of your eye. Talking about religion in a third-class railway carriage," and a host of insulting words besides, which surprised every person in the carriage. During the whole time the man was white with passion, and stamping continually like a madman. Never did I meet with such an illustration of that passage, "The carnal mind is enmity against God." All this outbreak was occasioned because one man was most kindly reprov'd for swearing. Oh, the wickedness of the human heart! Sin constantly practised will make a man a terrible being. The meeting at Colden Common was refreshing. Contributions in advance of last year.

Wednesday evening at Westend. Here the Lord has been blessing and prospering His cause. Several conversions have taken place of late. Collections also were more than before.

NEWPORT CIRCUIT, I. O. W.—On the following Saturday I went to East Cowes to preach, and to assist our Brethren in holding three Missionary Meetings. I spent a happy Sunday with old and new friends at Cowes. Our society is in a healthy, prosperous state. The congregations were better than I expected, the weather being very unfavourable. On Monday the meeting was held. The Brethren Honey and Pollard spoke well. Collections were liberal, being a good advance on previous years; and, better than that, the Spirit of the Lord dwells among the people, and a gracious influence was experienced in each assembly. The cause in East Cowes is decidedly looking and doing well.

The next morning Brother Pollard and I enjoyed as well as we could a very wet walk to Porchfield. I saw the old chapel at West Cowes, partly shut up, but not quite. There are many openings in it, for it is going to ruin fast,

It does not reflect any honour on our denomination, and I am sure it does not on our friends on the Island. The Chapel ought not to be closed. I hope soon it will be re-opened. Porchfield meeting was fair, but I did not enjoy it heartily. The collections were good; but the attendance was not so good, nor the influence so blessed as in the other services.

Wednesday evening we held Arretton meeting. It shewed the people had been working with a mind. It was most amusing and interesting to see the children and young people bring their boxes and cards before the meeting began. I was very pleased with the look of things at that place. Such a number of young persons who evidently have the cause at heart. Cheerful singing, too; such an improvement on the singing in some parts of the Island. You can think what you will about it, Mr Editor, but if our people would pay more attention to singing in public worship the advantage would be very great. We are very defective in this. I hope you will be a strong advocate for a Tune Book of our own.

The Newport Circuit is evidently doing well, the preachers and people working together. Brother Honey seems to have a happy "knack" in keeping the people well supplied with Cards and Boxes, and then keeping them in use. I do not generally enjoy being out of my own circuit, but I was glad to be in company with the brethren, and to see a few old friends; and, above all, to see the work of God prospering.

S. H.

#### WEARE CIRCUIT.

For some time we have thought of forwarding a few particulars concerning the work of God in this circuit, and trust the following, though somewhat stale, will not be uninteresting to your numerous readers.

Biddisham. For many years our people have preached with some success in Biddisham. The services were at first conducted in a cottage. Since the erection of the chapel many have been converted; some of them are now in heaven, and others who survive are deeply interested in the cause of God. In the year 1868, the chapel underwent considerable repairs, which greatly enhanced its appearance and comfort. Our friends have for some time held their anniversary on Good Friday. That of 1869 was held as usual on that day. In the afternoon, at half-

past two, a sermon was preached by Mr. E. Rogers to a good congregation. A public tea followed, which was well patronized. The evening service commenced at seven, and was presided over by our old friend Mr. R. English. This service was largely attended, many persons coming from different parts of the circuit to say, good-bye to Mr. and Mrs. English who, having retired from business, were about to leave the neighbourhood. During the service a presentation was made to them by Mr. Rogers, in behalf of a number of friends in the circuit. Mr. English, in a very suitable and feeling manner, acknowledged it, and earnestly entreated all to live to God, and meet him in heaven. Addresses were delivered by the circuit minister, and the service closed with singing and prayer.

Another year having rolled round, at our annual meeting, Mr. J. Cooper (Wesleyan), gave us a good sermon in the afternoon on the "sufferings of Christ." At five o'clock 200 persons sat down to tea, which, thanks to our lady friends, was all that could be desired.

At the evening service Mr. J. Maggs presided with great acceptance. The chapel was densely crowded, and scores were unable to gain admission. Messrs. T. Wooldridge and E. Rogers were the speakers. Mr. Wooldridge, in presenting the report, stated that in closing the last year's accounts there was a debt of £20 on the chapel, but he was pleased to say that a few days ago he had received that amount from Mr. English, of Glastonbury, and that now the house of God was *free of debt*. This announcement met with hearty cheering. Mr. English has given the £20 on condition that the seat rents, profits of anniversaries, &c., shall be devoted to the support of the ministry, and some help has already been rendered. This is as it should be. Votes of thanks were tendered to Mr. and Mrs. English for their liberal gift, and to all friends who had exerted themselves in such a praiseworthy manner to make the anniversary so successful.

*Draycott*.—Our friends in this place have by dint of effort at last succeeded in getting their chapel out of debt. Much praise is due to Mr. S. Vowels, for taking up this matter heartily. We hope our zealous and liberal friends will soon think of building a more commodious sanctuary. We are glad to state that a good work is in progress among the young. It is pleasing to all

that love the Saviour to hear the newborn souls declare what God has done for them.

*Bleadney*.—It is customary to celebrate the anniversary of this chapel on Christmas day. Those held since we have been in the circuit have been of a successful character. The secretary, Mr. R. Tyley, stated, at the last anniversary, that the debt was about £50. But with profits of tea, seat rents, donations, etc., no doubt it will be seen in closing the year's accounts that that sum has been considerably reduced. Of this we are certain, that our friends will do their best to soon pay off their chapel debt, that more help may be rendered to the Quarter Board. A new harmonium has recently been placed in the chapel, which has already improved the "service of song." What we want here most of all is a powerful revival of the work of God.

*Westbury*.—This little chapel is free of debt. So far, so good, but we should like to see a new chapel in the village. We hope our friends will take the matter up *themselves*, and not wait for others to build one for them. With a new chapel in the centre of this village, we should soon doubtless have a large congregation. A few of late have manifested a concern for salvation.

*Pridy*.—This chapel is not Connexional, as many of our friends are aware. Some pounds, spent in repairs, have given the chapel a better exterior, and also added to its comfort. The congregations are good for the place, especially on Sunday evenings. We had cherished the hope of seeing a revival in this place, but alas! the question has often been, "Which among us shall be the greatest?" At present the society is more united than for some time, and we are therefore hopeful for the future.

*South Brent*.—It is well known that for many years we have had a cause in this village. Many have reason to bless God that our ministers visited South Brent. We have a neat chapel, once free of debt, but a large sum having been expended in modernizing, it has a debt at present of £120. Here, as in other places, our friends are making spirited efforts to reduce the amount, and intend soon to pay the whole.

The anniversary was held January 1st and 3rd, 1871. Miss M. M. Jones, of Clifton, delivered two excellent sermons on the Sunday to large congregations. The tea-meeting on the

Tuesday was not so numerously attended as last year on account of the inclement weather. Mr. Robins, of Weston, favoured us by preaching in the afternoon and giving us a speech in the evening. The sermon, on the "mercy of God," will not soon be forgotten, by some at least. We have a few true friends here, and our prayer is that their number may soon be increased. We are working and praying for

success. For some time the class-meetings were neglected, but we are happy to say they have been revived. We have recently commenced a Bible Class, and hope ere long we shall have a school, which, unfortunately, has gone down. It would be well if ministers could spend more time here; our friends want a minister altogether.  
(To be continued.)

## HICKS MILL AND THE NEXT CONFERENCE.

Hicks Mill, a place of high renown,  
Is not a village or a town;  
Long here a house of God has stood,  
From which have issued streams of good;  
And to this house much people came,  
Which gave the place its sacred fame.  
The "Bible Christians" here do meet  
And lowly bow at Jesu's feet;  
The poor in spirit here have told  
Of riches got more pure than gold;  
The wretched in this place have found  
Great peace of mind in them abound;  
Here guilty souls have been forgiv'n,  
Felt in their hearts the joys of heaven;  
Here impure spirits, too, have stood,  
And washed their stains in Jesu's blood;  
Dead souls have here been raised to life,  
And entered on a glorious strife,  
Their offerings now do often bring  
In honour of their Saviour King.  
In Eighteen Hundred Thirty-one  
A Conference in this place begun;  
God's servants then were so well treated  
In twice ten years it was repeated;  
All then concerned were so well pleased,  
That ten years hence it came with ease;  
This lifted up the place so high,  
A fourth will come in next July.  
In this assembly will be told  
Of sinners saved, both young and old,  
And victories, won by simple words,  
Far greater than by guns and swords.  
At Strasburg, Metz, Sedan, we're sure  
Triumphs were dipped in human gore;  
But ours no purple stains do show,  
They're whiter than the driven snow.  
"All this," you say, "is pure and wise,  
But what about the vast supplies  
Needed to feed so many men, [ten?]"  
Numb'ring in all 'bout eight-times-  
Well, then, to cut my story short,

A word on that before we part.  
The other Conferences were free;  
Now say, good friends, if this shall be?  
The *butcher* may send on some meat;  
The *farmer* some good things to eat;  
The *grocer* forward us some tea;  
Or anything that's in his way;  
Potatoes, cabbage, beans and peas,  
The gard'ner may produce with ease,  
And send them on which way he will,  
By cart or train, unto Hicks Mill.  
And though it may seem queer and rash,  
We don't object to British cash;  
We will not say which you shall send,  
But what you give you only lend  
Unto the Lord, who will repay  
A hundredfold another day.  
Each may do something, if but small,  
In Cornish fashion, "*One and All*."  
Should this be so, and we shall see  
The cost all met, the Conference free,  
Ere we part each for his station,  
You'll have our hearty gratulation;  
And if you're influenced by love  
Eternal life in heaven above.

### To each Pastor.

Dear Brother,—As the next Conference is appointed to be held at Hicks Mill, and as the friends here are anxious it should be a free Conference, and this cannot be done without aid from other Circuits, will you kindly lay the matter before your Lady-day Quarterly Meeting, and exert yourself among the friends on your station to obtain contributions, either in cash or provisions, that we may unitedly accomplish so desirable an object?—All letters to be sent by way of Devoran. Circulars will be sent in due time.

W. ROWE.

# Missionary Chronicle.

MARCH, 1871.

## MR. MEDLAND'S VOYAGE.

(Concluded from page 93.)

*Sep. Thursday, 22nd.*—Early last night most retired to rest after the storm, but this morning, about two o'clock, nearly all were suddenly awoken by a heavy cross sea striking the vessel over on her side, where she continued, apparently to us, for a considerable time. On recovering herself she groaned as if in great pain, and trembled as if suffering from violent convulsions.

*Friday, 23rd.*—Last night we sang a few hymns and prayed on deck; some Irish Catholics interrupted us, threatening to sing songs at the same time if we did it again. There are on board a Catholic bishop and four priests, and it is supposed by some that they incited their fellow-religionists to annoy us; but this I hardly think they would do. When will prejudice cease, and all sections of the church unite to seek the salvation of the world?

To-day we have been in a gale again for a few hours. It was said to be as terrific for the time as the last we had. We are now in the region where icebergs are sometimes seen. It is very cold. The hardy sailors beat their hands against their sides to keep them warm. We have just sighted Belleisle Lighthouse, and are now going to bed.

*Saturday, 24th.* Made 285 miles since yesterday. We came into the straits of Belleisle early this morning. Every countenance seems brightened at the sight of land. Sea-life is very monotonous to persons not accustomed to it. One feels almost like the Irishman who said that when he was at sea he felt as if he was nowhere. A grand phenomenon seen this evening in the over-arching sky. The "Northern Lights" are truly magnificent. The richest colours are greatly varied, reminding me of a discussion about which I had read, as to which was the most beautiful colour in the rainbow. This the disputants were unable to decide, but all agreed that its greatest glory was the blending of all the colours; so with regard to the "lights," their chief splendour is the mingling of

all the different hues. "The heavens declare the glory of God; and the firmament sheweth His handy work."

*Monday 28th.*—Early yesterday morning we entered the Gulf of St. Lawrence. At noon our attention was called to some bottle-nosed whales sporting near our vessel. In their frolics they raised their backs above water, and appeared like boats turned up, and blew water into the air like so many water-spouts. Soon after we met the "Nestorian" returning to Liverpool, and in the evening the "St. Andrew," making her way back to Glasgow. In the morning, the captain conducted a religious service in the saloon, and in the afternoon, by his permission, I preached on deck. It was said by some that he would not allow it, but when I asked him he unhesitatingly said "Yes," and expressed his sorrow that we should have been previously interrupted, assuring me that he would restrain such proceedings in future. Not long before I commenced he kindly sent the boatswain to walk to and fro the deck, to secure order during the service. Serious attention was given, and many afterwards said that they felt it good to be present. A service was also held in the evening, in the steerage department, by Captain Bell, a cabin passenger. We had "line upon line," and were "exalted to heaven" by privileges. May none that heard the word be charged at the great day of accounts with the guilt of wilful indifference, and be thrust down to hell in consequence.

Early this morning we entered the beautiful river of St. Lawrence. For miles near the shore there are neatly-built wood houses, whitened with lime, and occupied by French Canadians. At intervals a little church is seen, ornamented with a nice spire. Behind the houses there are fields, some yielding pasture and others studded with shocks of corn. Here and there is a clump of silver fir trees, which greatly increase the grace and loveliness of the scene. Farther back still there is a



range of hills looking down upon the fair lands below as if with imperturbable dignity. The sharp peaks of the highest hills appear to be kissing the clouds of heaven, and between their summits other clouds gently descend as though condescending to hold friendly converse with the lower ones. Some portion of the hills present a wild rugged aspect, but for the most part they are richly adorned with luxuriant spruce trees, variegated with frost-bitten foliage of sugar maples. I am reminded at once of the celebrated cedars of Lebanon as described by travellers, and the Prophet's words, that "We all do fade as a leaf."

To-day, about half-past three o'clock, we landed at Point Levins. Seasickness and the perils of the voyage were evidently forgotten by most as we approached the port. What excitement, too, as we stepped on the shore. The luggage was immediately thrown out with such hurry as if the ship had been on fire, and every passenger anxiously waiting to secure his own. The confusion was no less in opening portmanteaus and boxes to the inspection of the Custom's Officers. Happy for me that I was saved the trouble of unloading mine. The officers thought I was a minister, and on being told that I was, one of them made the usual mark on my luggage and I went free by simply saying, "Thank you." We crossed the ferry to Quebec and stopped the night. The next day we perambulated the city. It was quite a treat to have a walk after our confinement in the vessel. The place is strongly fortified with the "Grand Battery." It has a few imposing buildings, but for the most part they are small and of a sombre kind. The side walks, being laid with plank, are good, but the streets are exceedingly rough. The most prominent mark of modernism is fashionable attire. As you look into a shop window you see the same kind of label as in England, with the words in large letters, "Direct from Paris."

We left for Prince Edward Island on the evening of the same day, Tuesday, the 26th, and arrived here the Monday following. We had a hearty reception, and a few days after a Public Tea was held at Charlottetown, to welcome us to the Circuit. I have visited the different places, and think on the whole that I shall like it. Our friends are for the most part from the Old Country, and are as English-like as when they came,

and I feel, therefore, quite at home with them. But however comfortable one may be with friends in a strange place, there are times when his thoughts will rush back with lightning-speed to his native home. Cherished spots linger in the memory, and hold an accustomed place. Old friends and relatives are not forgotten. God may, in his unerring Providence, shift the boundary of our habitation; but neither time nor distance can erase those fond recollections of home which spontaneously arise in the mind.

The passage had a salutary effect on my health. I was not sick, but Mrs. Medland was ill nearly all the way. For our safe arrival we owe to Almighty God unfeigned gratitude. His mercies, oh, how numerous! His loving-kindness, oh, how great! We cannot sufficiently praise Him; but may we honour His name by doing justly, loving mercy, and walking humbly with Him here, that in glory we may praise Him without a stammering tongue. I may say that from what I have seen, the Island is better than I expected to find it. The greater portion of the land in this section is cultivated. Hard toil, there must have been, but the labourers verily have had their reward; for many that came here with only a few shillings, twenty or thirty years ago, are now living in their own freehold farms. Industry, with God's blessing, has made the once solitary wilderness to become a fruitful soil. By the work of the Holy Spirit may the moral desert also "rejoice and blossom as the rose." May the designed end of our coming be realized in the "glory of the Lord," and the salvation of many souls.

Yours truly,

WILLIAM MEDLAND.

Nov. 20, 1870.

#### CANADA.

We note, with satisfaction, that at *Exeter* the Church has been re-opened, after enlargement and improvements costing over 2,400 dollars, the people generously raising more than the required amount; that the debt of over 500 dollars on *Orono* Church, augmented during the year through building shed, fencing, etc., was paid at the first anniversary; that the cost of various improvements made in *Leskard* Church have all been met; and that a successful anniversary at *Delaware* has left the Trust Fund in easy circumstances.

Spirited and successful Missionary Meetings have been held in many places, and there is hope that at the next Conference some of the missions will be added to the list of self-supporting circuits.

## MONTHLY RETROSPECT.

PARIS HAS PASSED, IN A MILITARY SENSE, INTO THE POSSESSION OF THE GERMANS. This crowning event of perhaps the most eventful war on record, is thus far the crowning event of the century, and will not probably be displaced by anything that may yet happen, but who knows what is hidden in the womb of the solemn and mysterious future? The armistice which has been concluded every one hopes and most believe will issue in Peace. Whether it will be of a real or temporary character, depends mainly upon the terms which Count Bismarck proposes, as there is little doubt that for the moment he can enforce almost any terms he pleases. The Assembly which has been elected has most onerous duties to fulfil, but it presages good to France, we hope, that the ultra-Republican and the Imperialist candidates have been generally defeated. The straits to which Paris was reduced before she breathed a thought of surrender,—it was delayed till the very last moment consistent with either prudence or duty,—rendered a frightful catastrophe, arising from the pressure of want, highly probable, but that danger is averted, and the spontaneous and hearty manner in which England came to the relief of the unknown multitudes who were suffering indescribable privations, is one of those incidents which reveal the true grandeur of human nature, and the beneficent, mighty, and wide-spread influence of the Gospel of Christ.

PARLIAMENT, WHICH WAS OPENED BY THE QUEEN IN PERSON on the 9th ult., seems already to have heartily set to work. The "Queen's speech," so much longer than usual, was also somewhat more interesting and informing than the general run of such documents. The Questions of Foreign Policy in which England is most deeply concerned, and which some have not unreasonably thought might lead to war with either Russia or America, or with both of those Powers, there is reason to hope are in a fair way of being amicably settled. Measures to remove University Tests, for the Adjustment of Local Burdens, and to Amend the Licensing Laws, are among those promised by the Government in which our readers will take the deepest interest. Long before this will be in their hands, "a Bill for the better regulation of the army and the auxiliary land forces of the Crown," will have been introduced into the House of Commons, the character of which we will not attempt to anticipate, but we know already, that the Army is to cost nearly three millions more this year than last! A sentence or two in Mr. Morley's speech in seconding the Address has our cordial sympathy and concurrence: "Can nothing be done to promote some system of international tribunals to which misunderstandings, generally small and insignificant in their origin, can be referred? Can nothing be done to promote a general disarmament which will allow us to breathe more freely by removing a constant source of danger. Surely commerce, civilization, above all, Christianity, should offer some protest against the barbarism of mutual slaughter and extermination; against the enormous wickedness and inhumanity of war as it is now waged. Will the world never be strong enough to frown down the stupendous folly of this proceeding, and introduce a more rational mode of settling the disputes of nations. It may be Utopian to say this at a time when war is raging; but surely all who have witnessed the terrible agony of the noble people of France will join with me in the utterance of the desire to see some system established by which such terrible struggles could be avoided." Another part of the honourable members speech we note with less satisfaction and some little surprise. "All that they wanted was a University Tests Bill, and a fair Burial's Bill; and the Dissenters' grievance would be at an end." Why, then, Mr. Morley, some may ask,

did you take a part in Disestablishing and Disendowing the Irish Church? We suppose that Mr. Miall will not have Mr. Morley's support when he brings forward the motion of which he has already given notice: "That it is expedient at the earliest practicable period to apply the policy of disestablishment initiated by the Irish Church Act of 1869, to the other churches established by law in the United Kingdom." Mr. Charles Reed's intention to "move a resolution to the effect that the employment by the State of upwards of 20,000 persons in the departments of the Post Office on the Sabbath-day was not justified by any public necessity, and that it was desirable that the exemption from Sunday labour enjoyed by letter-carriers in London, Glasgow, Dublin, Belfast, and 114 other towns should be extended to all letter-carriers and Post Office messengers throughout the United Kingdom," will receive the hearty approbation of those who know the value of the Sabbath. His efforts should be supported by petitions to Parliament, and by letters from electors to their Representatives urging them to vote for Mr. Reed's resolution. Right glad are we also to see Sir Wilfred Lawson in the front, as earnest as ever in his determination to bring the Permissive Bill before "the great Council of the nation."

THE REV. C. VOYSEY IS TO BE DEPRIVED OF HIS BENEFICE, in consequence of his rationalistic—some would say, infidel views, on certain cardinal doctrines of Scripture. This decision is so far satisfactory, as it shows that there are limits beyond which, even in our comprehensive State-Church, Clergymen are not allowed to go; but if he had only been more wary, or a little bit dishonest, he might unquestionably have retained his position, and even now the sentence against him is not to take effect, if he retract his sentiments within a given period.

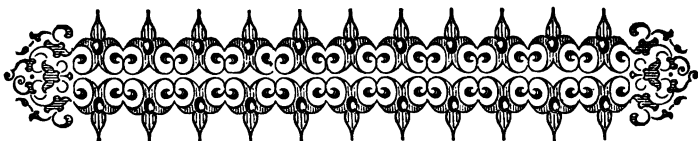
REVIVALS OF RELIGION ARE BEING REALIZED in several places. The blessed work in St. Just and Breage Circuits we need not refer to now, but we believe the great work in these Circuits is still progressing, nor to those places mentioned in the intelligence department. But at several places in the St. Columb Circuit, particularly at St. Dennis, at St. Just East, in the St. Mawes Circuit; at Rainham, in the Chatham Circuit; at Siloam, in the Shebbear Circuit; and at other places, we understand, there have been many conversions. One brother says, concerning the work in his Circuit, "it is like life from the dead." Brother Bridgman writes, February 11th. "Am pleased to inform you that we have realised a few conversions during the last three weeks. We have never felt such a gracious influence in the sanctuary as of late. Some of us have been expecting great things. Hope we shall not be disappointed."

THE UNION OF THE METHODIST BODIES is not to be allowed quietly to pass out of notice. We read with satisfaction in the *Observer* for January 25th, the announcement of a meeting that was held we suppose in due course. "We learn that arrangements have been made to hold a grand Methodist Union Tea-Meeting, in the Music Hall, Toronto, on Tuesday evening, the 31st inst. Wesleyan, Primitive, and New Connexion Methodists of Toronto have cordially combined in carrying out this project; and it is expected that all the different sections of Canadian Methodism—Bible Christians, Primitive Methodists, New Connexion Methodists, Episcopal Methodists, and Wesleyan Methodists—will be well represented on the occasion. It is not designed to discuss terms of union; but simply to promote the spirit of unity and brotherhood, among ministers and members of the different branches of the Methodist family. It is designed to be a grand re-union of the scattered members, who hold the same common faith. Brief addresses on appropriate themes, to be previously announced, will be delivered, by representatives from the different Methodist Churches; and some of our grand old Methodist hymns will be sung to good old Methodist tunes, in genuine old-fashioned Methodist style."





Yours truly  
William Desires



THE  
Bible Christian Magazine,

APRIL, 1871.

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THE TRUE RICHES. \*

As poor, yet making many rich. 2 Cor. vi. 10.

AS THERE is often a very real distinction between what a man is and what he thinks himself to be, so there is frequently a marked contrast between what he is and what he appears to be. Not seldom does he deceive himself, believing himself to be rich, and increased in goods, and to have need of nothing, when in fact he is wretched, and miserable, and poor, and blind, and naked. Almost as frequently does he deceive others, though, in the sense now intended, not as meaning to do so. They look upon him exalted to honour and power, pursuing a prosperous business, or living in quiet affluence and ease, and with mingled discontent and envy are ready to say, Here is the favourite of fortune and the child of joy. Alas, brethren, this in many cases is a melancholy mistake. The outward appearance does not truly index the inner life. They see the one, and see it at its best, but cannot see the other, least of all at its worst. They behold the purple and fine linen with which he is clothed, but are ignorant of the festering disease which the rich attire conceals. They see, or at least imagine, the sumptuous fare under which his table groans, but know nothing of the load of anxieties under which his spirit groans.

On the other hand, they look upon him straitened in circumstances and struggling with difficulties, enduring a great fight of afflictions, and counted it may be as the filth and offscouring of all things, and in very pity are constrained to say, Here is the hapless victim of misfortune and misery. And yet in fact he it is that has the "true riches," and possesses the "joy that a stranger intermeddleth not with."

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\* A Sermon preached in behalf of the Bible Christian Missionary Society, at the Mechanics' Institute, Plymouth, July 31, 1870, and published by request of the Conference.

The temple may be rude, and rudely battered by oft recurring storms, but it enshrines an ever gracious God. No rejoicing may be apparent without, but there is unceasing melody kept up within.

This contrast was very great in the case of the early Christians. For the most part they belonged to the poor of this world, and yet they were rich in faith, and heirs of the kingdom which God hath promised to them that love Him. To superficial observers they appeared of all men most miserable, yet none were so happy as they, for their ordinary experience was a "joy unspeakable, and full of glory." Many of them forsook all, or rather were compelled to part with all, that they might follow Christ. Home, friends; property, liberty, even life itself had to be surrendered, and were surrendered. Yet pity was the last thing they needed or desired. They counted it all joy to have fallen into divers temptations. They took joyfully the spoiling of their goods. They rejoiced that they were counted worthy to suffer shame for the name of Jesus. Troubled on every side, they were not distressed; perplexed, they were not in despair. Beaten with rods, they were neither ashamed nor discouraged. Thrust into the inner prison, their joy broke out even at midnight into songs of praise, so that the prisoners heard them. Their very dungeon became to them the house of God and the gate of heaven.

In this chapter we have the personal testimony of one of those who thus suffered and thus sang. In a bold and striking paradox, the Apostle, speaking of himself and of those associated with him in the ministry of the Gospel, describes their condition as at the same time one of sorrow and of joy, of poverty and of riches, of total destitution and of vast and even unlimited possession. His words, forming an impressive climax to a more extended account, are, "as sorrowful, yet alway rejoicing; as poor, yet making many rich; as having nothing, and yet possessing all things." No more vivid antithesis of personal experiences could well be exhibited or conceived. Here is wretchedness the very deepest, as men judge of wretchedness; here, too, is blessedness the very greatest, as blessedness is found in God.

In the text itself the contrast between two opposite conditions is rather implied than expressed. The Apostle declares of himself, and of those for whom he speaks in the same connection, that though poor, they made many rich; which must of course imply that, however poor in one sense, they were rich in another. The riches and poverty which are thus placed in contrast are, I need scarcely say, of wholly different natures, material and spiritual, temporal and eternal: and the words of the text may be taken as affirming that the apostolic ministry was an agency for the communication to mankind of spiritual and eternal wealth. But that ministry was simply the publication of the Gospel, and hence the Gospel itself may be viewed as that which makes man truly and for ever rich. It does this, in the first place, by bringing to light the riches already possessed; and then, secondly, by adding to these other riches specially its own.

I. *The Gospel makes rich by revealing to his consciousness the wealth which man already possesses.*

It is possible to have riches and not to know it, or if to know it to be ignorant of their value. A man may live in the deepest poverty and yet possess a field which conceals beneath a barren surface inexhaustible mines of wealth. Some of the fairest scenes of nature are looked upon continually by eyes which have never been opened to the perception of beauty, and which therefore know not the wealth of loveliness which is ever within their reach. And portions of our earth, abounding in gems or in mineral treasure, have for ages and centuries been in the hands of races and tribes unaware of their existence, or else of their preciousness. Now to discover to such persons what they unconsciously possess, or to teach them its worth if aware of its existence, is in a real and practical sense to give it them.

A service like this the Gospel renders. Man has a treasure in himself. A mine of wealth is hidden in the depths of his own being. In that material organism which we call his "outward man," as in a casket of most curious workmanship, is contained the most precious of all precious things. There is a gem, uncut, unpolished, it may be, but of such essential and indestructible excellency, that it is capable of exercising and even exhausting the lapidary's most consummate skill, by taking a lovelier form or flashing with an intenser brightness at his every touch. Unlike other jewels, of human merchandise, it is not restricted to certain localities or to single persons. It belongs to man, as man, and so to mankind universally and without exception. There are millions however who live and die with scarcely the suspicion of its existence; and millions more who, though professing to know this, live and die without a single effort to realize its value. The one class are almost as unconscious of what they possess as the mountain is of the precious ore that lies concealed within its bosom; and the other have as little practical apprehension of its worth as the savage has of the gold or gems he willingly parts with for the gauds and trinkets he ignorantly takes in exchange.

In other words, "there is a spirit in man, and the inspiration of the Almighty giveth him understanding." This is man in the nobler part of his nature, in that which constitutes his proper eminence and dignity. So great is the endowment, so much greater than can be represented by any comparison within our reach, that the gain of the whole world, and the enjoyment of it to the longest possible period of human life, would be no consideration for its loss. Its worth is seen in its origin, as the breath of the Almighty, or rather in that resemblance to Himself in spirituality and glory which the origin implies. It is seen in the complex variety and yet essential harmony of its intellectual and moral powers, as also in their indefinite capability alike for good and for evil. It is seen in the vast provision made for its development and improvement in the world without, in the diversity and beauty and endless meaning and magnificence of the universe of objects created for its use and ready to minister to its enjoyment. It is seen especially in its relation to the Divine Being as the subject of His moral government, and in the perpetually accumulating measure of its responsibility to Him; in the amazing price that has been paid for its deliverance from sin and its perfection in holiness; and



in the everlasting destiny that awaits it, whether for weal or for woe, when its present career shall have come to a close.

Now of this divine gift how few are there who have any adequate, or indeed any real, apprehension whatever. I speak not of men uncivilized, or of the heathen alone, but of multitudes even in nominally Christian lands. These live hardly any other than a purely animal and brutish life. Though endowed with the wonderful power of self-introspection, they have never turned their eye inward to look down into themselves. Their gaze has been always outward, and their desires and hopes always of the earth, earthy. They have felt the craving of appetite and the excitement of passion, and to the gratification of these they have devoted their lives; but they have never gone behind or below them, and centred their thought on that "inspiration of the Almighty" which is of the essence of their being, and which remains the same, undecayed and undecaying, when appetite and passion fall off in sickness or expire in death. They are indeed themselves but so many bundles, or at least, so many organized collections, of appetites and passions, with just so much of active intellectual faculty as is necessary to secure them a fuller enjoyment of their respective objects. They are "in honour," to apply the words of the Psalmist, "but understanding it not, are like the beasts that perish."

Somewhat different must be our judgment of those who have recognised the claims of reason as well as the solicitations of sense; who have learnt even to speak of the "dignity of human nature," because they have seen or felt something of its purely intellectual capability. Yet even of these, while only at this point, it may be said that they are far from a just estimate of themselves. The heaven-descended precept, "know thyself," has been observed by them but in part. Besides an animal and intellectual, they have, what is higher than both, a moral and religious nature; and this, with its stupendous powers and possibilities, is to them, for the most part, a region yet unknown, or at least a mine yet unexplored. They have been compelled now and then to recognise its existence, as one or more of its secret chords have been struck into painful vibration by some unusually startling event; but they have never seriously considered either what it is, or what it was destined to become; never thought of it in its vast capacity for good or for evil, for happiness or for misery; never viewed it, or sought to view it, with any just impression of its almost immeasurable claims and responsibilities, in its solemn yet ennobling relations to God and eternity. They have thus in themselves a treasure of incalculable preciousness, but, unhappily, it is as "a treasure hid in a field."

Now the Gospel makes rich by revealing what is thus hidden, by putting man into *conscious* possession of what he has but knows it not, or knows it so imperfectly that he may be said to be practically ignorant of it. It does not do this formally and discursively, as its object is not to teach philosophy, but to make wise unto salvation. Purely rational demonstration would fail of the effect required. Only a few would be able to follow it, and still fewer would care to make the effort. Moreover, what addresses the intellect does not for that reason necessarily "search the reins and the heart." It

rather often finds the entrance thereto closed up, and guarded the more sedulously because the intellect is known to be knocking at the door. While, again, it is not systematic, still less elaborate instruction that is wanted so much, as a life-giving energy that shall make the soul directly and vividly conscious of itself. This the Gospel supplies, and this constitutes its pre-eminent distinction. Human systems and philosophies have at best nothing but naked truth to give. The Gospel has truth and something more. "The word of God," says the Apostle, "is quick and powerful, and sharper than any two-edged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and the marrow, and is a discerner of the thoughts and intents of the heart." And yet more explicitly our Lord says, "The words that I speak unto you, they are spirit, and they are life."

The Gospel thus acts vitally, because in fact the subject on which it acts is dead. Whenever it "comes," with due authority and effect, it "comes not in word only, but also in power." There is no doubt an absolute fitness to its end in the letter itself, but the vivifying influence resides solely in its spirit. "It is the spirit that quickeneth," and by quickening reveals and demonstrates what before was buried and concealed. A man becomes conscious of himself, philosophy tells us, in being conscious of himself in some particular state; and in like manner he realizes the existence of his soul, or if not, learns to appreciate its unspeakable value, in being made conscious of himself as a sinner. Sensibility once awakened, self-reflection and self-knowledge necessarily follow. Some effort of the understanding may precede this, as truth is the instrument always employed, but the knowledge itself develops subsequently out of the feeling. The Gospel aims directly at the heart, though it enters by the door of the intellect. It appeals to the conscience, smiting it as with a hammer, and the blow reverberates through the whole moral being. It speaks to the fears, to the hopes, to that native sympathy with what is lovely and of good report which in some minds seems active and strong, notwithstanding their share in the common depravity, and the nature throughout is brought directly under its spell. The impression made on one power vibrates to all the rest. The influence poured through one channel finds its way to the innermost depths of the soul. *There* death was, and *there* life now begins. Man *feels*, and hence *knows*. Convinced of sin, of righteousness, and of judgment, the conviction becomes as an inward revelation from above. He is brought into a condition of self-consciousness never before realized. "The candle of the Lord" burns brightly within him. He learns for the first time, or for the first time with any true and deep intelligence, that he has a soul which must live for ever; a soul of all but infinite preciousness because of all but infinite capacity, whether for happiness or for misery; a soul corrupted by sin yet redeemed by Christ, and destined in the end, just as the corruption may remain or the redemption may be accepted and enjoyed, to be punished with everlasting destruction from the presence of the Lord, and from the glory of His power, or to be admitted immediately to His dwelling-place in heaven, and there, in most intimate fellowship with Him,

to grow continually, with ever accelerating progress, towards perfection of His excellence and the fulness of His blessedness. is thus the word of God which is *quick* and *powerful* and *piercing* becomes also *discerning*. "The entrance of it giveth light; it giveth understanding to the simple."

II. *The Gospel makes rich by its unlimited provisions of grace answering to all that the soul can need and desire.*

It is through the fear of losing it, we have said, that man comes to know how precious his soul is; and his knowledge is then great when, under the influence of this fear, he is constrained to cry, "What must I do to be saved?" The practical answer to this question is the wealth which the Gospel bestows.

The term riches is applied to those material possessions which satisfy the requirements and serve the interests of the present life, and from thence it is borrowed to describe those divine communications which meet the necessities and constitute the well-being of the immortal spirit, securing to it at once the holiest satisfactions of earth, and "in the heavens a treasure that faileth not." These divine communications are "the true riches," "the unsearchable riches of Christ;" and they may be presented under a threefold division, as the riches of faith, of good works, and of heavenly blessedness and glory.

First, as the *riches of faith*. The phrase itself is scriptural. "God," says the Apostle James, "hath chosen the poor of the world rich in faith." Whatever may be the nature of faith, its power itself belongs essentially to our constitution, not less indeed, than any other power which ordinarily develops into a habit. It is the complementary and balancing power of reason; so much so that no step in life is taken without the joint exercise of both, whilst that step is most wisely taken in which each corrects and supports the other. An excess of faith leads to credulity; an excess of reason leads to scepticism; what the Apostle calls "the spirit of a sound mind" results from both in due proportion and in perfect harmony.

As commonly understood, faith is mainly a religious faculty. Religious interests are undoubtedly its chief and greatest objects. To our faith, as the organ which apprehends them, the great doctrines of Christianity are addressed; and to our faith, as the condition of their reception and enjoyment, the great blessings of Christianity are offered. This is the one power which unites us with Christ, and gives us to know Him as "all our salvation, and all our desire." There is of course with this a painful sense of need, a sense of utter guilt and danger, otherwise a living faith would be impossible; but it is the faith itself which constitutes the effectual condition on which the soul is delivered from the bondage and bitterness of sin, and brought into conscious reconciliation and peace with God. The same faith too is instrumental to a complete renovation of the whole spiritual character. Without such renovation no abiding blessedness could be had. Deliverance were but a transient and precarious joy. At most, forgiveness is but the forgiveness of sins that are past, whereas man's necessity is a present and continual freedom from sin as sin. He must, as the Apostle

phrases it, become "a new creature," and in order to this he must, as the Redeemer tells us, "be born again." Without such a change, an act of pardon would be but as a new starting point to new transgressions, and would require to be followed by other similar acts in perpetual succession. Even then no substantial good would be gained, since all such recurring acts would only make the need of other acts continually greater, and the effect of them continually less. With forgiveness, therefore, there must be renewal. A man must not only be "in Christ Jesus," but "a new creature in Christ Jesus."

And he becomes both at the same time, and by the same means. The faith that surrenders the whole self to Christ, admits into the heart divine agencies and influences which, working mightily, regenerate the entire nature. Not simply does it open the passage to their entrance, but it eagerly accepts and even claims them as blessings promised to its exercise, adding to their essential and effectual power whatever power it can call its own. These living agencies are the truth and the Spirit of God, whether considered separately, in their individual action, or together, in their joint agency as "spirit and life" to him that receives them. Truth as truth is the object of faith, and hence a man is said to be "born again, not of corruptible seed, but of incorruptible, by the word of God, which liveth and abideth for ever." The Holy Spirit too is the object of faith, because He is expressly "the Holy Spirit of promise," and hence we are told that a man must be "born of the Spirit," and that believers "are washed, are sanctified, are justified in the name of the Lord Jesus Christ, and by the Spirit of our God." Neither, however, in the production of this great change, operates alone, and when either is mentioned alone, it is not as really being so, but as presupposing and including the other. Neither, by itself, is the whole Gospel—"the Gospel of our salvation." The truth and the grace go together. "The good word of God" is "tasted," that is, relished and enjoyed, only when it is accompanied by His power, and made effectual in them that believe. In one passage both agencies are distinctly specified as concurring to the same result: "God hath from the beginning chosen you to salvation *through sanctification of the Spirit and belief of the truth.*"

But regeneration is not thoroughly understood when we have grown familiar with the name. This familiarity tends rather to conceal its meaning. Usually we think of it as a process of cleansing, as the washing away of original or contracted defilement, and as thus having for the most part only a negative kind of value. But while it is this, it is much more. It is the inspiration and conscious activity of a new life, containing in itself all the germinant principles of future spiritual manhood. The life is that of the several powers and affections of the individual subject, according to the specialities of his natural constitution. Its characteristic elements, therefore, will be in different proportions and degrees, both of experience and manifestation, as those specialities are greater or less. It is in this sense, as well as in the peculiar and extraordinary sense intended by the Apostle, that "there are diversities of gifts, but the same Spirit." These elements, however, are in

themselves alike in all, and in all alike their increase and measure of perfection depend on the effort that is voluntarily put forth to grow in grace. "The kingdom of God is righteousness, and peace, and joy in the Holy Ghost." "The fruit of the Spirit is love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance." These are all included in that great and universal change in man's nature by which he passes from death unto life; and where they are, the soul may truly be said to be "filled with all pleasant and precious riches."

To the riches of faith we must add, secondly, the *riches of good works*. This phrase also is borrowed from Scripture, St. Paul directing Timothy to "charge them that are rich in this world, that they be rich in good works."

By good works is meant works of goodness, goodness being the root from which they spring. Work is not at any time the mere execution of a task, or even the mechanical performance of a duty. This is rather labour only, or, still worse, drudgery. There must be mind, will, purpose, feeling in it, or it cannot be work; and there must be some principle of goodness in these, or the work cannot be good. It is not sufficient that some useful end be served by it. This may be by accident, or at least by that relation of events to each other which is irrespective of the motive of him who nevertheless helps to bring them about. Still less is it sufficient that the outward form be such as goodness usually takes. This may be from a variety of inferior causes, the best of which can hardly be denominated good. Unless there is the spirit of goodness in the act, the act itself is not good. No work can possess what the worker does not put into it.

Good works then, in the sense now intended, are good dispositions made visible, holy affections translated into holy habits. They are, to use the figure of our Lord, good things which a good man bringeth forth out of the good treasure of his heart. They differ from other works to which the same quality is sometimes attributed in this, that they are not done from caprice, or custom, or pride, or momentary impulse, or under the pressure of particular occasions merely. They come directly and freely from the heart, as light emanates from the sun, as water wells up in the fountain, as fruit grows on the tree. They are in truth the very things which exist in the heart, and differ only in the form of their existence. So the rain-drops in the shower are one with the vapour which condenses in the cloud.

We have spoken of graces as the fruit of the Spirit. Now these graces become virtues exhibited in the life. One of these is love, of which both God and man are the objects, and this expresses itself in every way by which the one can be honoured and enjoyed, and the other enlightened and saved. Another is joy, and this, though an eminently inward and spiritual affection, yet shines through the soul with a kindly radiance upon the whole character and behaviour, giving to religion a beauty and power of attraction which others, observing, find it not easy to resist. A third is peace, or, more properly, that peaceful disposition of mind which naturally grows out of peace, and this leads an individual to avoid questions that

gender strifes, and to live peaceably with all men. A fourth is gentleness, and a fifth goodness, and these operate, the one to give sweetness to the speech and grace to the manner, and the other to elevate a formal courtesy to active benignity, and to make a winning address the servant of a generous heart. A sixth is faith, or rather as the word in this connection probably means, fidelity, and this makes a man honourable and true in his relations to others, without meanness and without fickleness in his dealings, steadfast as a friend, and upright as a master or a servant. A seventh is meekness, with which long-suffering also may be joined, and this shows itself in resignation under affliction, in patience under provocation and wrong, in a calm and even perseverance in well-doing, when blessings freely offered are spurned, and good disinterestedly done is evil spoken of. The last in the grand catalogue of the Apostle is temperance, which, if not absolutely the greatest, is yet the fitting completion and glorious crown of the whole. And this, consisting in that noble self-restraint and self-command which comes from the union of the individual will with the will of God through the sanctifying grace of the Holy Spirit, manifests itself, not alone in the correction and control of some particular appetite or passion, which by indulgence has acquired a corrupting and dangerous ascendancy, but in the habitual government and wise and watchful discipline of all the affections and natural desires of the soul, allowing to each its legitimate exercise and fair measure of gratification, though always with due regard to the claims and interests of those that are higher than itself, and subordinating the whole to that one supreme purpose of man's present existence, which includes and consecrates every other purpose,—the preparation for an immortal life in heaven.

What is thus said, however, must not be pressed too far. It is not meant that these virtues have no existence of any kind, except as they are developed out of that change in man which takes place at his conversion. Many works there are to which we never hesitate to apply the term good, which nevertheless are done by those who make no pretensions whatever to have been born again: and these not seldom are the outgrowth of qualities which bear a close resemblance to the characteristic graces of the Spirit. We meet now and then with individuals of such natural sweetness and benignity of disposition that they gain upon our hearts at once, and we are fain to speak of them as "almost too good for this world." Virtues of a certain kind spring up in them as wild flowers spring up in the field, requiring nothing but the common air and sunshine. We meet, too, with others of such instinctive perception of what is just and good, and of such cordial approval and practical embodiment of these qualities in their general conduct, that little seems to be wanting to make them "perfect and complete in all the will of God." Two such came before our Lord in the course of His public ministry. One of these was so beautiful and attractive in spirit, that "Jesus, beholding him, loved him." The other was so pure in moral judgment, and so manifestly upright and true in motive and in act, that "Jesus said unto him, Thou art not far from the kingdom of God." In both cases the commendation was very high; but in neither was it wholly unmingled. To the young man whom

He loved Jesus said, "One thing thou lackest;" and this lack, we may be sure, was not trivial, but essential. In the commendation bestowed on the other there was a virtual declaration of a similar deficiency. For to be near the kingdom of God is not to be in it; however near, it is still to be outside. Only a single step may be required to cross the threshold, but this step not taken, the exclusion is complete, and may be final.

And thus it ever is. One thing is always lacking to men who simply work out their own nature. They cannot rise above their own level, and this level never brings them into contact with God. Their actions cannot have in them what their nature does not itself possess, and as there is nothing divine in the one, so there can be nothing divine in the other. That is a poor morality at best which takes no thought of God, which derives no sanction from His authority, and is inspired by no wish to please Him. "Ye did it not to me" will at the last discredit much for which credit is now taken, and indeed freely given. And yet no higher morality is possible, until a higher principle, as that from which alone it can spring, is introduced into the soul. The will of God must be enthroned upon the will of man, and this must be accepted as constantly regulative and supreme. The love of God must be shed abroad in the heart by the gift of the Holy Ghost, and this must be felt as the universally constraining motive. Hence the need of that great spiritual change by which we become "His workmanship, created in Christ Jesus unto good works." By no other means can the essential principle of a true Christian morality root itself within us. The wild olive tree must obtain by grafting the nature of the good olive tree. The new birth is the beginning of a new life, and the essence of this life is love to God. Whatever is done from this motive, partakes of its character. As the motive connects itself with God, so also does the work. The one has a more than human origin, and the other has therefore a more than human perfection. What men ordinarily call virtue becomes by transmutation "holiness to the Lord." And this is the "gold tried in the fire," which the Saviour counsels us to buy of him, that we may be rich.

Thirdly, the riches of faith and good works are followed by *the greater riches of eternal glory in heaven*. And yet greater, not as being something different, but as being the same things under higher conditions, and in the utmost measure and degree. Nothing better than these riches is possible to man, and what he wants chiefly even now is greater facilities for their acquirement. These heaven will furnish, and to an extent of which at present we can form no conception. In this view it is that the words of the Apostle, though not spoken directly with reference to the future life, have yet a deep and true meaning: "Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love Him." Were it not so, heaven would not long be to any of us the place of blessedness to which our faith and hope now look eagerly forward. The splendours of a magnificent palace, however vast and varied its treasures, would, after the first surprise and the subsequent enravishment, be little else than the mockery of the soul's most essential

wants, and of all its nobler aspirations and desires. The sensuous delights of an arcadian paradise, with its green pastures, and still waters, and minstrelsy of many harpers, would in time be sure to pall upon the taste, and to exhaust utterly the ability to enjoy them. No combination or variety of material things, however precious, whether as answering to nature or to art, could enrapture the senses for ever; and if they could, they would fail to meet what are now, and must therefore be in eternity, the chief and greatest necessities of the soul. "I shall behold Thy face in righteousness: I shall be satisfied, when I awake, with Thy likeness," this was the assured hope and anticipated felicity of the royal Psalmist: and this in actual possession and perpetual increase, whatever else may be auxiliary to it, will be, as it must be, the true and perfect blessedness of "the saints in light." To dwell in the immediate presence of God, with, as resulting from this privilege, a conscious and never ceasing approach to Him, in those attributes which constitute the ineffable glory of His character—what can be heaven, if this is not? There may be much of material beauty and sublimity, in presence of which what is now thought beautiful and sublime will shrink and pale away; there may be much of song and chorus, by voice and instrument, in comparison with which the most dulcet strains now heard will have scarcely any sweetness at all; there may be much of congenial intercourse spent in delicious reminiscence, and free exchange of thought and sentiment on the highest subjects of human inquiry: but the value of these as means of positive enjoyment will and must depend first on the possession in some degree of those moral and spiritual qualities in which the image of God essentially consists, and then, further, on their tendency to develop and carry forward those qualities to a still greater and ever-increasing perfection. This is to "bear the image of the heavenly," and where this is borne heaven is not far distant.

The treasure in heaven, which neither moth nor rust doth corrupt, and which thieves cannot break through and steal, is thus spiritual treasure. It is, in fact, the treasure acquired here, perpetuated and perfected hereafter, and at the same time possessed under much higher conditions for its enjoyment than are possible in the present state. To acquire it on earth is to lay it up in heaven, and only as it is had in the one place can it be had in the other. This is a solemn consideration for us all, and it is of infinite moment that we ponder it well. The riches which the Gospel promises finally to bestow, it bestows finally not as a gift, but as an *inheritance*, and the inheritance is by that very birth into a higher life of which we have spoken as the peculiar work of the Holy Spirit. The Divinely instituted order is—birth, sonship, heirship, ultimate and eternal possession. And hence it comes to be true, and the truth should be fixed in our memories as "a nail fastened in a sure place," that "Except a man be born again, he cannot see the kingdom of God."

Here then are "the true riches," riches of which the merchandise is better than the merchandise of silver, and the gain thereof than the gain of fine gold. If riches, as commonly understood, are personal possessions, these are strictly and eminently so, and are distinguished from all other possessions in this, that they are more



excellent in their nature, and more lasting in their duration. They are not the accidents of outward condition, but the elements of individual character ; and are, therefore, with a man always, in sickness and in health, at home and abroad, in every variety of fortune : throughout every period of life : nor can he lose or be deprived of them by anything short of that which is virtually and eternally a loss of himself.

Or if riches be considered rather in the light of enjoyment of property, if that be deemed wealth which, while supplying ordinary necessities, is the means to the most gratifying pleasures, then nothing can the term be more truly applied than to the blessings the Gospel made our own by actual experience. Earthly possessions may be had, and little happiness be had with them. Their power to bless is at most extremely limited, while up to the full measure that limit is also their power to curse. Did satisfaction spring necessarily out of them, then he to whom so large a share was given and who made the fullest experiment of their capability, would not have had to confess, in sad and bitter disappointment, that these too were vanity. Instead of satisfaction indeed, there is often little or nothing resulting from them than feverish anxiety and fretting discontent, and these there must always be, or still greater evils, where wealth is not subordinated to some higher good than itself. The "the unsearchable riches of Christ" are in themselves an inexhaustible store of holy and ever increasing delights. It belongs to their very nature to give happiness, as truly and essentially as it belongs to a sunbeam to give light. The one cannot be where the other is not. Compare the experience of the favoured king of Israel, after he had gone the whole round of human pleasures, with that of the pious widow, eating her solitary crust, and breathing out her thankful joy in the exclamation, "All this, and Christ besides!" Or with that of the great Apostle described in words before us, "As sorrowful, yet always rejoicing ; as persecuted, yet making many rich ; as having nothing, and yet possessing all things." "The fruit of the Spirit is . . . joy." "The worldliness is peace ; and the effect of righteousness is quietness and assurance for ever."

Now, in the dispensation of these spiritual riches, there is no restriction, save what exists in the hearts and minds of those to whom they are offered. They are a free gift to all who desire and seek them. Neither the possession of this world's good, nor the want of it, is a bar to their acquisition. There is wonderful liberality and even profusion in the bestowment of blessings that are necessary to man's highest and especially his highest interests. It is only in things that do not enter essentially into his well-being, that there is intentional limitation and seeming partiality. Whatever gives happiness to man, as man, is made, or designed to be made, more or less accessible to all. There is a largeness, a munificence in the Father which answers equally to the common wants of the race, and to the paternal relation which gives to God a like interest in all His intelligent creatures. The things usually called precious—"gems of the mountain and pearls of the ocean"—are, and probably were intended to be, in the hands of a few ; but no one can exclusiv-

appropriate the universal sunshine, or the vital air, or the dews and showers that water the earth. Nor can any one claim a property in these which does not equally belong to his neighbour. The delicacies and refinements of luxurious living, to which all climes and all seasons are made contributory, are necessarily confined to a small number, those favoured by birth or by fortune: but, without stint, the grass grows for the cattle, and herb for the service of man; the trees produce their beneficent fruit, and the flowers breathe out their delicious fragrance, for the common enjoyment; the heavens rain down their beauty for every eye, the birds pour forth their melody for every ear, and the earth and sea everywhere, throughout their vast extent, and depth of treasured riches, teem with plenty and yield their increase for the universal life. Thus also is the Gospel, with its untold wealth of blessing, both for the present and the future, God's unspeakable gift of love to all mankind.

I will only add, that what is thus meant for all, should, as far as possible be offered to all, and that each of us should make himself responsible for some part of the duty. What is of so much value to ourselves, cannot but be of equal value to others, since their nature is like our own, and their future destiny is determined by similar conditions. We have no claim to the blessings of salvation which they have not, seeing, in fact, that no one has any claim to them at all. The mercy of God has given us a prior possession of them, but not assuredly for our own exclusive enjoyment. It is rather that we may take upon ourselves the responsibility of distributing them to those who are less favoured. It is God's method to give first to some, or to give abundantly to a few, that they, as the ministers of His grace, may then give to others. It was thus Jesus gave the loaves to His disciples, and the disciples to the multitudes. We cannot conceive of any other mode of spreading the Gospel. A miraculous diffusion is impossible. Men must be saved by their fellowmen, if saved at all. Divine power takes the channel of human means. It operates through willing hearts and willing hands, by deeds and words steeped in human sympathies, and moistened with human tears. Besides, not to bestow what we ourselves possess is the surest way to lose it. The one condition of all flourishing and fruitful life is to give itself out freely, and when it ceases to give it ceases to live. "From him that hath not, shall be taken away even that which he hath." While, on the other hand, they are doubly blessed who, saved themselves, are the means of saving others. And their blessedness is not present only, but also eternal. To them shall finally be given the "joy of their Lord," the joy that was set before Him when He endured the cross, despising the shame, and which now, "set down at the right hand of the throne of God," He possesses in its fulness, and shall possess for ever and ever.

J. STACEY.

## THE TREASURES OF WICKEDNESS.

"Treasures of wickedness profit nothing." PROVERBS x. 6.

"TREASURES!" "*treasures of wickedness!*" some persons may exclaim, with real and not affected surprise and indignation, What! has wickedness treasures, then, of which it can boast? The idea seems so preposterous that they neither wish nor expect an answer to their own question. It would, in their view, be as reasonable to ask, Has the night a sun, or the circle an end? Is there hope in hell, or sorrow in heaven? Does Satan delight in the salvation and happiness of men, or God in their destruction and misery? Not one whit more absurd would it be, such persons suppose, to seriously affirm any one or all of these things than to speak, as the Bible in this place certainly does, of the treasures of wickedness; and if we only descend from the consideration of the general principle to the examination of details, the climax of absurdity is reached. Has sensualism, in its grosser or even in its more refined forms, or has worldliness—avarice, pride, ambition, and the like, and the baser sins into which these often hurl men—treasures of which it can boast? Is there a reward for Sabbath-breaking as well as for Sabbath-keeping? Is there a blessing for the man who injures his neighbour and friend as certainly as there is for him who returns good for evil? Are the results of lying, and malice, and envy, and evil-speaking, even when most successful in the estimation of the world, such as any good man might covet to possess?

And yet, we may venture to assert, what we think none would deny, except from inconsideration and thoughtlessness, that wickedness has its treasures—has, if we may so speak, its joys, its charms, its rewards, its glories, its possessions. It could not indeed be truly said that its joys are pure, but they are appreciable; or that its charms are exquisite and refined, but they are enchanting; or that its rewards are noble and dignified, but they are pleasing and attractive; or that its glories shine with a calm, steady light, but they do flash with unwonted brightness and splendour; or that its possessions are peaceable and sure, but they are vast and imposing. To deny this is to ignore and despise the teachings and warnings of both Scripture and experience, for are not its treasures the secret of the great power of evil, the source of that immense, unrivalled, uncontrolled, and uncontrollable influence which it evidently has over multitudes?

Wickedness knows how to successfully appeal to bodily appetites and passions, and also to the intellect and to the imagination, and even to the sensibilities and the affections. Sometimes it ministers to all that is corrupt, and mean, and base, and selfish, and contemptible in human nature, but no less truly does it minister to what dignity remains to men, to the graces and excellences which have survived the all but utter ruin of the Fall. If it has its Paradises where fools and sensualists loiter and repose, it has also its pleasant arbours of delights, and so innocent do they appear, that even the good might be well nigh persuaded to enter them. Wickedness has not only not forsworn, but not infrequently actually enlists history, and science, and poetry, and romance, and sculpture, and music in its service. It invokes the name, it borrows the dignity and grace,

and even uses the powers of genius to further its aims. Its glances of wit may be very coarse, but sometimes they are very keen; its flashes of wisdom may be very worldly, but sometimes they are very bright; its statuary may be most voluptuous, but sometimes it is most finely chiselled; its songs may be both light and trifling, and yet they are often richly musical; and its prospects may be, as indeed we know they are, altogether vain and illusory, but they are of almost boundless extent, and radiate and glow with a strange, fascinating beauty and light. If the theatre has no charms, how comes it to pass that it is frequented by all classes of the community; if the public-house has no attractions, surely working-men would not virtually have made it their home; if fashion, even fashion in dress, has no recognized authority, no legitimate sphere, what is the source of its all but omnipotent influence over the multitudes who proudly follow in its train; if the sensual poem or the sceptical history had no great power over men's minds, how is it that such works are greedily devoured; if war be simply detestable and hellish, how is it that whole nations, highly civilized, highly educated, are carried away by its fury?

It is sometimes said that the heaven of truth and goodness to be found in all systems of error and evil is the primary source of their great and enduring influence; and we might almost venture to add, that not the goodness of wickedness, which would be too great a paradox, not that, but the beautiful garments in which it arrays itself, the winning smiles it puts on, the demureness of its tones, the bright and gaudy, if not fragrant, flowers it gathers, the innocent and even laudable aims it pursues, are its chief, but not its less dangerous, charm to multitudes. If wickedness could only be stripped of all its disguises, of all its artificial distinctions, of all its borrowed yet splendid plumage, more than half of its power would be gone at once, and multitudes of its victims set free. If men only realized at the outset that drinking the "drunkard's drink" would surely lead in many cases to drunkenness, we might reasonably hope they would be careful to "touch not, taste not, handle not" the accursed thing. Petty frauds and dishonesties would not be practised to so alarming an extent, if their true character were only understood, and that the villany which meets with its due reward in the prison or in life-long banishment is only their development and completion. Avarice is nursed into strength, till its yoke is too strong to be shaken off, or becomes positively delightful, by the consideration that it is a prudent course and even a Christian duty to make provision for ourselves in sickness or age, or for those loved ones dependent on us. Amusement is sought for relaxation until its silken threads are wove around the whole nature, and then it is followed for its own sake as if it were the main business of life. A hasty walk, with no higher or no worse motive than curiosity, through the paths of the ungodly has led some, surely and soon, to the scorner's seat. Indecision ripens fast, first into indifference, and then into open and avowed hostility. The bud of doubt flowers into denial, and its fruit is despair. Oh, that the true nature of wickedness, all its subtilty and deceit, its rapid growth, and terrible consequences, were only justly and vividly apprehended, especially by the young and unsuspecting.

But there is, thank God! a power greater than wickedness, the power of goodness, of truth, of love, in a word, the power of God, the power of true religion. But if Christianity were a mere negation it could never triumph over evil; in vain would it sit down before the strong fortresses of wickedness, which would never capitulate to a power less strong than itself; and if the armies in the field were haply defeated, they would rally again and again except the victory were bold and decisive. The love of the world can only be dispossessed by shedding abroad in the heart the love of Christ, by, what Dr. Chalmers called, "the expulsive power of a new affection." Men go on sinning with "both hands greedily," though perchance they may hear repeated, both frequently and forcibly, the law's commands. The law which was given on Mount Sinai with such solemn pomp, and which bears so visibly the impress of Jehovah, is not, so the Apostle teaches, strong enough to dethrone and "make an end of sin." It is not only not the wise Christian method, but it is superlative folly, and Satan will laugh at us for our pains, if we think to change men's views and habits by telling them that earth's joys have no satisfaction, earth's charms no attraction, earth's glories no brightness, earth's rewards no honour, or earth's treasures no value; its joys will only be exchanged for the purer joys of religion, its charms only displaced by displaying greater counter attractions, its glories only dispelled by the bright shining of heavenly radiance, its rewards neutralized by God-like distinctions and honours, and its possessions dwarfed and their true value made to appear by giving prominence to the everlasting and infinite possessions of the good. The command, "Be not conformed to this world," alone, would be powerless, because none would care to obey it; but it is rendered powerful by the added injunction, "Be ye transformed by the renewing of your minds." It is too much to expect renunciation of the world until the soul is transformed by the grace of Christ, but it is easy afterwards. If our Saviour had merely said, "Lay not up treasures," He would never have been acknowledged as the world's Teacher, or crowned as the world's King; but he only said, "Lay not up treasures *on earth*," gives a sufficient reason for this prohibition, and actually bids men lay up treasures in heaven, "where neither moth nor rust corrupteth, and where no thief approacheth."

But it may be said again, if Wickedness has its Treasures, which view we are not now disposed to controvert, is not the assertion far too sweeping, that these treasures *profit nothing*? Is it not at the best a monstrous exaggeration? But the declaration is not only not exaggerated in the least, it is the simplest, soberest statement of the truth. On the highest authority, the authority of Christ Himself, we assert, that if a man could gain the whole world (an impossible achievement!) he might not gain, but might even be a great, yea an infinite loser thereby. Too many have proved by sad and bitter experience that wickedness has its treasures, by which they have been deceived, but too late they have discovered their mistake, that they have been made poorer by their fancied wealth, wretched in heart, bankrupt in character.

*Material* treasures of wickedness profit nothing. They are of no value to their unfortunate owner, who deserves our commiseration

rather than our commendation or approval. A fortune unrighteously obtained is worse than the direst poverty. We say nothing here and now of crimes of fraud and violence, with which the annals of all countries are, unhappily, too familiar.

But large fortunes are sometimes made in very doubtful callings and occupations. Brewers and publicans thrive in proportion as the community is pauperized and degraded.

And, then, lawful trades are frequently conducted in a very unlawful manner. Some of the practices of ordinary trading can never be justified on New Testament principles. And all frauds and tricks and adulterations, short weights, false balances, and the like are an abomination to the Lord.

Again, wealth, however righteously obtained, must be employed in a righteous manner. The temptation to live in luxury and splendour was never so powerful as at this time, and it is well known that many of the customs of what is called good society involve a perfect waste of money, of which no good account can be given.

Not only is money spent on personal aggrandisement and vanity perfectly useless, but so also is it when it is hoarded up by the avaricious. The miser only gets out of his gold, anxiety here, and damnation hereafter. He is "first starved in this world, then damned in that to come." The community is not benefited, the country is not enriched, commerce is not increased, religion is not blessed, by such wealth. It might have transformed many a wretched home of penury and want into a little Eden. It might have relieved multitudes ready to perish. It might have fed the hungry, clothed the naked, and healed the sick. But it profiteth nothing. Like the water in a pool, which is useless, stagnant, polluting, but which in dew, in shower, in river might have fertilized and blessed the whole land.

When men gain, or churches gain (as they sometimes do) or nations gain, in an unfair manner, what righteously belongs to another man, or church, or nation, it is of no profit to them. Poland, many years ago, was divided by Russia, Austria, and Prussia between them, but it has been their curse and weakness almost ever since. Germany, flushed with conquest, may have made a similar mistake, in the terms she has recently imposed upon France, and in that case she has only bequeathed unto her sons a legacy of sorrow and shame. Persecution and wrong always recoil upon the persecutor and wrongdoer. For twenty years did the Emperor Napoleon enjoy the splendid reward which the French nation freely bestowed on him, but unrighteously obtained, in the end it profited him nothing.

*Intellectual* treasures of wickedness profit nothing. Voltaire's keenness of intellect, Byron's splendour of imagination, the first Napoleon's military genius, who would affirm even now that they are of any benefit to the men themselves, or to the multitudes that for a time they ruled, dazzled, and conquered. Brilliant discoveries, if they are not made to contribute to the higher purposes of truth and goodness, will not confer on the discoverer true greatness or lasting renown. The power loom, or the steam engine, or the electric telegraph is a source of endless wealth to the community, but the Armstrong gun, the deadly mitrailleuse, or the fortress

rendered impregnable by science and art, has no such claim on our attention. Intellect alone, intellect devoted to worldliness, to ambition, or to evil of any kind, is absolutely worthless to its possessor, and hurtful to society. Genius, unsanctified by lofty aims and by a generous spirit, is unblessed.

An individual may surround himself with all the comforts and conveniences of life. His house may be splendidly furnished; his gardens exquisitely arranged; his library selected with almost perfect taste and judgment; the choicest spirits of the age he may gather around him; but if he be destitute of reverence, of humility, of gratitude, if he have no benevolent, no devotional feeling, if he live not in words of kindness and works of charity, he is poor indeed, restless, unhappy, dissatisfied, his home is a prison, and his life a failure. Let us seek, then, "the true riches," the "riches unsearchable" of "Jesus' love" and favour, the riches which cannot be corrupted, the riches which give joyous life and inward satisfaction, riches which are, indeed, infinite, immortal, eternal. B.

### SAVING FAITH.\*

#### BELIEVING A KIND OF THINKING.

BELIEVING is not a kind of feeling. Neither is it a kind of willing. It is *a kind of thinking*. "The understanding," as James Fraser of Brea expressed it, in his *Treatise concerning Justifying or Saving Faith*, written by him while "a prisoner for Christ on the Bass Rock," "is the proper and immediate subject of faith." (vol i., p. 175). When we believe that there is a God, we do not feel that there is. Neither do we will that there shall be. We think that there is: and we think that there is, because we have reason for entertaining such a thought. When we believe that there is a land called Australia, we do not feel that there is, and we do not choose that there shall be. We think that there is; and we think that there is, because we have evidence to satisfy us that there is such a country. When we believe that Abraham was the father of the Israelites, we do not feel that he was. We do not will or choose that he should be. We think that he was; and we think that he was, because we have evidence to satisfy us that he was. When we take money to the bank, and lodge it for a period, we have faith that we shall get interest for it, and that we shall get it back, whenever we may wish to have it. We *believe* that we shall get interest, and we *believe* that we can get back the entire sum. What is this believing or faith? It is, assuredly, neither feeling nor willing. We do not feel that we shall get interest; and though we choose or will to get it, yet our choice or will is founded on our believing or faith, and is thus not the believing or faith itself. When we believe that we shall get interest, and both interest and capital as soon as we wish to have both, we just *think* that we shall get interest, and our capital too; and we have this thought because we have evidence that satisfies us that the bank is worthy of being trusted,

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\* From a little volume lately re-issued, bearing this Title, by Dr. JAMES MORISON. After being out of print for more than twenty years, the beloved and venerated author has re-written the greater part of the work, but the changes introduced, we are told, are "not so much due to creation as to growth." Our readers will perceive, by the extracts we have given, that the work is alike valuable to the teacher and to the taught, to the minister and student, and to the inquirer after salvation. We hope, in its present form, it will be most extensively circulated, as we are sure it cannot fail of being blessed by God, and therefore of being a blessing to all in whose hands it may come.

of being entrusted with our money. The bank's *credit* is good with us. The bank commands *credit* in the money market.

Believing, then, is a *kind of thinking*, though not the same kind of thinking as that by which we demonstrate a mathematical proposition, or that by which we observe the facts of science, or that by which we weave a web of imagination. It is that kind of thinking which is founded upon evidence. It is a *persuasion* of the mind.

It is assuredly of great moment that men should bear in mind that, when they are called upon to believe in the Lord Jesus Christ in order to salvation, it is *thinking that is needed*. It is our thoughts of things that ultimately rule us. It is thought that rules the world.

If, then, men would believe in God, they must think, and think the right thought about God. In thus thinking, they *do believe* in God, and *will become*, in their moral character, *men of good faith*. Their thought about God will rule them. Being right thought, it will rule them rightly. And so, if men would believe in the Lord Jesus Christ, they must think,—and think the right thought about him. They must think the Bible-thought, the Holy Spirit's thought. And if they do, their thought will be not simply *faith*,—it will be *good faith*,—and they will hence become, in their moral character, *persons of good faith*. If they be *full of faith*, it will be reasonably expected that they shall be found *faithful* in all their relations.

#### FAITH THE SUBSTANCE OF THINGS HOPED FOR.

Their *substance*! What means the inspired writer? What can he mean?

We all know more or less about the meaning of the word "*substance*." When we take a piece of wood in our hand, we say, this is a certain kind of *substance*. It is quite a different kind of thing from iron. Iron, too, we denominate a *substance*. As such, it is very different from silver or gold. We speak of hard *substances* and soft *substances*, rough *substances* and smooth, malleable *substances* and brittle, solid *substances* and fluid, and vapoury and gaseous *substances*. Then philosophers step in and speak of *mental substances*. They tell us that every mind is a *substance*, though a *spiritual substance*, and therefore a very different *substance* from flesh, or bones, or brains, or wood, or stone, or iron. Then, too, we are accustomed to speak of the *substance* of a sermon, or the *substance* of a poem, or of a book. We speak of the *substance* of a conversation. And speaking of this same *substance*, we often call it the *sum and substance* of the whole matter in hand. We say, moreover, at other times, that such or such a book, or pamphlet, or sermon, or address, has little *substance* in it. And reverting from these spiritual or intellectual things to things material, we say perhaps of this fabric or of that, or even of this kind of food or of that, it has little *substance* in it.

Now, what is the meaning of this word "*substance*," which is so freely used in reference to so many different things? It cannot mean *what is hard*; for though iron is hard, water is not, neither is gas; and yet both of these are as really *substances* as iron. And then if it meant what was hard, it could not be applied to minds, and sermons, and poems, and such like things. Every soft thing as well as every hard thing is a *substance*. It is a soft *substance*. So every red thing is a red *substance*. And every sweet thing is a sweet *substance*. Every tall thing is a tall *substance*; and every broad thing is a broad *substance*.

What, then, is this *substance* (this *substantia*, this *hupostasis*)? What is the real meaning of the word? It is this—*that which is standing under*. That is its real meaning; and we shall never fully understand the various applications of the word, unless we carry with us the idea, that a *substance* is *something standing under*. When we lift a bit of iron, and feel it hard and heavy, we say—That is a hard and heavy *substance*. What do we mean? We feel hardness. We feel heaviness. But there is more than



hardness and heaviness in our hand. There is something standing under the hardness and the heaviness. That something is the substance we call iron. When we lift a handful of down, we feel it to be soft and light. What do we mean? We feel softness and lightness. But there is more in our hand than the feeling of softness and lightness. There is a thing that is soft and light. There is, in other words, something standing under the softness and lightness which we feel. There is, that is to say, a substance. The down is a substance light and soft. When we taste sugar, we feel sweetness, and we say, there is sweetness in it. In it? In what? In that which is under and standing under the sweetness,—in the substance of the sugar. In all other cases, when the term is legitimately used, it has the same meaning. The substance of water is that which is standing under the fluidity. The substance of steam is that which is standing under the vapour. It is, indeed, the very same substance that is standing under the fluidity of water, and the solidity of ice. The substance of every mind, also, is that which is standing under its power and acts of thinking, its power and states of feeling, and its power and acts of willing. The substance of a sermon is that which is standing under all its explanations, and illustrations, and argumentations. The substance of a poem is that which is standing under the entire superstructure of its imagery and mental music. The sum and substance of a speech is that which gathers up all that was said into its essence, and which was really standing under every head and particular of thought. A speech without any substance, is a speech whose words and phrases and images and arguments go for nothing, as really have nothing at all standing under them that is worthy of consideration. And food too, without substance, would be food that may have bulk indeed, and the appearance of what is nourishing, but which has really little or no nourishing properties standing under these appearances.

We now have before our minds what a *substance* is. But how does this help us to understand what the inspired writer means when he says—"Faith is the substance of things hoped for?" Is it the case that faith is something standing under the heavenly things hoped for by all Christian believers? Yes, this is the case. Faith is *the condition of standing under the heavenly things hoped for*. The heavenly things, as things hoped for, inhere in faith. And thus faith is *standing under them*, so far as they are hoped for. Is the reader puzzled? Then, for a moment or two, transpose the words *standing under*, and part of the inspired writer's idea—*though of course only a part*—will become transparent. Faith is the condition of *under-standing* the heavenly things hoped for. Is not light now looking in? Faith, in some of its relations, is a kind of standing-under; and such a kind of standing-under as is kindred to under-standing. Christian faith is, in an important sense, *standing-under, or under-standing, the heavenly things hoped for*. Whatever we under-stand, that we stand-under. We not only look at its surface, and on this side of it, and that; we go down to its foundation. We search into its basis. We *go underneath* it, as it were, and stand underneath. Then we understand it. Do we understand an argument, for instance, on any disputed point? If we do, then we have not only examined its surface, or superficies, and gone over in detail the points that strike everybody's view; we go farther in our investigation. We go to the bottom of the subject. We go farther still. We wish to see what it is on which it rests, what it is that is underneath it altogether. We must judge whether or not that which is underneath it is sufficient to support it. Hence we need, in our search, to go down and stand underneath the whole intellectual erection. When we go down in this manner, we *under-stand* it. Now faith is a *kind of under-standing*. All faith is a kind of under-standing; and Christian faith is a kind of under-standing of the heavenly things hoped for. It is, for instance, understanding that they really are. It is understanding that

they really are the gifts of a Father's love. It is understanding that they are given through the glorious propitiation accomplished by the Son's death upon the cross. It is understanding that they are free to all and reserved in heaven for all them who joyfully anticipate them, and who walk, and run, and live, on earth by faith that terminates on them. This is Christian faith in relation to heavenly things. It is at once an understanding and a standing-under. *He who has the faith stands under the things hoped for, as things hoped for.* Heaven is above his soul,—heaven as his hoped-for home. He looks up, as he stands under, and he understands. He sees not merely the stars that stud the sky,—he sees beyond the sky—into the interior of the temple not made with hands, and he beholds at the right hand of the Majesty, Jesus his Saviour and his Advocate. *The things hoped for—as hoped for—dip down into, and inhere in his faith.* His faith is, as it were, *their subjective substrate or ground.*

THE TRANSCENDENT IMPORTANCE OF THE OBJECT OF FAITH.

It is the object of faith, that is the great matter,—the great great matter. The act indeed, is also indispensably necessary. Without it the object could never take the least effect upon the soul. It could not get access to the soul. But the whole peculiarity of the moral effect is dependent on the peculiarity of the object.

Compare faith to a *hand*.—Let us suppose that the soul is indigent. It is indigent. It has "wasted its substance on riotous living," and is reduced to the most abject poverty. *It needs to hold out its hand for "an alms."* That is the attitude of the convicted soul. But the mere outstretching of the hand will not satisfy its craving wants. And when, once the hand is held out, the mere folding of the fingers upon themselves will do no good. It is the thing grasped that will do good. But what if it be a stone? What if it be a serpent? What if it be a counterfeit coin, or a forged bank note? What then? No relief will be experienced. Positive injury may be the result. *All depends on the nature of the object which is received by the hand.*

Change the figure. The act of faith may be compared to *the act of eating*.—"Come ye, buy and eat." (Isa. lv. 1.) The soul is hungry. It is in danger of perishing for want. It must eat or die. But the mere act of eating will do no good. It is the thing eaten, and it alone, that can nourish. The thing eaten, however, must be of a nourishing nature. Suppose that the man should eat what is utterly indigestible. What then? Suppose that he should eat what is positively poisonous. What then? The act of eating might be perfect; but could he be nourished? It is the thing eaten, or the object on which the act of eating takes effect, that is of transcendent importance.

Or consider believing under the figure of *looking*.—"Look unto me, and be ye saved." (Isa. xlv. 22). Look unto Jesus, as he was lifted up on the accursed tree. The act of looking is indispensable. If the eyes are closed, and nothing be seen, no benefit can be received. But even though the eyes should look, that is not enough. Suppose that they look not unto Jesus, but on the dust of the ground, or on the fiery-flying serpents in the air, or on self, or on some "sow wallowing in the mire,"—the mere act of looking at such objects will utterly fail to give "peace, and joy, and hope"—happiness and holiness. It is the nature of the object looked at that affects the mind of the beholder, either with pleasure or with pain, either with delight, or with disgust, or with indifference.

Compare believing to *coming*.—"Come unto me," says Jesus, "all ye that labour and are heavy laden, and I will give you rest." (Matt. xi. 28). The act of coming is indispensable, but the result of the act is entirely dependent on the direction taken by the locomotive soul, and on the nature of the object that is reached. Suppose that one comes, not to a friend, but a foe! Suppose that one comes, not to a home, but into the heart of an

ambush. What then? Or what if he comes toward a pitfall or a precipice, and then continues to advance? What then? The act of motion may, *as an act*, be all that could be desired; but the result of the movement would be disastrous.

It is the object then, the object, that is the matter of transcendent moment. The inquiry of the spirit should not so much be, *How am I to believe?* "as" *what am I to believe?* The attention should be fixed, not on the *right way of believing*, but on the *right thing to be believed*.

## THE "FLOWER OF FRANCE:" THEIR FAITH AND FIGHT.\*

In the reign of Louis XIV. the Protestants were the flower of France, just as France was then the foremost of nations. Owing to their superior intelligence and morality the Huguenots had got into their own hands a large share in the trade and the largest share in the manufactures of the kingdom. They were prosperous, and wealthy, and increasing, when a decree came forth proscribing the Protestant religion and prohibiting all Protestant worship. By a double stroke of despotism every Protestant minister was banished, every Protestant layman was interdicted from leaving the kingdom. But whilst the Calvinistic laity were kept at home, they were ordered to consign their children to the care of Romish teachers, they were forbidden to employ any but Romish servants in their families, and death was denounced on those who should attend any other than Romish worship. For the faith of some these penalties were too awful, and they yielded and conformed. But a glorious army preferred the reproach of Christ, and showed that they were not afraid of the King's commandment. They loved their beautiful France, and they hardly hoped to find another land with an air so elastic and with an inspiration so glad-some and gay; but France was not heaven, and after a few years of the better country the fogs of England and Holland would be forgotten. They loved the home of their fathers, and grudged to surrender to the Papist and stranger the fields they had bought with their earnings and the orchards they had planted for their children. And some of them, like Rapin and Savery, and Lyonet and Basnage, were scholars and men of science, and they grieved to leave behind them the libraries and learned reunions of Paris. And the attempt was dangerous. If intercepted they were doomed to the galleys; that is, for the rest of their days they were chained two and two on benches in long flat boats, and obliged to row with long heavy oars, unsheltered from the weather, and allowed no other bed at night than the bench to which they were fastened by day. Yet, looking anxiously at it, they saw no alternative. To return to Popery would be to deny the Lord who bought them, and even if caught and consigned to the galleys, it would be better to "suffer affliction with the people of God than to enjoy the pleasures of sin for a season." And so by faith they forsook France, not fearing the wrath of the king, and the sentinels whom he had posted along the frontiers. Hid amongst bales of goods on shipboard, or in empty casks, with only the bung-hole to breathe through; venturing to sea in open boats without provisions in wintry weather, with nothing to give their famished children but the falling snow; fine ladies disguised as market-women, and trundling barrows along the miry roads; grey-headed nobles driving cattle, or travelling by night and lurking in barns or caverns all day,—three hundred thousand of them earned their recompense of reward; and if they impoverished France they have ennobled Europe, and enriched the records of the faith by their martyr-like migration.

Events like these—the decision of Moses, the flight of the French Huguenots, the death of our own worthies—God permits from time to time

\* From *Moses, the Man of God: a Course of Lectures*. By the late James Hamilton, D.D., F.L.S. London: James Nisbet and Co.

as trials of his people's faith, and tokens of his own power to support and carry through. And they are of great value as tests or touchstones of our own sincerity, and as incentives to our own devotedness. Have we a faith like theirs? From the things present do we look away to the future recompense? And amidst all the witnesses of our conduct, do we remember that great Spectator who is invisible?

### “CHEER HIM.”

In one of our large cities a fire broke out in a lofty dwelling. It was near midnight, and the flames had made headway before they were discovered. The fire companies rallied; the inmates escaped in affright; and the firemen worked with a will to subdue the flames. The smoke had become so thick that the outlines of the house were scarcely visible, and the fiery element was raging with fearful power, when a piercing cry thrilled all hearts, as they learned that there was one person yet unsaved within the building.

In a moment a ladder was swung through the flames and planted against the heated wall, and a brave fireman rushed up its rounds to the rescue.

Overcome by the smoke, and perhaps daunted by the hissing flames before him, he halted and seemed to hesitate. It was an awful scene. A life hung in the balance, and each moment was an age.

“Cheer him!” shouted a voice from the crowd; and a wild “Hurrah!” burst like a tempest from the beholding multitude. That cheer did the work; and the brave fireman went upward, amid smoke and flame, and in a moment descended with the rescued one in his arms.

Friend, brother, when you see a brave soul battling with temptation, struggling under the cross, rushing forward to rescue dying men, and yet faltering, in an hour of weakness or a moment of peril, then “cheer him!” Give him a word of cheer to encourage his fainting spirit. Let him know that friendly eyes are watching his toils, and loving hearts are throbbing in unison with his. And as a pebble's fall may change a river's course, so your words of sympathetic kindness may uplift a drooping heart, and fix its faltering purpose for a noble life.—*American Paper.*

### CHURCH UNITY.\*

How rare is it to meet with a man that smarteth or bleedeth with the church's wounds, or sensibly taketh them to heart as his own, or that ever had solicitous thoughts of a cure! No; but almost every party thinks that the happiness of the rest consisteth in turning to them; and because they be not of their mind, they cry, Down with them! and are glad to hear of their fall, as thinking that is the way to the church's rising, that is, their own. How few are there who understand the true state of controversies between the several parties; or that ever well discerned, how many of them are but verbal, and how many are real! And if those that understand it, do in order to right information and accommodation disclose it to others, it is taken as an extenuation of their error, and as a carnal compliance with them in their sin. Few men grow zealous for peace, till they grow old, or have much experience of men's spirits and principles, and see better the true state of the church, and the several differences, than they did before. \*\*\*

Brethren, I speak not all this without apparent reason. We have as sad divisions among us in England, considering the piety of the persons, and the smallness of the matter of our discord, as most nations under heaven have known. The most that keeps us at odds is but the right form and order of church government. Is the distance so great, that Presbyterian,

\* From Baxter's Reformed Pastor.

Episcopalian, and Independent might not be well agreed? Were they but heartily willing and forward for peace, they might—I know they might. I have spoken with some moderate men of all the parties, and I perceive, by their concessions, it were an easy work. Were men's hearts but sensible of the church's case, and unfeignedly touched with love to one another, and did they but heartily set themselves to seek it, the settling of a safe and happy peace were an easy work. If we could not in every point agree, we might easily narrow our differences, and hold communion upon our agreement in the main; determining on the safest way for managing our few small disagreements, without the danger or the trouble of the church. But is this done? It is not done. To the shame of all our faces be it spoken, it is not done. Let each party flatter themselves now as they please, it will be recorded to the shame of the ministry of England, while the Gospel shall abide in the world.

And oh what heinous aggravations do accompany this sin! Never men, since the Apostles' days, I think, did make greater profession of godliness. The most of them are bound by solemn oaths and covenants, for unity and reformation: they all confess the worth of peace, and most of them will preach for it, and talk for it, while yet they sit still and neglect it, as if it were not worth the looking after. They will read and preach on those texts that command us to "follow peace with all men:" and "as much as in us lieth, to live peaceably with all men:" and yet they are so far from following it, that many snarl at it, and malign and censure any that endeavour to promote it; as if all zeal for peace did proceed from an abatement of our zeal for holiness; and as if holiness and peace were so fallen out, that there was no reconciling them: when yet it has been found, by long experience, that concord is a sure friend to piety, and piety always moves to concord; while, on the other hand, errors and heresies are bred by discord, and discord is bred and fed by them. We have seen, to our sorrow, that where the servants of God should have lived together as one—of one heart, and one soul, and one lip—and should have promoted each other's faith and holiness, and admonished and assisted each other against sin, and rejoiced together in the hope of future glory, we have, on the contrary, lived in mutual jealousies, and drowned holy love in bitter contentions, and studied to disgrace and undermine one another, and to increase our parties by right or wrong. We, that were wont to glory of our love to the brethren as a mark of our sincerity in the faith, have now turned it into the love of a party only; and those that are against that party have more of our spleen, and envy, and malice, than our love. I know this is not so with all, nor prevalently with any true believer; but yet it is so common, that it may cause us to question the sincerity of many that are thought by themselves and others to be most sincere.

And it is not ourselves only that are scorched in this flame, but we have drawn our people into it, and cherished them in it, so that most of the godly in the nation are fallen into parties, and have turned much of their ancient piety into vain opinions, and disputes, and envyings, and animosities. Yea, whereas it was wont to be made the certain mark of a graceless wretch to deride the godly, how few are there now that stick at secretly deriding and slandered those that are not of their opinions! A pious prelatial man can reverently scorn and slander a Presbyterian; and a Presbyterian an Independent: and an Independent both. And, what is the worst of all, the common ignorant people take notice of all this, and do not only deride us, but are hardened by us against all religion; when we go about to persuade them to be religious, they see so many parties, that they know not which to join; and think it as good to be of none at all, as of any, since they are uncertain which is right; and thus thousands are grown into a contempt of all religion, by our divisions; and many poor carnal wretches begin to think themselves in the better case of the two, because they hold to their old formalities, when we hold to nothing.

I know that some of these men are learned and reverend, and intend not such mischievous ends as these. The hardening of men in ignorance is not their design. But this is the thing effected. To intend well in doing ill is no rarity. Who can, in reverence to any man on earth, sit still and hold his tongue, while he seeth people thus run to their own destruction, and the souls of men undone by the contentions of divines for their several parties and interests! \* \* \*

He that shall live to that happy time when God will heal his broken churches, will see all this that I am pleading for reduced to practice, and this moderation take place of the new-dividing zeal, and the doctrine of the sufficiency of Scripture established; and all men's confessions and comments valued only as subservient helps, and not made the tests of church communion, any further than they are the same with Scripture. Till, however, the healing age come, we cannot expect that healing truths will be entertained, because there are not healing spirits in the leaders of the church. But when the work is to be done, the workmen will be fitted for it; and blessed will be the agents of so glorious a work.

### MERCY AT LAST.

WHEN I first became acquainted with Mrs. P—— she was a strong, healthy woman; no one in the neighbourhood appeared more likely for a long life. So she also seemed to think: for all her thoughts were devoted to this world. She never read the Scriptures, nor did she keep holy the Sabbath day. Neither did she worship God either in the sanctuary or in secret. She was wholly without God in the world. In this godless state she was suddenly prostrated by severe illness. And from the first moment all hope of recovery vanished. After a few days she was awakened to her miserable condition, and became terribly alarmed about her eternal future. She saw clearly that to die as she had lived, would be to perish for ever. And what greatly increased her distress was the strong impression that there was no pardon for her. Her past life appeared in all its exceeding sinfulness; sins long forgotten came back to her memory, and, like evil spirits, were constantly tormenting her last days and embittering her dying agony. For some weeks she was continually crying:—"There is no hope or mercy for me. I have neglected too long. Oh! I ought not to expect forgiveness now: it is too late! too late! I shall be lost!" In her deep soul-sorrow some praying persons visited her, hoping to lead her to the sinner's Friend. Many fervent prayers were offered on her behalf. I saw her several times; but the last was the most affecting; for within an hour of my leaving she breathed her last. To my inquiry as to how she felt in body, she earnestly replied, "I should not complain of the pain I feel in my body, if I had no pain in my soul." I spoke to her of Jesus, the great Physician of souls, who was willing and able to heal all her soul-disease, and to give her perfect peace. She listened with great attention, and was very desirous to obtain peace within her soul and with God. But for a long time this was withheld from her, until despair produced the bitterest agony. Her prayers and cries were truly heart-rending; all who stood by her bed were moved to tears. The scene was most pathetic. But God in great mercy drew nearer her soul as death approached. Her spirit became more calm, and her faith in Christ more reliant. Just at the last moment, when life was nearly closed, and death had nearly prevailed over her mortal frame, her lips were seen to move, as if she was speaking: but her voice was so feeble, we could scarcely distinguish what she said. I bent my ear down to her lips, to catch, if possible, her last words. With cheering emphasis she said: "Thank God I have found mercy at last! Jesus is mine!"

My dear friend, let me from this bedside say a word to you about your end. It is very dangerous to leave your salvation neglected until the last

hours of life. It is true that a few have been saved in their last moments. But the number is very small; so small that the careless ought to become concerned. Are you one that is leaving the work for eternity until the uncertain hour of death? If you are, beware! for then you may find the time too short, or the work too difficult. The valley of death is a very unlikely place to find the cross of the Saviour. You must not deceive yourself with the delusion, that life can safely be wasted away and the soul uncared for until death comes: for the manner in which you may have to die, may be of such a kind, that preparation for everlasting life may be altogether impossible. It is a fact that a great number in the hour of death become quite unconscious, and many others are so weakened by disease that they have not the power to put forth the least effort. Act, therefore, like a wise man, and in the time of life and health prepare for death and eternity. Be persuaded "by the mercies of God, to present your bodies a *living sacrifice*, holy, acceptable unto God, which is your reasonable service.

J. J.

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## Memoirs and Obituaries.

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### CATHERINE WHITLOCK.

CATHERINE WHITLOCK, whose maiden name was PALMER, was born about the year 1788, in the parish of Langtree, in the county of Devon. At the time she was born, and for many years after, the inhabitants of that parish and its vicinity were in a state of deplorable spiritual darkness. There were no Nonconformists in the parish, and the clergy were far from being Evangelical. A public service or two in the Parish Church on Sundays were the only religious services held in the week. The great cardinal doctrine of a sinner's justification through faith in the atonement and mediation of the Lord Jesus Christ, though plainly expressed in the liturgy contained in the Book of Common Prayer read in the desk, was in those days strangely overlooked in the sermons delivered in the pulpit. It does seem to be all but unaccountable that persons solemnly devoted to the work of the Christian ministry, and who have declared their "unfeigned assent and consent to all and everything contained in the Book of Common Prayer," should content themselves in the discharge of their ministerial responsibilities by reading addresses on morality, without urging on their hearers the necessity of reconciliation to God through faith in Christ, and regeneration through the operation of the Holy Spirit. But it is unquestionable that that practice was adopted by many clergymen at that period, and there is ground to fear that many proceed in the same course even to the present time. Regeneration by water baptism, and absolution declared by clerical lips, are too often substituted for the Scriptural doctrines of justification and regeneration.

From early life Mrs. Whitlock was a regular attendant at church and sacrament, and a constant reader of the Holy Scriptures, and was desirous of being truly religious. Sometimes while conversing with clergymen on the subject, she would be asking questions. Of one she asked the meaning of Acts iii. 19., "Repent ye therefore, and be converted, that your sins may be blotted out, when the times of refreshing shall come from the presence of the Lord," and he replied, "Oh! we have nothing to do with that; we are not bound to study the Scriptures; you must do as well as you can." To another she remarked on the inconsistency of people repeating the text, "When the wicked man turneth away from his wickedness that he hath committed, and doeth that which is lawful and right, he shall save his soul alive," and yet still going on in his sinful courses; he said, "Don't you puzzle yourself about that: no one can live without sin." With such

teaching, however, she was not satisfied, as by frequently reading the Scriptures she became further enlightened. After her marriage with Mr. JOHN WHITLOCK she continued the practice of reading the Scriptures, which was the means of increasing her concern about her soul. The preaching of Mr. Evans, the Curate of the adjoining parish of Shebbear, attracted notice for miles around, and Mrs. Whitlock went to hear him. As a faithful watchman he sounded an alarm to the unconverted, and his preaching was well calculated to increase her concern for the salvation of her soul. She also heard some Wesleyans who had begun to preach at Tithecott, in the adjacent parish of Buckland Brewer; and thus by the Divine blessing she became more fully enlightened in the plan of redemption by Christ Jesus. From childhood, she had lived in the fear of God, avoiding falsehood and lying, and doubtless had yielded to the strivings of the Holy Spirit, and was at length brought into the liberty of the children of God, although the exact time when that great change was wrought, cannot now be ascertained. Those who knew her, and have heard her relate her Christian experience in the Class-meeting and Love-feast, entertain no doubt of its having taken place, and the steadfastness which she maintained amidst the opposition which she had to encounter, manifested the sincerity of her Christian profession.

When, in the year 1815, Mr. O'Bryan came to Langtree and preached in the village in the open air, Mrs. Whitlock attended to hear; and when some persons were preparing to annoy and disturb him while addressing the people, she joined with the late Mrs. Reed, of Holwell, to remonstrate with the intended persecutors, and succeeded to a great extent in preventing the intended mischief. Shortly after, when a society was formed in Langtree village, she was one of those who first joined together to serve the Lord; and maintained her membership to the last, a period of more than fifty years. She was deeply interested in the prosperity of the cause of Christ; often encouraging any who were suffering persecution for righteousness' sake; warning those whom she discovered to be exposed to temptation, or growing weary of well-doing; comforting any whom she met with who were cast down or discouraged; and counselling the young respecting the course they ought to pursue to secure or to retain the Divine approbation.

A relative in good circumstances, who had manifested great interest in her and her husband's welfare, and was a frequent visitor of the family, just at the time when her husband began to attend the preaching of the Bible Christians, endeavoured to dissuade him from that course, and offered to give him hundreds of pounds if he would discontinue to attend the meetings; but the truth had reached his conscience, and desirable as the offer would have been, unencumbered with the terms on which it was made, she counselled her husband not to yield. Partly from the feelings which this circumstance awakened, and partly from distress for his soul, Mr. Whitlock conceived himself to be very ill, and betook himself to his bed. Mrs. Whitlock, though surrounded with an increasing family of young children, courageously exerted herself in conducting their farming operations, so as to lighten the burdens resting on her husband at this critical juncture; and prayer being made for her husband, and the friends visiting, advising with, and praying for him, he found "peace with God," through faith in the Lord Jesus Christ. He was now abundantly happy, and arose from his bed rejoicing, finding himself healed in body and soul. He now also joined the society, became a useful member, and in due course a Local Preacher. From this time Mr. and Mrs. Whitlock were found "striving together for the faith of the Gospel," being ready unto every good work.

Mrs. Whitlock was deeply convinced of the evil of excess in dress, and became the advocate and example of plainness of apparel. She considered that spending money in unnecessary ornaments and articles of dress, whereby the ability to relieve the necessities of the poor, and to support



institutions for the spread of the Gospel, was restricted, could not be done conscientiously by the disciples of Christ. There is reason to fear that this aspect of the question, both as regards dress and other matters of personal gratification, is frequently overlooked, by some persons who are otherwise exemplary Christians.

When the Total Abstinence question was introduced into Langtree, and such multitudes took the pledge, at first she stood aloof; but at length she and her husband heartily embraced its principles. Not only did Mrs. Whitlock do what she could to provide unintoxicating drinks to supply the place of those which intoxicate; but she was ever ready to advise and counsel persons to sign the pledge. As no intoxicating drinks were introduced in their hospitality, it often brought up the question of the propriety of their being used; and she was always prepared to show their evil tendencies—that moderate drinking often leads to drunkenness—that drunkenness produces poverty, insanity, and crime—that it destroys health, domestic happiness, and usefulness; and that total abstinence was a cheap and effectual cure; which, to most thinking and unprejudiced persons, will be reason sufficient for the adoption of the pledge, and fully carrying out the principle.

The preaching was received into their house at Collacott, until the Siloam Chapel was built on a part of their farm; and the preachers were hospitably entertained by them, at any time, and at all times. They were careful to train up their children in the right way; and their united influence was fully enlisted in support of the good cause, until the 26th day of April, 1848, when Mr. Whitlock exchanged worlds, in possession of a blissful hope of immortality, having outlived all the storms of persecution.

The situation of the widow of a yeoman, even when surrounded by pious and affectionate children, is one of great change. From being the mistress of a household, having much to manage, and to collect a multitude of articles to promote domestic enjoyment, and likewise wielding considerable influence in the neighbourhood where her lot is cast, and counselling and befriending the poor and the necessitous; she must either retire to a cottage provided for the dowager, or mingle in the families of her children, in case she have any. Perhaps the greatness of the change can scarcely be fully estimated, except by those who have actually passed through it, even where means are ample, and surroundings comfortable. Mrs. Whitlock had now to drink of this cup; but sustained by the grace of God, she mingled among her children who were settled in life, and continued to "adorn the doctrine of God our Saviour," being ever ready with her counsel when needed, and with such assistance as she could cheerfully render. Thus her days and months and years passed usefully away. Her love for the cause of Christ did not abate, as was manifest by her frequent inquiries as to how the good work was going on, and the manner in which she would speak of old times. She was still ready to speak a word in season as opportunity offered, on the present state of the churches, and would occasionally drop useful hints in the ears of those who had not had long or large experience in the school of Christ. She quite enjoyed intelligence of revivals of religion being in progress, as well as praiseworthy acts of self-denial, performed with the intention of promoting the spread of the Gospel. Well would it be if professing Christians, especially those of ample means, would prayerfully ponder the apostolic declaration, "None of us liveth to himself." They would soon discover that if what is often spent in mere display were but judiciously employed in promoting education and in supporting schemes to make known more widely, both at home and abroad, "the unsearchable riches of Christ," backed by an exemplary life, and accompanied by fervent believing prayer, for the descent of richer displays of the Holy Spirit's influence on the ministry and churches, the moral and religious state of the world would soon present a more delightful aspect. The conversion of the world to Christ is an object that may well

enlist all the powers possessed by the most exalted of the human race; and to be in any way instrumental in promoting it, in however humble degree, may well gladden the yearnings of a true Christian's heart. True Mrs. Whitlock was not favoured with the opportunity of filling a prominent place in this glorious enterprise; but she was, nevertheless, a real worker in her own sphere, "bringing forth fruit in her old age."

She spent most of the time of her widowhood—a period exceeding twenty-one years—with her children who were settled in life; the larger portion of it at South Trekieve, St. Cleer, Cornwall, with Mr. and Mrs. Mark Daniel, with whom also her two youngest children, Dorcas and William, resided; and in later years Mr. and Mrs. John Fursman occupied Orilla, an adjoining farm, thus they were also near, and shared her company. She was always a welcome visitor at the houses of her children, with whom their husbands or wives cordially united to render her comfortable in her declining years. She generally enjoyed a good degree of health, except a bad leg, and was confined to bed only a few days before her death. She frequently conversed with her daughters on her prospects for the eternal world; and though chastened with a humbling view of her own unworthiness, she was generally hopeful that all was well. Conversing with one of her grand-daughters only a few minutes before her departure from this world on the witness of the Spirit, she said it was the full assurance that a person was saved from sin, "and bless the Lord," she said, "I have it." Thus calmly and tranquilly awaiting her departure on the 7th day of February, 1870, she quietly passed away to the better world, without much pain, and without being—what she often expressed a wish not to be—the occasion of trouble to those who affectionately attended her in her last moments. "If we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with him."

Her remains were taken to Siloam burying ground, Langtree, where they were interred the following Friday, in hope of a glorious resurrection unto eternal life.

JAMES THORNE.

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### MRS. E. ROBERTS.

ELIZABETH ROBERTS, whose maiden name was RULE, was born in the parish of St. Keverne, Cornwall, about the year 1799. She was naturally of a meek and quiet disposition, and lived a somewhat moral life. When our preachers first visited the neighbourhood, her mother, who at that time was a member of the Wesleyans, opened her house to receive them. The Lord opened the heart of Elizabeth to attend to the things spoken by His servants, and she became one of the first members at Ponsongath, receiving her "note of admittance" from Mr. E. Warne.

After some time she was married to Anthony Roberts, who was converted soon afterwards, and as a class-leader and public exhorter, was faithful unto the end. Friends at that time were few, and homes scarce; but this godly couple provided one for God's ministers, where they were always welcome, and when Mrs. Roberts was left a widow with six children, and had many difficulties to contend with, she besought them still to "abide there," so unwilling was she to lose the benefit of their prayers and counsels, and she only consented to forego her privilege at a later date, with the view of the preachers' comforts being increased.

A daughter who had given her heart to the Saviour before her father's death, now begun to pray in the family, which was a great comfort to her mother. This fresh support was soon removed, as in about two years she followed her father to the mansions of light; but two other daughters were brought to the Lord, and the mother's heart knew no greater joy. Eventually, she had the unspeakable happiness of seeing, in answer to her fervent supplications, all her children walking in the way to heaven.

Mrs. Roberts was naturally of a strong and healthy constitution, but a deformed shoulder, brought on by hard work, caused her acute pain. She did her utmost to maintain her family and support the cause of God, even though it required great sacrifices and exertions, and so patiently did she endure her pain that it was not known beyond the family circle.

As a neighbour, she was kind and obliging, and ready, either by day or night, to render what assistance she could to the sick and feeble, and her services were in almost constant requisition.

As a Christian, she adorned her profession,—was, indeed, “a living epistle read and known of all men.” One of a group of men once asked as she was passing through the village of St. Keverne, “Who is that old woman?” The doctor said, “Who? That woman there? Oh, she is a Christian, a true Christian.” A stranger himself to experimental religion was the speaker, but he had often met Mrs. Roberts in the chamber of affliction and sorrow, and could thus bear such valuable testimony to her character.

Our sister had her full share of conflicts and trials; but she passed through them with greater ease than many. She studied to please others rather than herself, and above all, to please God. She endeavoured to keep a conscience void of offence, and struggled hard to overcome her besetting sins. Knowing that only the pure in heart would see God, she longed to experience the cleansing efficacy of the blood of Christ. Being prevented from going to chapel one evening, she improved her time by reading Mr. Wesley’s sermon on Faith. She had read it many times before, but not with such spiritual profit as on that occasion. Light dawned upon her understanding, and “the spirit of faith,” she says, “was poured into my unbelieving heart. I was filled with the love of God.” From that time she could more easily and fully trust in the God of her salvation. But the victory was not yet won. She had still to fight the good fight of faith, and to lay hold on eternal life.

Her strength rapidly declined in her last years, but her faith was healthy and vigorous. She was waiting for the heavenly summons, and wondered greatly that it was so long delayed; but the end was now approaching. In April, 1869, she was seized with inflammation. On one of her daughters visiting her, she said, “O my dear child! I thought I should not have seen your face any more—I thought I should have gone home before now.” Her daughter said, “What! dear mother, can you speak so comfortably as that about death?” “Yes,” she replied, “what is there to make me uncomfortable. I have nothing here to court my stay, or keep me back from home but my children, and I can give you all up to the Lord. You are all trying to serve him, and I know, if you look to Him for strength, He will bring you to heaven.” She continued, with tears of joy streaming from her eyes, “How good the Lord has been to me, not on account of my merit, but for the sake of my Redeemer who died on the cross of Calvary!” Her disease caused great difficulty of breathing, and her sufferings were most distressing to witness. The doctor tried in vain to relieve her, but she felt not the least alarm at the near approach of death. After calmly giving instructions to her children respecting her funeral she said, “I have nothing more to do with the world: you must do the best you can; my days are almost ended, and I had rather go than stay if it be the will of my Father; but I am willing to suffer anything he sees fit, to make me riper for heaven.” She was given up by her medical attendant, and had taken nothing but drink for a fortnight. Her children were watching by her side, expecting her departure; but to the surprise of all she gradually gained strength. Greatly disappointed herself, she wondered why the Lord had spared her; but her family were greatly pleased at the prospect of having her a little longer with them, and she herself prayed that she might be fully resigned to her heavenly Father’s will, whatever that will might be. Her feeling was, that though she had

been snatched as it were from the grave, that death was not far distant, and it was her desire to be ready to obey the heavenly call, whenever it might come. She felt desirous of seeing her friends and neighbours, whether converted or unconverted, but the visits of the pious afforded her special delight. She had a memorable season at the last class-meeting she attended just before her affliction. She had had a sharp conflict with the enemy, but she went to the meeting fully expecting deliverance. Her leader selected an appropriate hymn. -

"No malice, strife, or envy there," etc.

She obtained a glorious victory. "Satan followed me to the meeting" she said, "but I left him behind, and brought home the Lord." She frequently referred to the meeting, and ever afterwards appeared to enjoy closer communion with God.

Mrs. Roberts so far recovered as to be able to come down-stairs, but rheumatic pains caused great suffering, sometimes amounting to agony for days together. As winter came on, she grew worse. Her helplessness was extreme, but not a murmur escaped her lips. Earnestly did she pray for promised grace and strength. Boldly did she confess Christ, and implicitly trust in Him. Her language was—

"Hide me, O my Saviour, hide,  
Till the storm of life be past,  
Safe into the haven guide,  
O receive my soul at last."

With much affection and tenderness did she entreat all persons to give their hearts to God, and to begin to work for Him. Her idea was, that all the pious have a work to do, and deeply did she lament her own unfaithfulness. "O!" she would say, "if I had but taken up my cross when I gave my heart to God, how much more fruit I might have borne to His honour and glory, but, praise His name, He has had mercy on me, and turned his anger away altogether." She had most humiliating views of her own doings, and when reminded of any of her acts of charity or devotion, she would say, "I have done nothing. It is Jesus Christ, my beloved Saviour, who has done it all. Can you tell me," she would ask, "why He is so good to me when I have done so little for him?"

Mrs. Roberts's last conflict with the enemy was about a fortnight before her death. She was much distressed, but her expressed determination was, "Though thou slay me, yet will I trust in Thee." As her confidence increased, she exclaimed, "I know Thou wilt not leave me at the hour of death." On a Sabbath morning, a few friends, as they were returning from class-meeting, called to see her. They realized a sweet, almost overwhelming sense of the Divine presence. Mrs. Roberts was in ecstasy. She knew that she soon would be in heaven, and was even then on the verge thereof. On Monday her paroxysms of pain were more frequent and severe, but her soul was perfectly calm.

"Not a cloud did arise to darken the skies,  
Or hide for one moment the Lord from her eyes."

But her speech had now almost failed, and she was only able to converse for a little while at a time. On waking up, after dosing for a few moments one evening, she said, "O what a host of beautiful white angels have been here, all around my bed! I thought I was in heaven. When I awoke it was not like earth. O how happy I felt!" When the doctor told her on the following Saturday that he could do nothing more for her, she asked if he thought she would be gone very soon. As he was leaving the room, she said, "We may not see each other again, but are you in the road to heaven? That we may meet again, live to God." On the Sunday the pain began to abate, but she was then reduced to such a state of weakness that she could scarcely answer a question; but on the Monday, with a clear, strong voice, she sung,

"When I sat out for glory,  
I left the world behind."

As her voice faltered, her daughter said, "Dear mother, can you leave all your friends, even your children?" "Yes! leave all to be with Jesus." A few hours before her death she was heard to repeat again and again, "Ready to die! Ready to die!" About midnight she became very restless, her agony seemed to overpower her reason; but the pain ceased, and reclining her head on the pillow, with a sweet smile on her countenance she fell asleep in Jesus on the 21st December, 1869.

Mrs. Roberts was a consistent member of the Bible Christian Society at Ponsongath for about forty years. I am indebted to the members of her family, principally to a daughter, for the foregoing particulars.

I had the pleasure of becoming acquainted with Mrs. Roberts soon after I came into this circuit. I found her rather diffident, a little reserved even, but affable, affectionate, humble. Her conversation was generally profitable, because spiritual, and she would avoid speaking of the defects of others, a fault, alas! so common. Sometimes our sister would compare the past with the present, and deeply regret the indifference and worldliness unhappily so prevalent. Sometimes she was much depressed in spirit, but after she was quite laid aside, she was generally calm and confident. Christ indeed was her Refuge, and in Him she knew she was safe. Occasionally she was very cheerful even in the midst of her great sufferings. The last time I saw her she was in a blessed frame of mind. On parting she bade me an affectionate farewell, and heartily prayed God to bless me.

She was a most affectionate mother, her children speak of her with the profoundest respect; a kind neighbour, ever ready to do any person good; a most consistent and devoted member, who by her example and prayers beautified and strengthened the Church of the living God.

Her death was improved at Ponsongath Chapel from 1 Thess. iv. 14., to a large congregation.

May her family and neighbours be induced to follow her so far as she followed Christ that they may meet her in heaven. R. WESTINGTON.

### MRS. J. BENDLE.

SOME men live too long, and others apparently die too soon. But, whether they live long or short, there is generally something interesting and profitable in the history of the good. Personally, we did not know Mrs. Bendle until last September; but from the following particulars which have been supplied, we have another proof that a long life is not essential to great usefulness.

Mrs. BENDLE, whose name was SANDERCOCK, was born at North Hill, Cornwall, September 12th, 1841. She was brought up to attend the services of the Established Church. Early in life she felt the strivings of the Holy Spirit, and listened attentively to hear from the minister the way of salvation explained. But her heart panted in vain after this knowledge, until a tract distributor left a tract, entitled, "He that being often reproved, etc." On reading this, her mind became more deeply impressed, and after reading and praying for some time alone, she determined on consulting the lady who had brought the tract. She proved to be a good teacher in spiritual things. In a few days Miss Sandercocock was rejoicing in the salvation of the Gospel of Christ. The lady, being a member of the Wesleyan Society, urged Miss Sandercocock to attend the class-meetings, and in December, 1855, from the Rev. T. Hardy, she received her note of admittance. Her piety was soon put to the test. The struggle was hard, the conflict severe. The one, who, next to her mother, ought to have sought the honour of conducting her to Christ, made it very difficult for her to serve the Lord. Through prejudice and "the drink" the father was

against the daughter. Her own record is (and we give her mildest terms). "Often have I been locked out of doors because I had been to the house of prayer. Often have I trembled at my father's door, and in the dark, cold night waited for admittance, but my mother let me in." (It is, however, just to her father to say that two or three years before her death, he abandoned the use of intoxicating drinks, and gave her a hearty welcome home. It is said he was induced to take this course through a lecture he heard her deliver in North Hill, on "The Devil's Schools." Many times since then has he wept when thinking of his, a *father's* treatment of his daughter). By waiting upon the Lord in her closet, she renewed her strength, which enabled her to suffer for her Saviour's sake, and to do her heavenly Father's will. The promise, "When my father and mother forsake me, then the Lord will take me up," was a great support to her. Her path was rough for several years because of her "attachment to the people of God, and her uncompromising principles in relation to total abstinence from all intoxicating drinks." Yet she "endured hardness as a good soldier of Jesus Christ," and "held fast the profession of her faith without wavering" unto the end.

When about eighteen years of age she went to Launceston, where she remained two years. There she regularly met in class, and on Sundays would go to Tregadillet, a village about two miles from Launceston, to teach in the Sabbath School. About this time she had a strong conviction that she should preach the Gospel, and told her sister that although she felt backward, yet when she tried to get rid of the thought she was miserable. After much prayer on the subject she felt satisfied it was her duty to preach, and that God would open the way.

In 1863 she took charge of a school at Railway, a few miles from her home. There being no Wesleyan Society in the place, she united with the Primitive Methodists. Her first attempt at public speaking was on Temperance, in the Bible Christian Chapel, Pensilva. Being urged to preach, her name soon appeared on the plan. Respecting her piety and labours in that neighbourhood, Mr. Broadway, Superintendent of the Liskeard (Primitive Methodist) Circuit, says:—"I had the pleasure of being acquainted with her two years. She was, I have no doubt, truly pious. This could be seen in her everyday life. When I entered the Liskeard Station I found her name on the plan, her preaching acceptable, her talents for preaching good, and her sermons full of Gospel truth. I have often heard her with both pleasure and profit. At Camp Meetings I have seen the large congregations fixed, while she was preaching the Gospel. People were always glad when she was the appointed preacher, and she was very faithful in attending to her work on the plan. I have seldom met with a person who was in all things so consistent. Her moral character stood high, and I believe she was beloved by all who knew her. The last time I saw her was at Dartmouth, but I hope to meet her in the better world."

After remaining at Railway three years, she removed to Devonport. She had not been there long before her talents as a public speaker became known, and she was earnestly requested to give up her school duties and devote the whole of her time to publicly advocating the cause of temperance. After much prayerful consideration, believing she would be made more useful, she acceded to the request. For about five years she was thus engaged. She travelled through Cornwall, a great part of Devon, and a part of Somerset, frequently lecturing five nights a week and preaching twice on the Sunday. At Devonport she visited some of the lowest places that she might warn sinners to flee from the "wrath to come," and direct them to the "Lamb of God, who taketh away the sin of the world." The Almighty crowned her labours with great success, especially in the large towns, whose halls would scarcely contain the crowds that would flock to hear.

Mr. R. S. Close, of Launceston, says:—"I became acquainted with Mrs. Bendle about 1858. While she lived at Launceston, I had the opportunity of noticing her walk. My wife tells me she has known her many times to retire for an hour for prayer, and often heard her express a desire for the conversion of her nearest relations and the world at large. She had deep impressions that she should be more fully engaged in the work of the Lord, and at that time she would walk miles in the country to teach in a Sabbath School where teachers were scarce. She suffered for her attachment to her heavenly Father, as she was the first of the family that joined any dissenting community. Although her public ministry did not last many years, from what I can gather she was always well received, and no doubt many will be the crown of her rejoicing in the last day. Her last visit to Launceston was in the early part of last summer. Here she preached and lectured to large gatherings. One instance of good I have been brought acquainted with: a young man who heard her was not only convinced of the sin of drunkenness, but was led to a saving knowledge of the truth."

Mr. W. Weeks, of Brixham, says:—"I could not help, when I heard of Mrs. Bendle's death, shedding a tear, for I felt that the Temperance cause had lost a true and faithful advocate. She paid her first visit to Brixham, December 19th, 1867. The subject of her address was: 'Asking Himself a Few Questions.' Every one present seemed stirred by the earnest thought and deep-toned piety the lecture evinced; it won all hearts, for it was an expression of good will and genuine sympathy towards human suffering and sorrow, such as is seldom heard even from the Temperance platform. All felt that a true woman had come among them, the depths of whose soul had been stirred in behalf of our common humanity, blighted and blasted with strong drinks. She seemed to be a sincere Christian, whose heart yearned toward her fellows, and one too, prompted by the purest and highest motives, to (using her own words) do her 'little bit' to lessen the burden of human woe. The next evening the Hall was packed, while scores could not get admittance. Her subject was, 'The Drunkard's Notion of Happiness.' It was a discourse replete with facts and sound logical arguments, very convincing and to the point, full of earnest, Christian love and entreaty. At the close 27 persons signed the pledge. Good seed was sown, which has borne fruit and multiplied. At her subsequent visits she had crowded audiences and pledges on each occasion. Her last visit was in July, 1869. She lectured in the new Hall, a building seating 500 persons. It was densely packed. She spoke with her usual strong sense and true Christian feeling, laid bare the miseries attending the use of alcoholic liquors, and wound up with a stirring appeal in behalf of our great cause. Her subject was 'Bargains.' Oh, what a sorrow would have weighed down all hearts could we have known on that occasion that we should see her face no more. I always considered her to be a strong-minded, yet purely unselfish, Christian young woman, having deep convictions and warm sympathies. Entirely free from guile, she treated all as friends, manifesting a trusting, innocent, and childlike disposition. She had gleaned golden grains, and tried with a generous and Christian zeal to scatter them. Her strong womanly instincts of right and wrong were aroused in behalf of the weak and the suffering, and setting aside the cold conventionalities of a still colder world, and with a just scorn against the fashionable usages of a corrupted social custom, she dared step out of a beaten track and choose for herself a path which seemed to her to be one of justice, right, and duty. Though she has been taken in the very flower of her useful life, and when she was what the world calls young, still she has had a more profitable life than some centenarians."

Mr. W. Luke says:—"I heard her lecture on Temperance, and was much delighted with the Christian and able manner in which she did it. To my mind her addresses were sound, clear, and forcible. She evinced

deep piety, and an earnest desire to instruct and benefit her fellow creatures. Very many who heard her at Newton will cherish her memory with lasting respect and gratitude, and with myself they sincerely lament her early departure. As Mrs. B's life was exemplary and useful, I hope that her decease may prove to be a profitable admonition and an effectual warning."

She continued travelling until August, 1869, and in September was married to Mr. J. Bendle. This union, though short, was a very happy one. She frequently said: "I believe that God brought about this union, for we seem so much alike in our dispositions." In 1869 they were appointed by the Conference to Kingsbridge, where, as a preacher and lecturer, she soon became popular. Mr. Bendle was appointed to attend a series of Missionary Meetings in the Week St. Mary Circuit, in October. At the earnest request of several friends, she accompanied him. She preached at Tresparrett twice on the Sunday to crowded congregations; on Tuesday addressed the meeting at Maxworthy; on Wednesday afternoon preached at Tresparrett, and in the evening gave a long and able speech. The place was crowded, and she got very warm. The same night she returned to Warbstow village in an open conveyance, and took cold. The next day she was unwell. On Friday she felt better, attended a Teetotal Festival at Canworthywater, and lectured in the evening for more than an hour. On Saturday she returned to Kingsbridge, feeling very unwell. At times her cold appeared better, but she never fully recovered. In January, 1870, she had a very severe attack of bronchitis. In April she was much better, and on Good-Friday attended Northpetherwin Chapel Anniversary, preached twice on the Sunday, and lectured several times in the week in the Launceston Circuit. These were the last public services she ever conducted. Soon after she returned home she had an attack of pleurisy, and in July there appeared symptoms of consumption. It was thought a change might be beneficial, and the Conference appointed them to Bodmin. But change of air, with change of medical attendance, produced no good effect. She continued to get worse, attended the public means of grace but once after she came to Bodmin, and on November 10th, at her own request, was taken in a close conveyance to her father's house, North Hill. She appeared to enjoy the ride, but on the following Sunday was taken much worse. During the day she said, "I have seen my place at the right hand of the Throne; and Jesus said, 'Come up hither, thou hast come through great tribulation.' Oh, it is beautiful, beautiful, beautiful! There is room for all. Is it possible I can live out the day? I hope not. I am now ready to be offered up."

Mr. Bendle had left to take his appointments, and returned the Monday morning. Sunday night she said, "I have one desire more, to see Mr. Bendle, and that he may be here when I die. Oh, Mary, he is a good man; he has been good to me, and the Lord will reward him." Her suffering was very great, but she endured it with Christian fortitude. Many times from Monday to Wednesday she said, "I am right." "I am safe." "I am resting on Jesus." Her last words were—"My Jesus is coming—He is coming." Having requested to be turned on the right side, she said, "He is come," and so she fell asleep in Jesus, on Wednesday morning, about eight o'clock.

Mr. G. Robins, North Hill, her former class-leader, says, "Her experience was always clear. I do not remember hearing her express a doubt respecting her acceptance. Her words were few and to the point. She eagerly panted after a deeper work of grace."

She possessed a cheerful disposition, and made herself many friends wherever she went—was an affectionate wife, and a devoted Christian. She did not allow herself to be flattered by the seductive disease, but considered its tendency and effects in general. Her most anxious words were, "I should like to live, but am not afraid to die."



Mr. S. Poppleston, of Kingsbridge, says, "A woman so gifted, so companionable, so thoroughly agreeable, and withal so pious, is rarely to be met with."

Mr. R. Coad says, "I have known her eight years, and wherever she went she did much good, and left a good name behind her. Her life was short, but she did her Lord's will, and now is reaping a rich and glorious reward—eternal life."

Her body rests in North Hill churchyard. Her death, and the death of Mrs. Jacobs, who was a member of our society at Bodmin and a consistent follower of Christ for many years, and who was taken away quite suddenly on leaving her class-meeting, were improved in Bodmin Chapel to a large congregation.

R. S.

DIED at Tregidden, in the Helston Circuit, on Wednesday, November 30th, 1870, MRS. SARAH LUGG, in the eighty-fourth year of her age. She and her husband were two of the first four who formed the society at this place when the chapel was transferred from the Baptists to the Bible Christians during the pastorate of Mr. Thomas Green. For some time the society at this place remained small, but Mr. and Mrs. Lugg were true friends to the cause, and to the servants of God who found a hearty welcome at their house. Mr. Lugg departed this life for the mansions of bliss about ten years since. After the death of her husband, Mrs. Lugg lived with her son Henry; and about nine years since, soon after her son's marriage, her left side was paralyzed; her son and daughter-in-law waited on her most kindly until her death. She suffered a great deal, but was patient in the midst of her intense and complicated sufferings. When I slept at the house, before retiring to rest we used to have family prayer in her room. She generally inquired if we had had a good meeting, often asked if there had been a revival in the circuit, and appeared pleased when any prosperity was realized. At times she praised the Lord very heartily. No change was observed in her till about a week before her death, when her daughter-in-law, as usual, carried up her dinner, which she ate with considerable relish, and asked for more. Shortly after, she fell heavily against her daughter-in-law who was sitting on the bed, talking with her. It was at first supposed that she had died

suddenly, but being lifted up by her son, who fortunately was at home, it was found she still lived, but she had lost the power of articulation, and spoke no more. Her friends thought she had also lost all consciousness, but it was observed when conversing about her, she looked towards them. A friend asked her, if she knew him, to make a sign. She at once gave the required signal, and when asked how she felt, and if she was going home, she raised her feeble hand, and pointed heavenward with a smile. She gradually grew weaker, until she gently and quietly fell asleep in Jesus. "Blessed are the dead who die in the Lord from henceforth; yea, saith the Spirit, that they may rest from their labours, and their works do follow them."

R. WESTINGTON.

DIED at Herland Cross, on Feb. 8th, 1871, HONOR, the beloved wife of an old and true friend, Mr. W. POLKINHORNE, in the sixty-seventh year of her age. Sister Polkinhorne was a great sufferer for more than forty years, and unable to attend the house of God for several years, which she felt to be a great privation; but she bore her afflictions and privations with Christian fortitude. The servants of God were always welcome visitors. She was a sincere Christian; a devoted and loving wife; a kind and tender mother, and a faithful friend. Her end was very peaceful and calm, "as dies a wave along the shore." Her sun went down without a cloud. Thus passed away our dear and respected sister to that land of rest,

"where the inhabitants never say, I am sick," and where all tears are wiped away from the eyes.

W. DENNIS.

DIED at Leedstown, in the Breage Circuit, October 31, 1870, ANN, the widow of our old and respected friend, THOMAS HARVEY. She was converted to God when about fifteen years of age, and met with the Wesleyans for many years at Wall. After her husband's conversion, as he could not go (through receiving a hurt) to chapel alone, she joined our people, and was a consistent member with us for about twenty years. She held fast the beginning of her confidence steadfast to the end. She was of a meek and quiet spirit, which is in the sight of God of great price. She was always pleased to receive the servants of God. I visited her several times, and always found her trusting in God, and waiting patiently until her change should come. She had been travelling the heavenly road for fifty-seven years, and fell asleep in Jesus, aged seventy-two.

W. DENNIS.

DIED triumphantly in the faith of Christ, at Drybrook, Dean Forest, Dec. 7th, 1870, MRS. MATTHEWS.

For many years she was a very consistent member of the Drybrook Society; and a kind friend to the preachers, when friends were not so numerous in this neighbourhood as they are now. During her very short illness she was visited by Brother Mundy, who found her firmly fixed upon the rock Christ Jesus. Her testimony was blessedly clear, and her end was peace. Her death was improved by Brother Mundy to a large and attentive audience from Rev. xiv. 13., when we hope great and *lasting good was done*.

MRS. MARY WILLIAMS, of Mitcheldean, who for many years was an honourable member of our Society, has entered into her rest. She had been a member of the Wesleyans; but when they ceased to hold meetings at Mitcheldean, she united with us. She was visited in her affliction, by both Brother Mundy and the writer, who rejoiced to find her prospects of heaven so bright and clear; and on Friday, December 9th, 1870, she sweetly fell asleep in Jesus. Her death was improved by the writer from Rev. xiv. 13. May such victory be ours at last.

J. WILSON.

## The Gleaner.

THE RELATION OF THE BELIEVER'S JUSTIFICATION TO CHRIST'S RESURRECTION. — The word translated "for" might, with equal correctness, have been rendered "through," or "because of," which I think makes the meaning of the passage more readily understood. And now see what is taught; that because of our sins He was delivered unto death: because of our justification, through its having been accomplished, He was raised again. I do not think it was *in order* to our justification that He rose, but *in consequence* of it, and of course also as a proof of it. The captive was set free because the law had no further claim upon Him.—*Love Fulfilling the Law.*

DR. CHALMERS'S INDUSTRY.—In October, 1841, Dr. Chalmers commenced two series of biblical compositions, which he continued with unbroken regularity till the day of his decease, May 31, 1847. Go where he might, however he might be engaged, each week-day had its few verses read, thought over, written upon—forming what he denominated "Horæ Biblicæ Quotidianæ:" each Sabbath-day had its two chapters, one in the Old and the other in the New Testament—with the two trains of meditative devotion recorded to which the reading of them respectively gave birth—forming what he denominated "Horæ Biblicæ Sabbaticæ." When absent from

home, or when the manuscript books in which they were ordinarily inserted were not beside him, he wrote in shorthand, carefully entering what was thus written in the larger volumes afterwards. Not a trace of haste nor of the extreme pressure from without, to which he was so often subjected, is exhibited in the hand-writing of these volumes. There are but few words omitted—scarcely any erased. This singular correctness was a general characteristic of his compositions. His lectures on the Epistle to the Romans were written *currante calamo*, in Glasgow, during the most hurried and overburthened period of his life. And when, many years afterwards, they were given out to be copied for the press, scarcely a blot, or an erasure, or a correction, was to be found in them, and they were printed off exactly as they had originally been written.

In preparing the "*Horæ Biblicæ Quotidianæ*," Chalmers had by his side for use and reference, the "*Concordance*," the "*Pictorial Bible*," "*Poole's Synopsis*," "*Henry's Commentary*," and "*Robinson's Researches in Palestine*." These constituted what he called his "*Biblical Library*." "There," said he to a friend, pointing, as he spoke, to the above-named volumes as they lay together on his library table, with a volume of the "*Quotidianæ*," in which he had just been writing, lying open beside them, "There are the books I use—all that is Biblical is there. I have to do with nothing besides in my Biblical

study." To the consultation of these few volumes he throughout restricted himself.

THE BIBLE A COMFORT IN AFFLICTION.—Dr. Gregory relates the case of an indigent and afflicted man, whose infirmities were such that he was unable even to occupy a chair without being supported by bands and braces attached to the ceiling of his poor cottage. In this helpless condition he had been for several years, unable to move a limb, while suffering the whole time extreme bodily anguish. "As soon," says Dr. Gregory, "as I recovered a little from my surprise at beholding an object which appeared a living image of death, I asked, 'Are you left alone, my friend, in this deplorable situation?' 'No, sir,' replied he, in a tone of mild and touching resignation, while nothing but his lips and eyes moved as he spoke, 'I am not alone, for my God is with me!' On advancing, I discovered the secret of this unspeakable comfort; *a Bible lay on his knees, open at a favourite portion of the Psalms!* In this way was he enabled daily to read for himself the words of eternal life, partaking of the heavenly manna, which imparted life and peace to his soul. In the midst of pain and poverty he had learned from that blessed book in whom to believe; and as he expressed his confidence that his Father would never forsake him, his eye sparkled with faith, which beamed in celestial radiance upon his pallid cheek."

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## Brief Notices of Books.

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*The Argument, A PRIORI, for the Being and the Attributes of The Absolute One, and for The First Cause of all Things.* By W. H. GILLESPIE, F. R. G. S., Author of "*The Necessary Existence of God*," etc. Fifth Edition. London: Houlston and Sons.

COMPETENT judges have pronounced Mr. Gillespie's remarkable argument worthy of being "ranked along with

anything in British philosophical literature," and even Atheists have confessed themselves unable "to accomplish the feat of overturning the reasonings of that demonstration which bars, and completely obstructs, the Atheistical highway." The separate links seem to us to be forged with consummate skill, forming a chain of argument complete and irresistible. We say *seems to*

us, because the Author reaches the conclusion that the "Punishment of the wicked" will not "be continued without end," and we are sure that the reasoning must be defective, even though apparently unanswerable, if eternal punishment be the doctrine of Scripture. The attribute of justice "must admit, that the ground for a confident answer" on this subject "is not in her." But "the intenseness of the misery, or the punishment, shall be proportioned to the greatness of the wickedness;" at the same time "endless suffering would appear to be, very plainly too, measureless, or incommensurable suffering." And it must be borne in mind "that the intensity, that is, of suffering, is, to Justice, the chief ingredient, among the elements, or in the product; length of time, or continuance of the suffering, being merely the adscititious accessory. And you cannot, with due deference to Justice, suppose that, by prolongation of the time of suffering, the due measure of intenseness may be withdrawn." Besides "it seems to be a law of suffering, applicable, therefore, to all suffering, that, the more intense suffering becomes, so much the nearer the sufferer is to extinction;" and therefore "it may be, that to pile agony on agony, ceaselessly, upon a man's body, or upon a man's soul,—upon a man, at any rate,—is impossible, regard being had to that finite nature, by which, and within which, man is necessarily environed and confined. A finite spirit cannot bear the weight of agony, infinite in any respect: this appears to be clear and certain. The two things, a creature, to wit, and infinite agony, seem to be incapable of approximation,—far less, of junction. The two factors would obstinately refuse to be blended, and wrought together. Possibly, this is the nearest approach which it is permitted us to make to the solution of that awful mystery. How much torture, keeping within the bounds of finity, can a human being,—a pure spirit, or a spirit clothed with body, it matters not,—endure, and be yet consciously alive? this is that Secret—profounder than

the Sphinx's riddle, and more terrible than aught save lowest hell—which may heaven's pity and compassion never allow to be solved in the person of any mere son of man!" The following reflection, if not absolutely convincing, all must feel to be very forcible. "Only think, then, of the full significance of that affirmation which attaches the miserable damnation of the wicked in hell—and consequently, infernal blasphemies, the absolute acme of all evil—to the glorious high throne of the Eternal; which binds up the existence of evil, and the existence of God, in one indissoluble attachment. Speak we not of the accumulation of the horrors, to every individual member of the universe, implied in the dreadful position. But in what sense can God be the *One Living One*, if an antagonistic element, centred in a monstrous monarch, be bound up with the *eternity to come* as much as God Himself. For, no condition of things, even hellish, can exist without the shadow at least of a government. No kingdom without a king. Even an abhorred kingdom of darkness could not maintain itself through one of the days, nights rather, of hell, without its appallingly hateful and hating Ahriman." Our Author sees no "difficulty in deciding that" the "attributes of goodness and love will be always exigent, in demanding that, *if possible*, the torments of the miserable damned should be made to cease to be;" that "no attribute does, in the merest seeming, necessitate the everlasting continuance of misery, if Inflexible Justice do not so;" and that "this Attribute does not, even in seeming, demand the everlasting misery—nor any such appallingly, unutterably, horrific consequence." It will not be forgotten that Mr. Gillespie started with the admission that the ground for a confident answer on this subject is not in Inflexible Justice; but before charging him with contradiction, or coming to any conclusion whatever, we strongly advise our readers to study and master his whole argument. As a pure exercise of mind, it will

be worth, many times over, all the thought and effort required.

*Mental and Moral Excellence, and How to attain it. Memorials of John Hessel.*

*True Womanhood. Memorials of Eliza Hessel.* London: Hamilton, Adams and Co. Sold also at the Bible Christian Book-room.

These Memoirs, by the Rev. Joshua Priestley, of a gifted brother and sister, are among the most charming, healthful, and stimulating books of the kind which it has ever been our privilege to read. Both are already in the *Fourth* edition, but if prized as they deserve to be, they will circulate still more largely.

*Sin and Suffering Reconcilable with Divine Benevolence*, by the same Author and Publisher, is characterised by great fairness and discrimination, and can scarcely fail to afford comfort and relief to persons troubled by the mysteries of Providence, or suffering from any of life's misfortunes and woes.

*Lay Help the Church's present Need.*

By WILLIAM BAIRD, M.A., London. W. H. Bartlett & Co.

A BRIEF, but earnest and practical paper on a subject of pressing importance. Much of what the Author condemns is as applicable to Dissenters as to Churchmen. A few sentences "on the whole matter from a practical point of view" deserve quotation.

"What should you think if you heard of a house of business, where all the work was done by the managers? or of a shop where all the selling was done by the master? or of an army where all the fighting was undertaken by the

officers? or of a navy where all the ship's work was done by those in command? You know well that the very idea is too absurd to be entertained for a moment. Yet it is exactly the way in which you are acting about Christ's work in the National Church. A church without a working laity is as great an absurdity as (nay from its essential constitution, a greater absurdity than) a shop without serving hands, a ship without a working crew, or an army without fighting soldiers."

*Bacon's Bible Dictionary.* A Cyclopædia of the Truths and Narratives of the Holy Scriptures. With the Correct Pronunciation of the Leading Names and Words, and their Original Meaning. Consisting in all of Two Thousand complete articles. London: Ward, Lock and Tyler.

THE cheapest and best book of the kind in the language. Think of 512 columns, closely printed, for one shilling, or bound in cloth one shilling and sixpence. Surely the "earnest hope" expressed in the preface "that it may be found useful to millions who love and revere the book of Holy Scriptures" will be realized.

*The Flower on Love's Grave.* By WOODHILL BRANCH. London: G. J. Stevenson.

A Poem illustrative of Shakespeare's well-known line,

"The course of true love never did run smooth."

We have the usual quantity of delicious nonsense, followed by blank despair, but this evil spirit is after awhile completely chased away by heavenly consolations, and the full cup is at last made to overflow with the purest earthly bliss.

## Connexional Intelligence.

### CHAPELS.

**BREAGE CIRCUIT.**—I have thought for some time that it would be pleasing to friends in this circuit to have reported, and encourage them in other places, to know what has been done by way of improving our chapels.

Our friends at *Rosendian* have repaired and painted their chapel throughout, and put in six good lamps, so that it is now a very comfortable sanctuary. All expenses paid, and a balance in hand.

At *Breage* we took down the very high pulpit and put in a new rostrum, and eight splendid lamps, painted the

chapel throughout, and purchased a new harmonium. We had a good re-opening service, and closed up the year's accounts with a balance in hand.

At *Leedstown*, the walls have been plastered on the inside, a new rostrum put in, great improvements have been made in the seats, besides being painted all through. Our friends exerted themselves nobly, and raised by special effort more than £20.

At *Porthleven*, we have greatly improved the chapel by seating the centre, and the friends have come forth nobly to pay for the improvements. Our friends at *Herland* have purchased a new harmonium for their chapel.

It is pleasing to know that in all these places the Lord has graciously revived His work. Several have been converted at *Rosendian*; there is now a breaking down at *Breage*, several are in distress for their souls, and some have found peace; more than 100 have professed conversion at *Porthleven*, and nearly 100 at *Leedstown*; 14 have been received on trial at *Herland*, and there is a good work going on at *St. Erth*. Praise the Lord. W. DENNIS.

**ALBERT ROAD, SOUTHESEA.**—On Monday, Feb. 27th, an interesting gathering took place in this chapel, to close up by a tea and public meeting, an effort to reduce the heavy debt on the premises, at least £150. Tea was provided at half-past five o'clock in the chapel, which had been tastefully decorated for the occasion, and about 130 persons sat down to the well-spread tables. The entire proceeds of the tea, amounting to about £6, will be devoted towards the reduction of the debt; the cost of the provisions having been generously met by Mrs. H. Ash, and Mrs. R. Sampson.

At half-past seven a public meeting was held under the presidency of Mr. Gilbert, who was supported by Messrs. I. B. Vanstone, (of London), and J. Matthews. The chairman stated that the trustees had for some time felt greatly the necessity of making an effort to lessen the debt, and the Missionary Society offered to give £50, if the trustees would guarantee £100. The offer had been accepted: several of the trustees, and others, had given liberally towards the object, and he had great pleasure in announcing to the meeting that the £100 had been raised—that the committee, through its treasurer, had paid the £50, and thus the debt was actually reduced £150; irrespective of the proceeds of the tea,

which would afford still further relief to the trustees. The meeting took the form of resolutions, which were moved and seconded, respectively, by Messrs. I. B. Vanstone, (Secretary of the Conference) J. Matthews, H. Taylor, G. Major, H. W. Taylor, C. Pye, and J. Hicks.

A pleasing circumstance was referred to in the third resolution, moved by Mr. Vanstone, viz.:—two friends—Mr. J. Ash, and Mr. B. Cooley—having attained their *fiftieth year*, in addition to the giving of £10 each towards the £100 for Albert Road Chapel, had placed in the hands of the pastor of the circuit, £15 each as a Jubilee offering in favour of the trustees of Grosvenor-street Chapel, that the debt might be reduced by that amount.

The fact that thus the debts on the two chapels would be lessened nearly £200, gave great satisfaction, and the resolutions of gratitude and pleasure, presented to the meeting by the several speakers, were most cordially and heartily adopted. The proceedings of the evening were enlivened by the singing of a juvenile choir, under the management of Mr. J. Sampson, who presided at the harmonium. Altogether the meeting was of the most gratifying character. The £150 has been raised as follows:—

|                         | £    | s.  | d.   |
|-------------------------|------|-----|------|
| By Missionary Society.. | ...  | ... | ...  |
| „ Mr. H. Ash ...        | ...  | 23  | 0 0  |
| „ — J. Ash ...          | ...  | 10  | 0 0  |
| „ — B. Cooley ...       | ...  | 10  | 0 0  |
| „ — W. Good ...         | ...  | 10  | 10 0 |
| „ — W. Ash, sen. ...    | ...  | 8   | 0 0  |
| „ — J. Moors ...        | ...  | 7   | 10 0 |
| „ — T. Morey ...        | ...  | 7   | 0 0  |
| „ — T. Meades ...       | ...  | 5   | 0 0  |
| „ Mrs. Knight ...       | ...  | 5   | 0 0  |
| „ Mr. Gardner ...       | ...  | 4   | 5 0  |
| „ — Pearce ...          | ...  | 2   | 19 0 |
| „ — T. Himmens ...      | ...  | 1   | 15 0 |
| „ — W. Ash, jun. ...    | ...  | 1   | 7 0  |
| „ — W. Gilbert ...      | ...  | 1   | 0 0  |
| „ — R. Sampson ...      | ...  | 1   | 0 0  |
| „ — H. Davis ...        | ...  | 1   | 0 0  |
| „ — J. Hicks ...        | ...  | 1   | 0 0  |
| „ Mrs. Holloway ...     | ...  | 0   | 10 0 |
|                         | £151 | 6   | 0    |

**LEA BAILEY, DEAN FOREST.**—All who are acquainted with the cause at this place will be glad to hear that we have recently held a very successful Bazaar in behalf of the little chapel. It was thought by some when the chapel was built in 1869 that the £120 which it cost could never be paid; but by diligence and perseverance the debt is al-

ready reduced to £50, which we hope will be further reduced ere long. The following ladies and gentlemen greatly interested themselves in the Bazaar:—Mesdames Bennett, Probyn, Hems, Wintle, Bremmer, and Payne; Misses Smith, Gillard, and Bennett; Mr. E. Rogers, of Weare Circuit, to whom we are greatly indebted for both his gratuitous services, and the numerous articles he contributed, Messrs. Bennett, Hems, Martin and Payne, kindly assisted by others too numerous to mention. The chapel is well situated, and well attended, though for the want of such a man as Br. Rogers, who left there for the itinerancy a few years since, the cause does not prosper as we could desire. May God raise up a man to fill his place, on whom a double portion of his Spirit shall fall, and send us a glorious revival for His name's sake. Amen. J. W.

#### MISSIONARY MEETINGS.

**MEVAGISSEY CIRCUIT.**—*Polmassick.* Persons interested in the missionary Report must have been surprised at the liberality of our friends at Polmassick, a small village with a scattered population around. The few friends not only take a deep interest in their local matters, but in every thing that concerns the welfare of the Connexion. We are much blessed in having one family to take the lead, and their neighbours and friends are not slow in following their example. We feared, as we have had two dry summers, and as we believe our friends give as the Lord hath prospered them, that this year the mission cause would suffer, but we have been pleasantly disappointed. The sermons were preached on Sunday, Feb. 26th, by Mr. Spencer, of Bodmin, and the meeting was held on the following Tuesday evening. The chapel was very full. The pastor of the circuit in the chair. Addresses of great power and interest were delivered by Messrs. J. Bendle, R. Spencer, and S. L. Thorne. It was one of the best missionary meetings I was ever in. Collections, &c. amounted to the noble sum of £37 10s. 3d., being 17s. 5d. more than last year. If our friends generally supported the missionary cause as Polmassick people do, instead of getting nearly £6,000 a year, we should get £10,000. "God loveth a cheerful giver." J. D. B.

**ABERAVON CIRCUIT.**—*Aberavon.*—On Sunday, Nov. the 6th, 1870, three sermons were preached by Mr. J. Kenner,

from Swansea. Subjects; in the morning, "The Most Important Object"; in the afternoon, "The Most Important Centre"; and in the Evening, "The Most Important Hour." The congregations (seldom large) were tolerably good, and apparently deeply impressed. On Monday the Annual Public Meeting was held. Mr. Trengove opened the service by an earnest prayer for the Divine presence, which prayer God did not despise. E. Smith, Esq., mayor, presided, and expressed his sympathy with the object contemplated by the Bible Christians, and with all parties who laboured for the welfare of mankind, and the evangelization of the world.

Brother Trengove read the Report, and surveyed the progress made on the station during the last decade. The amount raised for mission purposes at Aberavon, in 1860, was £3 15s. 4½d.; and in 1870, £23 8s. 10d. Very encouraging progress, surely.

Mr. OATES made the first speech, and showed himself worthy to take the lead.

Mr. T. HOBSON, Primitive, gave up his service and joined us on the platform, in order to reciprocate the Catholicity which Mr. Trengove had uniformly evinced towards them. His speech was listened to with profound attention, and highly appreciated. He was followed by J. Kenner, (the deputation) E. Jones, Esq., J.P., and Alderman Whitelaw. The collections amounted to £8 10s., being in advance of any previous year's.

*Skewen.*—Sermons were preached November 6th, by Mr. Oates. The services were well attended, and divinely blessed. On Tuesday following, Mr. J. Tucker was appointed to preside over the meeting. Brother Oates read the Report, after which Brother Trengove poured forth a torrent of eloquence electrifying all that came within the circle of his influence. J. Kenner having spoken for a short time, the collection was made and financial progress reported.

*Neath and Cwm Avon.*—Sermons were preached here on February 26th, morning, noon and night by Mr. Kenner; and at Cwm Avon, afternoon and evening, by Mr. W. Oates. As the friends at Neath have been shut out from their Chapel, which is being enlarged and beautified, and obliged to worship in an inconvenient room, and as by lecture, bazaar and subscriptions, they have raised about £100 towards

their chapel, it was feared their missionary collections would suffer, while it was further thought that under the circumstances it would constitute no evidence that their love to the missionary cause had diminished.

The Sabbath services were well attended, the collections were about 12s. over those of last year, and the preacher was delighted with everything, except that his hopes and expectations were not realized in the conversion of sinners. The Calvinistic Methodists kindly placed their chapel at our disposal on Tuesday evening, in which gathered a good congregation. The children had previously collected £5 11s. 0d., and a further sum of £7 18s. 2d. was contributed by the people. The anniversary was considered successful, though owing to the unavoidable absence of the mayor, who had engaged to preside, the total amount raised was something less than last year.

The following figures were then presented by Br. A. Trengove.

Receipts towards Mission Fund.

| 1860.        | £ | s. | d. | 1870.   |
|--------------|---|----|----|---------|
| Aberavon ... | 3 | 15 | 4½ | 23 8 10 |
| Cwm Avon ... | 1 | 18 | 0  | 6 4 0   |
| Neath ...    | 1 | 14 | 0  | 18 19 6 |
| Skewen ...   | 0 | 0  | 0  | 1 7 8   |

Total ... £7 7 4½ £50 0 0

The Meeting was held at Cwm Avon on Monday. Owing to a wondrous liberality from the clouds the congregation was small and the collection somewhat in arrear: but the total amount through the liberality of the friends will be ahead.

SWANSEA.—On Sunday, March 12th, 1871, three powerful sermons were preached in Gam-street Chapel, in the morning at eleven, by Mr. J. Kenner from Dan. xii. 4, in the afternoon at three by Mr. Owen, (Baptist) recently from Liverpool, from Psalm lxxvii. 7-10; and in the evening by Mr. T. Hobson, (Primitive) from Acts v. 31.

On Monday the meeting was held, presided over by the Ex-Mayor J. J. Jenkin, Esq., and addressed by Messrs. W. Oates, W. Jones, J. Rothwell, G. Smith, A. Trengove, and R. W. Cousens. J. Kenner read the Report. W. Oates, in a speech of great power, showed the incomparable value of Christianity.

J. Rothwell (Free Church) shewed Christianity to be essentially diffusive, and illustrated the shortcomings of other systems of religion by reference to a conversation between him and his little boy. The boy on being informed

that many of the heathen had dark skins said, "I could make them white, papa." On being interrogated as to the contemplated process he said, "Why rub some whitening over them to be sure." That, said the speaker, was what many a spurious system of religion sought to do, make the exterior attractive, leaving the inner man untouched, while, Christianity affected the heart that it might change the life, renovated the principles that it might control the practice.

Mr. W. Jones (Congregationalist) said in order to a right performance of our work there must be a right feeling, compassion for the destitute, combination of effort, putting every one in his place, giving everyone something to do, and expecting everyone to perform his work.

Mr. Thornley Smith (Wesleyan) contended that the seed of Abraham in which all the nations of the earth were to be blessed was not his natural but his spiritual seed: and noted some of the evidences for the universal spread of truth.

The collection was then made, and the financial result over 50 per cent. better than last year.

Br. Trengove being called on to speak *after* the collection had been made, said he thought himself to answer on the occasion to the definition given by an old lady to the word supernumerary, viz., "one more than is wanted." He was glad, however, to see the different sections of the Christian Church so fully represented, and thought if he had to determine their denominational predilections from their speeches he should be in the same dilemma as the Lancashire woman who, having received, as she thought, a Christmas present from a gentleman whom she met in the street, proceeded to thank him for it; when he said "It was not I who sent you the present this year, but my brother. Said she: "I received one last Christmas as well, will you please tender him my thanks for it?" Said the gentleman, "It was not my brother who sent you the present twelve months since, but I." When the old lady, somewhat perplexed, said, "Pray who are you I am now addressing, is it you or your brother?"

Then followed some earnest and pertinent remarks which we should have been sorry not to have heard; and when the meeting was brought to a close by an earnest prayer from Br. Joseph Snell there were those who said "It is the best meeting we have ever had."

J. K.



**PONTYPOOL MISSION.**—Last year Sabbath School Missionary Meetings were held, for the first time in this Mission, in connection with our Sabbath Schools. The commencement, although unpretending, was nevertheless encouraging. The increase in our Missionary receipts was mainly secured by our school effort. This year the schools resolved to try for greater success, and we are happy to state their endeavours have not been in vain.

**Blaenavon School** held their services on Sunday and Monday, February 12th and 13th. On the Sabbath sermons were preached by J. Jeffrey. The meeting on the Monday was of a most interesting character. The evening was principally occupied with addresses and recitations by the teachers and scholars. Very great honour is due to all who took part in the platform proceedings. The financial result is also very satisfactory: the receipts are more than doubled.

**Garndiffaith** scholars had their services on the 19th and 20th of February. Sermons on the Sunday were preached in the afternoon by J. Purchase, and in the evening by J. Jeffrey. The public meeting at this place will be long remembered, for the pleasure it afforded all who were present. The Scholars did their part on the platform, and with their collecting cards exceedingly well. Receipts 18s. in advance.

**Abersychan School.** The sermons here were preached on the same day as those at Garndiffaith, and by the same preachers. The public meeting, held on the following Thursday, was but thinly attended. The few scholars who had consented to learn pieces for the occasion did as well as those of the other schools; but the majority did not heartily enter into the work. We are sorry for this, and hope they will do better next time. The collections were a little above last year's; but the cards have not returned so much as in previous years. We have been strongly impressed with the conviction, that it is the duty of every school in the Connexion to have its annual meeting. The scholars would then have an early love for missionary work implanted within them; and the Missionary Society would (we believe) be relieved of the heavy incubus that rests upon it, in the shape of a standing debt. Several wise schemes have been proposed to remove our troublesome burden; but through not being connexionally reduced to practice they have failed. It is now for our young friends to try what they can do,

and I venture to predict that, if they do their best and the teachers co-operate with them, they will find it an easy and a most delightful task to free the denomination of every farthing of the Missionary debt. Many of our schools would not be able to take their stand in the front with Bedminster, Aberavon and Neath schools; but they would be able to take their places in the ranks, and render very valuable services. I have placed this report at your disposal, Mr. Editor, with the design to stir up to action those of our schools who cannot do great things, *to do what they can*. I hope all the schools will soon engage in this most enjoyable work.

[This communication was intended for the "Youth's Miscellany," but as it was too late for this month, we have inserted it here, as there is no time to lose, if the suggestion of the writer, as we earnestly hope it will be, is to be acted on this year. In a communication from Brother Bray, Holsworthy Circuit, he states the pleasing fact, that their Missionary Receipts will be £120 or upwards; and if all circuits contribute according to their circumstances in an equally liberal manner, we have reason to hope that the debt will be largely reduced this year. We hope our friends will bear in mind that this is the *Jubilee year* of the Society, and that a little extra effort will secure the object all have so much at heart. Ed.]

## REVIVALS.

### LEEDSTOWN, BREAGE CIRCUIT.

MY DEAR BROTHER BOURNE,—I am happy to inform you that we have a blessed work going on at Leedstown. About 90 persons have professed to find peace with God, through our Lord Jesus Christ. I was with them last Friday week and gave 58 notes of admittance; it was a blessed season. I hope they will be faithful unto death. It commenced under the following circumstances: Mr. T. Rogers, a converted miner, offered to give them a week or two's labour if they would accept it. He laboured on for nearly a month without seeing much good, and was about to give up, when on the Thursday night there were 6 penitents. I have seen as many as 17 persons in the penitents' pew at once, and so it has gone on until about 90 persons have been converted. About 30 of them have joined with the Wesleyans at different places. Mr. Rogers is now at Rosendian, another place in this circuit, and I hear that several have been brought to the Lord there. My prayer is that it may go right through the circuit, and that hundreds may be converted. May the Lord grant it for Christ's sake.

February 14th.

W. DENNIS.

# Missionary Chronicle.

APRIL, 1871.

## CUMBERLAND MISSION.

*New Millom, Holborn Hill,  
Cumberland.*

MY DEAR BROTHER,—You, and the very many Christian friends who have kindly remembered us in your prayers to God, will be glad to find that the Lord is still in our midst, arresting and saving sinners.

In my last I spoke of special services that were to be held at Dalton. Those services were productive of great good. A great many people attended them, and several were converted. One young man was so troubled about his soul that he could not go to his work until he had obtained pardon.—Another acknowledged with tears, before several of his fellow-workmen, that his heart was broken on account of his sins, and that he could not find any rest till he had given himself to the Lord; and in order to have an opportunity of attending one of the meetings, he asked one of his mates to exchange sets with him, so eager was he to hear the word of life. He and his wife have both united themselves to God and His people. As other places in the mission are equally concerned about my labours, I have not been able to devote as much time to Dalton as I should like to have done; but the gracious influence is still upon the people, and a mightier work is expected.

Swarthmoor was opened on the 22nd of January. I preached in the afternoon, and Br. W. James, one of our local brethren, in the evening. These services were evidently owned of the Lord; several spoke of having felt what they never felt before. A poor backslider said on the same day—"Another such a shaking as that will put me straight." Since then both he and his wife have found peace to their souls. Crowds of people attend our services there—and there are signs of a genuine and gracious revival. A society is already formed, led by a devoted young man, who was trained up with us in Cornwall. A few persons have been gathered in from the world. And next week (D.V.) we intend to make special efforts for soul-saving and in-gathering to the church in that place.

We have had some signal victories at New Millom. After a severe struggle a few have been brought into liberty. A few weeks ago a man who had found Christ went home and said to his wife, "Now E—the devil will have to leave this house, he has been here long enough,"—intimating that he wanted her to do as he had done—and a short time ago, she also believed in the same Saviour. And they are likely to be ornaments of our society. The class-meetings are well attended, and greatly enjoyed. I believe they are anticipated by most, as seasons of great refreshing, and often they are scenes of bitter lamentations, and glorious triumphs. Several penitents have found Christ at the class-meeting. Sabbath schools have been established in some places, and look very hopeful. Our hands are full of work, in fact we have more than we can do. Other doors are ajar, waiting to open for our reception; the field looks white already for harvest, and as the result of hard and patient toil, we may calculate upon an abundant harvest.

Yours in Jesus,  
R. KELLEY.

*Holborn Hill, Cumberland.*

As my last letter, which reached the Editor too late for insertion in the Magazine for March, will probably be inserted next month, I thought I would let that suffice; but I cannot satisfy myself in this way, as there are matters of special interest I should like to refer to.

The first is, our revival services at Swarthmoor, which were very productive of good. Several persons were converted, and we have now a society in that place of 15 or 16 members. This makes our new cause there look very cheerful and promising.

Next is our Tea Meeting at New Millom. Our friends for several days had been cheered with the news that Mr. F. W. Bourne intended paying us a visit. Many prayers were offered for the rich influence of the Holy Spirit, and for suitable weather, and the expectations were very high. At length the time came. And on Sunday, March

5th, at half-past ten in the morning, a goodly number of persons, mostly men, were in attendance. The subject was the temptations of our Lord. This was a beautiful, expository, and practical discourse, showing the wiles of the enemy, and the need of wisdom and grace to resist him. In the afternoon the congregation had greatly increased, having a fair proportion of females; the text was 2 Cor. iii. 18. The sermon was a continual outflow of the richest thoughts expressed in the choicest language, filling every Christian with the most ardent desire to realize the fulfilment of the text. In the evening we had an exhibition of the world's Redeemer—Christ was the theme, the extension of Christ's Kingdom was the great object in view. It was a very profitable service—cheering those who knew the Saviour, and exciting greatly those who knew Him not to seek after Him.

After these services were closed, we commenced looking forward to the Monday. It will be excusable in us, so far from home, so solitary, and so young, if we appear to be a little over anxious. And perhaps we were much like children, looking forward to some anticipated pleasure, which so fully occupies the thoughts as to remove the appetite for food, and the desire for sleep. Well, we shall get older by and by, and more settled, and things will come more as a matter of course. The Monday came, and we were somewhat sad to find dark clouds in the heavens, and signs of rain, and in the afternoon the rain actually came, in real earnest too; so much so that one of our friends told me that his heart sank within him; but he early repaired to the Room to welcome those that would not be hindered by "wind nor weather;" and was surprised to find half an hour before the appointed time a cheerful and friendly looking crowd gathered around the door. Early the first table was filled, and the interesting work commenced. The second table was filled; and the third; more than fifty sitting down each time. The fourth time there was a pretty good company, but mostly composed of our own friends, who had worked hard, and now wanted a little rest from their toil. Nearly 200 persons took tea, which we thought was first-rate for an infant cause. At seven the Public Meeting commenced, and it was a meeting, too, that will not soon be forgotten. The chair seemed made for me, and there was no choice but to fill it. Brother C.

Bartle, Mr. Houson (Wesleyan Minister), Mr. Moseley (Primitive Methodist Minister), and Mr. Bourne addressed the audience. The room was well filled, and there was evidently a good impression made on the minds of many. The proceeds of Sunday and Monday well repaid the effort, amounting, as nearly as can as yet be ascertained, to about £9. I think that speaks well for the future. On Tuesday, March 7th, our Quarterly meeting was held at Dalton. Mr. Bourne was chairman. We fancied ourselves growing rapidly when we counted 14 members at the meeting. Several matters were discussed, but that which occupied the most time and created the greatest interest was that of chapel building, and the need of another preacher. The increase on the Quarter was found to be 56—total 78. The great majority of these have been gathered in from the world. In the evening Mr. Bourne preached to a full congregation. This seemed to be the crowning time. There was great enthusiasm created, and a glorious influence felt, while he was dealing out, in his own easy and eloquent style, the marvellous truths of the Gospel. We must now expect to reap after such hopeful sowing. Oh, may we gather in abundance.

Yours, in a real Saviour,  
March 16th. R. KELLEY.

#### CANADA.

A neat frame building capable of seating 150 persons was opened at *Campbellford*, on Thursday, February 2nd. The cost, nearly 1,000 dollars, has been almost met.

The new Sanctuary, at *Little Britain*, Mariposa Circuit, was dedicated to the worship of God the next day, Friday, February 3rd. This church is a beautiful structure 60 feet by 40 in the clear, 19 feet in height, built of red and white brick, the basement of stone. It seems wonderful that after meeting the cost of such a building there should be a balance in hand of nearly 800 dollars; but it is so easy to believe that "God's guidance was sought, His will, as far as known, obeyed," and that the successful result may be regarded as evidence of "the power of faithful prayer." Mr. Barker, Mr. Pascoe, Mr. Hoidge, Mr. Roberts, and others took part in the pleasant and profitable opening services.

The anniversary of London Chapel, held February 5th and 6th, produced 270 dollars for the Trust Fund.

## MONTHLY RETROSPECT.

**FRANCE AND GERMANY HAVE CONCLUDED A PEACE**, the former Power having agreed to cede Alsace, with the exception of Belfort, and a part of Lorraine, including Metz, to the latter Power, and to pay a war indemnity of two hundred millions sterling. It is generally confessed that Count Bismarck has driven a hard bargain with unfortunate France, but the great sacrifices of Germany, and the necessity of having material guarantees that France shall not again attack her, are, in some quarters, deemed to be a sufficient justification. Still more unfortunate for France are the facts, that she has not learnt the art of self-government, that unseemly disputes between different classes, boding much mischief, have already broken out, and that there is a large party of Irreconcilables, who seem to be opposed to every ministry who succeeds to Power, and every Form of Government which may be adopted. As we feared, the War has led to

**AN INCREASE OF OUR ARMAMENTS.** The more we reflect upon the proposals of the Government the greater dissatisfaction do we feel. To add nearly three millions to the annual cost of our army, to secure an almost infinitesimal benefit, seems to be ludicrously unwise. The Government would have done better, for its own sake and for the sake of the nation at large, if it had remained firm to its principles of economy, and we are persuaded that the agitation got up by the panic-mongers would have soon died out. We do not feel competent to express an opinion on the wisdom of the proposition to abolish the purchase system at a cost of ten or twelve millions; but we do know that promotion by selection opens, in such a state of society as ours, the widest field for jobbery, and there is therefore some reason to fear that the last state may be worse than the first.

**THE CONFERENCE ON THE BLACK SEA QUESTION** has finished its labours, Russia getting all that she asked on the condition that she subscribed a solemn declaration that she had no right to put forward her claim in the manner she had done. That the Crimean war was a huge blunder events are making clear to the most obtuse intellect. Grateful are we, however, that England is not to go to war to secure the independence of Turkey, and we may therefore conclude that common sense and sound reason have made some progress among our statesmen and the nation at large since 1854.

**THE JOINT HIGH COMMISSION** for the settlement of all outstanding disputes between England and America we cannot but hope will be equally and even pre-eminently successful, for the two nations, as nations, cannot have emerged from a state of barbarism if the Commission be found unequal to the task for which it has been appointed.

**THE UNIVERSITY REFORM** measure of the Government, unaltered from last year in order to conciliate the House of Lords, has provoked much indignation among the great body of its supporters, but Mr. Gladstone, by the aid of Tory votes, was able to carry his point. The **BALLOT BILL** is a great improvement on that of last year, from a liberal point of view; the **TRADES' UNION** bill seems also, on the whole, to be acceptable both to employers and employed; but the long-promised **LICENSING REFORM** measure is yet delayed. Further important **POSTAL REFORMS** are promised, and among the bills promoted by private members, we notice that the marriage with a Deceased Wife's Sister's bill has passed through the Commons, and Mr. O. Morgan's Burials' bill has been read a second time. Mr. Miall's **CHURCH DISESTABLISHMENT** proposals have not yet come before the House, but the matter is being agitated out of doors with much vigour and success. The wide-spread dissatisfaction which the recent ecclesiastical judgments have caused in Church circles seems to indicate the beginning of the end.

A report by Professor Leone Levi, addressed to Mr. Bass, in anticipation of Imperial legislation on the Drink Trade, and with the object, doubtless, of showing "the public in general, and the members of the House of Commons in particular, the importance of the interests with which they are about to deal," discloses some very startling facts. The Professor estimates that the capital invested in the liquor trade is no less than £117,110,000, or within 18 millions of the amount of capital our staple manufactures of cotton, wool, and iron represent. The liquor traffic contributes nearly 25 millions, or about "34 per cent. of the whole annual revenue of the country. The number of persons employed in the trade is 846,000, or, including their dependants, 1,500,000," while "there are no fewer than 150,000 public-houses and beershops, in which there are 600,000 persons constantly employed, and receiving wages to the aggregate amount of £12,000,000 per annum." The *Daily Telegraph* very pertinently asks, "If more than a million and a-half of people rely for support on the liquor trade, how many are ruined by it? If it contributes 34 per cent. to the revenue of the country, what per-centage does it subtract. Estimate the cost of prisons, hulks, and stolen property, police, &c.—not an impossible task; add the cost to the nation of the shattered energies and shortened lives of millions—a calculation not at all possible; and the result, when set against the 34 per cent., would not be extremely gratifying." And if the drinking trade were to be diminished, "would not the figures of the cotton, wool, iron, &c., manufacturers fly up proportionately? Would not the figures of the nation's estimates tumble down? How much of the 34 per cent. is employed merely in repairing the ravages caused by drunkenness in these islands?" It is clear that no Government, liberal or what not, is worthy of our confidence that does not attempt to deal prudently and wisely, if you please, but firmly and broadly, with the liquor trade of the country.

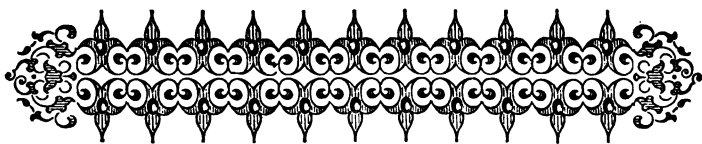
IRELAND STILL CAUSES GREAT ANXIETY to her well-wishers, and the disturbed state of two or three districts has induced the Government to propose the appointment of a Committee to collect evidence and adopt special remedies to meet the evil. Notwithstanding the furious opposition that this proposal encountered, and the fact that it carries on the face of it a confession of weakness, it can scarcely result in mischief, and it may be productive of great good.

THE NEW REVISED CODE has been adopted with less opposition than might have been expected. It undoubtedly gives to denominational schools a fresh, and, if their managers are wise, a long lease of power; but there can be little doubt that its effect will be, that in the next few years the quality of the education given will be immensely improved, while the scope of its operations will be almost indefinitely extended.

No events of a directly religious character have occurred requiring special recognition here, but there is reason to hope that the Church universally is steadily pursuing her work with brightening prospects, and that our own little section of the Church is strengthening her position day by day, and receiving at the same time many proofs of Jehovah's favour and smile.

March 16th, 1871.

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THE  
**Bible Christian Magazine,**  
MAY, 1871.

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AN EFFICIENT MINISTRY AND A WORKING CHURCH  
ESSENTIAL TO RELIGIOUS PROSPERITY.

SECOND PAPER.

**ADAPTATION.** Everything suits best in its place. The harmonious working of the physical universe, is a practical development of this principle. The different gases and minerals, plants and animals,—the diversified tribes and variety of climates,—the barren mountain and the fruitful field,—the planets that roll in their courses, and the silvery glow-worm that sparkles by the roadside,—*all* are regulated and governed by this law of universal adaptation. Nor is it less manifest in God's mode of building and governing His church. Order is the principle by which He rules. *Nowhere* does He work at random; but *everywhere*, in His vast dominion, His mode of action develops a universal plan. Because of this He is never confused. His mode of government in the moral and physical world, is in perfect harmony with well understood principles of action which He has laid down for Himself. From those He will never depart, and in the greatness of His wisdom He has so arranged that even "the wrath of man shall praise Him," and that every providential movement of the church and the world shall tend to the accomplishment of His purpose, and the filling up of His correct and beautiful outline.

The pen of inspiration teaches the necessity for "diversities of gifts." Some are "apostles," some "prophets," some "teachers," and for each person there is suitable work; else, where is the wisdom of the plan. All did not possess the "gifts of healing," or of "teaching," or of "tongues," but all these different gifts were necessary for the building-up, and "edification of the church." There is, therefore, ample scope for the profitable exercise of all the agencies which exist in the vineyard of Christ.

MAY, 1871      o

We have said nothing thus far, in reference to that necessary and useful class of fellow-helpers in the Gospel,—local preachers.

This paper is not intended specially for them, and they are not to consider any remarks we have advanced, as expressly referring to them, personally or collectively. It can hardly be expected that men who have to toil six days out of seven in some secular calling, can reach a very lofty ideal of pulpit attainments, or devote much time to the careful composition of sermons. Many of them, however, sufficiently respect the pulpit to prepare for it, and the man who habitually neglects to do that, whatever his pretensions, ought not to be there. Unbeaten oil is a libel on the altar of God. We consider a local ministry an important auxiliary in promoting the work of God, and feel no small pleasure in being associated with men who are our willing helpers in the gospel; many of whom are distinguished by deep piety, sterling sense, and practical discernment,—men who are a credit to themselves and the church of Christ; who labour zealously for the promotion of God's glory: and none more than they deplore the want of increased intellectual and spiritual power in our pulpits.

Nor have we any sympathy with the hypercriticism and unparadonable ignorance of some in our congregations whose chief objection to local preachers is, that they are not *professional* ministers. The appointment of a local preacher is, with some, a sufficient reason for absenting themselves from the house of God, as though something monstrous was connected with it. If many of those brethren were regularly engaged in the work of the ministry, and flourished conspicuously the emblems of their profession, they would be readily received by some of the small folk who now object to them. There is a class of persons in the world who look more to *feathers* than food, and like feathers they are generally light. Such persons are charmed more by white neckties and ministerial foppery than by love of truth, or the mental fitness of the preacher for his work. No doubt many local preachers are weak, and mentally unqualified for the highest order of sermonizing: but are those who complain of their inefficiency distinguished by great intellectual strength? If so, they have a peculiar method of showing it, for Paul's advice was that the *strong* should bear with the infirmities of the weak. We have heard local preachers whose sermons would be a credit to any pulpit, and whose vigorous common sense would recommend them to any intelligent congregation. It is not a little amusing to see, how persons of *very* undistinguished attainments will absent themselves from the service when a local preacher officiates. "It is a local," they say, and we all understand, with such people, what *that* means. We are satisfied, however, that greater attention is necessary in the selection of more suitable men as local preachers, if the general tone of pulpit power is to be raised, as in most of our country circuits the pulpit has chiefly to be sustained by local agency. Why could not our preachers' meetings be made a greater source of improvement than they generally are? Let the business be gone through expeditiously, and then one or two of the local preachers might read a short essay, on which there should be a friendly discussion; the meeting would thus become a source

of social and spiritual improvement, instead of being spent in desultory conversation, as is too often the case.

The law of adaptation makes provision for the exercise of diversified talents in the church. It is not of importance that *all* should possess the *same* talents to be eminently useful. There is a place for the man who has five, and also a place for him who has only one. Re-production is expected. Whatever talents we possess, we are expected to *use* them and *improve* them. But there must be power of *some sort*. If all are not useful in the *same* way, all must be useful in *some* way; and every person has this power for usefulness,—the power necessary for doing his *own* work, and using his *own* talents. It may be preaching power—visiting power—or, revival power, but every one who enters the ministry must excel in something; he must be worth his cost in the labour-market of the church, or his connection with it will be more a hindrance than a help. There must be power not only to *exist*, but to cultivate and bear fruit. “Sheaves” will be expected at harvest, or in vain do we look for a reward.

For the encouragement of the humbler workers in the church, let it never be forgotten that brilliant talents and profound erudition are not essential to eminent usefulness. Men of slender ability have often been more successful in winning souls to Christ than those of superior attainments. The almost universal cry for “first-class preaching” is, to a great extent, unnecessary, as many of those who demand it are unprepared to appreciate it. That man preaches the best, who best succeeds in reaching the people, and in leading souls to Christ. “Every man in his own order,” is a Scriptural and philosophic maxim we should do well to understand. It is as necessary that a minister find his right place in the church, as that the planet should move in its proper orbit. A man’s failure may not always rest with himself, so much as the sphere of his labour. An eminently gifted minister might fail to be useful, when a man of less power might command success, simply because of his peculiar fitness for that particular sphere.

Dr. Stoughton, in an admirable paper on “The Christian Ministry,” read at the Congregational Union held at Plymouth in October last, says, “While the current of public opinion runs in favour of what is called a first-class ministry, people are apt to forget that Churches are not all alike in mental power and educational culture; that a man who may not be fit for a position in the class No. 1, may be fit for a position in the class No. 2 or 3; and that the lower no less than the upper position needs to be provided for.”

Numerous cases that have come under our own observation we might cite to show the necessity of adaptation in the appointment of ministers. Alfred Vaughan, at Bath, may be taken as a striking and painful illustration.

The people who had been trained and moulded by the practical genius, the quaint witticisms, and comparatively superficial teaching of Jay, were not prepared to appreciate and sympathize with a young man of high culture, lofty attainments, and ripe scholarship. He and they lived in two different regions. The cast of thought and mental tendency of the one was as unlike the other, as mellowed



autumn or dreary winter is unlike the budding spring. The man who had made himself acquainted with the different phases of modern doubt,—who had penetrated the dense regions of mysticism, and conversed in spirit with the mystics of the olden time,—who had threaded his way through the tangled forests and mystified problems of German neology, analysed the cloudy abstractions of philosophic pantheism,—who had carefully investigated the mental constitution, the religious tendencies, and moral status of Origen, Savonarola and Schleiermacher,—who had wandered through pathways of terrible doubt and danger, until at last he reached the sunny mountain-top of unfaltering confidence in divine revelation, and standing fairly abreast of the times was supposed to understand better than any other man of his day, the philosophy of the age, was not likely to follow in the track of the popular old preacher, whose ministry was marked by a strong and characteristic individuality of fifty years ago. He belonged to another generation, and was educated in another school. His mental bias was of another cast. He was philosophic in his mode of thought, scholarly, critical, and as a preacher, possessed all the attributes of the highest order of exposition.

During his ministry in Argyle Chapel, one of the veterans of the old school, speaking of the nature of his preaching to a personal friend of the writer, said, "It is not food, sir, it is not food." How much nearer the truth he would have been if he had said, "We lack the sense of appreciation, sir,—we lack *appreciation*."

Man to be useful must find his proper sphere of action, and with a heart seeking to do good in a world where so much remains to be done, there need be no difficulty in finding it. As a part of the Methodist family we consider our polity makes a wise provision for the distribution of ministerial talent. Our engagement with the Circuit is for twelve months only. The privilege of preacher and people is equal. If the preacher fail in adaptation or success, he can refuse to remain, or the people may refuse to invite without casting painful reflections on the preacher. To leave in this way at the end of twelve months is much more commendable, and conducive to the general good, than to remain longer for the sake of secular advantage, or the false honour of stopping in a circuit four years.

The man of any practical worth will be sure to find his proper place *somewhere*, and he who succeeds *nowhere* requires but little consideration to determine where *he* ought to be. But after making all necessary allowance for diversity of gifts, constitutional differences, and diversified spheres of action, we believe the difficulty of appointing ministers would be considerably less, if a higher order of talent and spiritual power existed. The difficulties of which we speak *will*, and *must*, increase while pulpit talent remains weak, and spiritual power low. We would not in the least disrespect the feeblest talent, or wound the tenderest mind, but it is a fact well understood, that seldom any difficulty is felt with regard to able ministers of the New Testament.

The necessity for a higher order of ministerial talent is becoming more urgent in all the churches, and in proportion as knowledge increases in the secular world, will be the tendency to despise a

feeble ministry that fails to advance with it. On this subject Dr. Stoughton says: "The introduction of men to the ministry amongst us—the check which is to be put, on the one hand, upon the entrance of unsuitable candidates, and the encouragement which is to be afforded, on the other, to the accession of fitting ones, demands from us at the present moment, our most serious consideration. . . . . The necessity of a superior class of men—superior in intellectual capacity, in literary attainments, and, above all, in spiritual power—to meet the demands of the times in which we live, is now almost universally admitted. . . . . After careful discrimination in the study of want on the one hand, and of supply on the other, we do find that, amongst those who offer themselves for the ministry, there is too large a supply of what, without being disrespectful, I may call the common order of students, and too small a supply of the eminently gifted—by which term I mean the eminently gifted in reference to grace as well as nature, in reference to spiritual as well as mental power. A check upon the too large supply of mere ordinary men is to be desired—a check which should be firmly held, and judiciously exercised" by pastors and committees. "I believe fully that there are good and zealous men in the pastorate, who do injury to the interests of our Churches through some whom they introduce to the ministry; and I believe also that there are wise men, not thought so good and zealous, who advance the interests of the churches through some whom they *keep back* from the ministry. I know men in the ministry who have become a burden to themselves and others, through the injudicious encouragement given by pastors and *friends* to their early aspirations after the pastoral office; and I know men, out of the ministry, who have become a blessing to themselves and others, through the judicious discouragement given by pastors to the like aspirations in their case."

The sentiments given in the above quotation are so apposite that we cannot fail to see and feel their application to our own denomination.

We do not insinuate, nor would we teach, that learning and talent are the chief requisites for preaching the Gospel. They are certainly important for the able exposition and defence of Gospel truth, but not *essential* to success. A man without learning may succeed in the truest sense, and he who lacks deep piety may also, as the result of great natural gifts and literary power, command attention for a while. But this is no evidence to shew that piety is best without learning, or that learning in itself is a sufficient qualification without piety. To render the ministry effective these qualities must be blended. The unconverted preacher, however great his attainments, is an intruder in the pulpit. He has received no call, no credentials, no moral qualification, and will not therefore be entitled to a reward. However great the ability of the minister, *one end* must be kept steadily in view,—the glory of God, and the salvation of souls. Every sermon, in some way, should be a message to the sinner, a voice of warning or encouragement. Says Legh Richmond: "Keep in mind that excellent rule,—Never preach a single sermon from which an unenlightened hearer might not learn the plan of salvation,

even though he never afterwards heard another discourse." An unconverted ministry is a curse to the world: it *cannot* be faithful to God, or adapted to the moral necessities of man. Its tendency is to materialize preaching—to make the minister a moral essayist instead of a faithful exponent of Divine truth. It passes by the "weightier matters of the law," and deals in "tithe of mint, and anise and cummin." An unconverted man may be an accomplished scholar, an able preacher, an earnest student, and an orthodox divine, but a minister of Christ he *cannot* be.

A Christless ministry is a *powerless* and a *lifeless* ministry, and therefore the ministry of death. To fulfil its important mission, the pulpit must be invested with strength and authority. It must reach all classes, and teach all nations, and adapt itself to all generations. Its province is, to speak *to* the age, and *for* the age, and rightly to understand it. It exists not for a select class, or tribe, or nation, but for *humanity*. It must seem to befriend none in particular, and yet be the common benefactor of all. The progress of the world will be effected by it, and God is earnestly watching it, and will stamp His own benediction upon it, in proportion as it strives honestly and faithfully to reach its exalted destiny in the world of morals and of mind. To accomplish this, it must declare an uncompromising opposition to every form of evil. Its voice must be loud and earnest in denouncing every species of wrong. All selfishness—all shams—and all fashionable conformity to corrupt tastes and sinful habits, must be faithfully met and sternly opposed. A faithless ministry may please the fancy, but can never be a power for good.

Not to oppose sin, is to be in league with it. Weakness in the pulpit will generate weakness in the church. To connive at evil through fear of giving offence, is to dishonour God, and stain our garments with the blood of souls. The Christian ministry is a God-devised institution, and as ministers we can only be *strong* in "the power of His might." To render our ministrations effective, they must be distinguished by deep-toned spirituality, intellectual vigour, and adaptation to the people. The sermon that fails to reach, and teach the people can certainly never bless them. "A preacher had better work in the dark, with nothing but mother-wit, a quickened conscience, and a Saxon Bible, to teach him what to do, and how to do it, than to vault into an aerial ministry, in which only the upper classes shall know or care anything about him. *Make* your ministry reach the people; in the forms of purest culture if you can, but *reach the people*; with elaborate doctrine if possible, but *reach the people*; with classic speech if it may be, but *reach the people*. The great problem of life to an educated ministry, is to make their culture a *power* instead of a *luxury*. Our temptations are all one way. Our mission is all the other way." \* Let this important end be attained, and the pulpit will speedily become a mightier power for good in the land, and "God, even our own God will bless us."

Having exceeded our limits in speaking of the Christian ministry,

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\* Dr. A. PHELPS, *On Ministerial Culture*.

we must be necessarily brief in considering what, in our judgment, constitutes the nature and importance of a working church.

It is not our place here, to enter into needless distinctions and definitions relative to church organizations, doctrinal differences, or matters of individual faith. The visibility or invisibility of the Church, the different sacraments, and diversified forms of church polity, as separate questions of peculiar interest, do not come under our notice for discussion in this paper. By the Church, we mean the collective body of sincere believers in Christ. That body consists of numerous sections, and distinct parts; but every separate society composed of true believers, with its own independent organization, its set form of doctrines and church polity, is a part of the Church universal.

That the Church will exist through all time is clearly indicated in the New Testament.

Christ said to His disciples "Lo, I am with you alway, *even* unto the end of the world;" and to Peter He said, "Upon this rock will I build my church, and the gates of hell shall not prevail against it." These words plainly indicate the perpetual existence of the Church. The disciples to whom He then addressed Himself, like all others, passed away to the scene of their rest, and therefore He could not be with *them* to the end of the world. The proper inference is, that through all time Christ will have a seed to serve Him, and that His presence and power shall be the continual light and defence of His people.

Paul, referring to the nature of Christ's second coming, says: "Then we which are alive and remain shall be caught up together with them in the clouds," by which he means, that there will be Christians living on the earth at the time of Christ's second appearing.

If it be correct that the Church of Christ will exist on earth, from the apostolic age on to the second advent, then it necessarily follows that infallibility is not essential to its perpetuity. There never has been found a church, with a distinct, separate organization, absolutely pure in doctrine and polity. The churches founded by the apostles themselves were not thus perfect. Antioch and Ephesus, Thessalonica and Jerusalem, were, in many points, defective,—yet they were churches, and the best that could then be found. Freedom from error is not essential to the existence of the Church, because from its first foundation until now it has existed in connection with much that is wrong. So it ever has been, and while the present economy lasts, so it will continue. There is a wise and philosophical combination of elements in Christ's Church on earth. It is part divine, and part human; without these distinctive elements the Church could not exist.

The Divine is perfect, the human is defective;—the one is inspired, the other is not. Christ, as the founder of the church, is infallible, but his followers are not. His truth is infallible, but the diversified beliefs of His church are not so.

Belief in the truth is a thing distinct from the truth itself. In our belief we may be sincere, but sincerity in believing is no guarantee against the existence of error in our intellectual convic-

tions. The most flagrant errors in Christian doctrine have been tenaciously held and zealously disseminated by those who have been sincere in their belief. He who leaves a margin in his creed for the possibility of error on some points, is more likely to be correct, than he who pompously asserts his absolute freedom from defect, intellectual or moral.

Numerous errors concerning the Trinity,—the office and person of the Holy Spirit,—the nature of man and the person and work of Christ, widely prevailed during the first ages of the church. Doctrines were believed and taught by professing Christians, before and after the Reformation, which are now by common consent pronounced to be erroneous. The world and the church, in relation to the future, seem always in their infancy. In the political, the scientific, and the religious world, the heterodoxy of one age often becomes the orthodoxy of another. Truths and privileges for which wise men have contended, and martyrs have bled, are the common birth-right of our children.

The Bible as an inspired volume, is the necessary rule of faith and practice to God's people. Its truths however are not presented to us in a systematic form of theological doctrine; hence the diversity of religious opinions. The truth as contained in the book is infallible but the variety of doctrinal beliefs, and the conflicting forms of church government do not come under the category of Divine inspiration.

We wish, however, to look briefly yet somewhat minutely at the church in her practical relations. The object of the church is, to give light and salvation to mankind; and as a city set upon a hill-top, to invite attention and warn the world of its danger.

It is a mighty machinery in the hands of God, for developing His power, demolishing the ramparts of sin, and Christianizing mankind. The church, as a spiritual building, exists not merely to exhibit the skill of the architect, but the benevolence of its founder. It is a practical manifestation of Divine generosity. God intends to save the world through the church. It has simply *one* work to do, and that of *stupendous* magnitude. Not for the defence of party politics—the solution of metaphysical problems, the progress of history, or the satisfactory elucidation of the different questions that are constantly agitating the literary and scientific world, does the church exist: but for the salvation of sin-cursed humanity. In aiming at anything less than this, it would depart from the Divinely-appointed method of action, and degenerate in spiritual power.

The world must mind its own business, do its *own* work, and take its own part. The church cannot afford to waste time in descending from the lofty mountain-top to serve tables, write worldly literature, and explain trifles which belong *only* to earth. Hers is a Diviner duty, a nobler work. She moves in a different sphere, is influenced by different motives, and will be entitled to a different reward. The reply of Christ to His parents at Jerusalem, should be our reply to the earnest solicitations of the world,—“Wist ye not that I must be about my Father's business?” The church, as possessing the spirit of Christ, is expected not only to *preach* to the world, but to *feel* for it, to weep over it, and constantly and anxiously to cry, “Behold the Lamb of God.”

*Unity* in the church is an element essential to success. Internal division will soon destroy all religious vitality, and so paralyze her energies as to leave but little power for doing the work of God. A church divided by bickering and strife can never be spiritual in its tone, or healthy in its character. It may be affluent, and learned, and fashionable; but lacking *unity* as an element of strength, it *must* be weak. A church which lacks spiritual strength to keep itself together, for a certainty lacks the power to cast out devils.

Unity of sentiment, of purpose, and effort, are practical necessities in prosecuting the work of Christ. We do not insinuate that uniformity of belief in all the minor details of religious doctrine is necessary to growth in grace, or that identity of intellectual conviction is essential to give strength and beauty to the Christian character. There are, however, certain points, where all the powers of the church, as a spiritual organization, must meet and unite in doing battle with a general foe. In all ages this necessity for union has existed, and on no subject has Christ more distinctly declared His will,—“that they all may be one.”

Under the Jewish theocracy the church was distinguished by unity; it was one nation, and one peculiar people, under the wise superintendence of Jehovah as their God and King. The encroachment of error, tending to produce division, was guarded against by legal punishment. Producing division was considered rebellion against the Divine Head of the church and nation of Israel. Nor do we see why the person who is constantly disturbing societies by slander and false representation, should not be expelled therefrom, as he who is guilty of some gross act of immorality. Among the many blessings promised to ancient Israel was this, that He would “give them one heart, and one way;” and the prophet Isaiah, with true poetic beauty and fervid imagination, portrays the distant scenes of peace when the hostility between two different tribes should be succeeded by brotherly unity, when, he says, “The envy also of Ephraim shall depart, and the adversaries of Judah shall be cut off. Ephraim shall not envy Judah, and Judah shall not vex Ephraim.”

The duty of inculcating this principle is often urged upon us in the New Testament. The first Christians practised it. “They were all with one accord, in one place.” “And they continued steadfastly in the apostles’ doctrine and fellowship, and in breaking of bread, and in prayers.”

How distinctly also the church is set forth under the idea of unity. It is *the* kingdom, the one kingdom of “God’s dear Son.” It is *the* family, the *one* family of “the God and Father of our Lord Jesus Christ.” It is *the* flock, under that *one* Shepherd, who laid down His life for the sheep.

We have neither the time, nor the disposition now, to trace the cause of the numerous dissensions, which, at different intervals, have crept into the church. Errors in doctrine, in polity, and practice, have generated internal strife and endless divisions which detracted from her health and beauty, and greatly retarded the progress of Christian truth. Free inquiry, which is the birth-right of man, has not always been kept within proper bounds. Liberty is only a

blessing when rightly used; in the hands of a maniac there is danger of its ending in self-destruction. Freedom, to be safe, must be properly guarded with caution, a sound judgment and a well-balanced mind: without this it may run to excess, and encourage a perilous indifference to the sacred field of Divine truth. The persons who are constantly crying out against despotism and law, are not generally those who would much improve the state of things, if allowed to reign. No church can be united long, which does not cultivate profound veneration for the Scriptures, as the revealed word of God. Not that, we suppose, uniformity of belief in the Divine origin of Christianity, would exclude all diversity of opinion with regard to the precise nature of revelation. By common consent, the former is accepted without any reservation, while numerous opinions exist with regard to the latter. Nor is it essential to religious prosperity, that all should believe alike on *every* point. Diversity of intellectual conviction does not necessarily interfere with the united action of believers in promoting the work of God; —in *essentials* they are one.

It is not so much the minor beliefs of professing Christians which prevent united effort, as want of *heart* in the work of God. What is needed to secure greater prosperity, is, not better doctrines, but a higher degree of religious life. Christianity is greater than creeds; the one is the casket, but the other is the jewel; one is the form, but the other is the power. To secure more general prosperity, Christians must show the world, not only what they *believe*, but how they *live*. "A living dog is better than a dead lion." A lifeless form, though attractive, is of little service. A beautiful statue may display the genius of the sculptor, but is, in itself, a poor substitute for the living form. We may admire *it*, but it cannot admire *us*; it communicates no brilliant thoughts or thrilling influences to kindred minds.

The world has enough of religious forms, but not of religious power. Intense earnestness in doing good and seeking the salvation of souls is not so visible as in days that are past. Beautiful statues exist in abundance, but where are the living breathing forms of Christian life and power that adorned the church in days gone by? We see much in our times to encourage, but with all that is good, in vain do we look for a noble race of men like Edwards, Payson, Judson, Bramwell, Smith, Whitfield, Brainerd, and others.

We have revivalists *now* of a different class. There is more of the mechanical, the sensational, and the *ridiculous*, but certainly not so much *genuine* success. In vain do we preach against the invasion of error, while religious life is defective. As the physical system when vigorous with health repels disease, while a delicate constitution invites it; so the church, strong in the power of God's "might" will resist the attacks of error, but if spiritually weak will quickly yield to them. In proportion as true religion flourishes, so will corrupt systems fade; but let Christian life decline and at once they will revive. Nothing can stand before the power and influence of a working church. The radical forms of error cannot live amid the light and heat of Christian zeal. Evils that would otherwise rise to the surface and disturb the peace, will be easily suppressed by

the force of spiritual life. Haughtiness would be ashamed to reveal itself: the noisy tongue of slander would be silenced, and its lips sealed. Such would be the power of Godliness, that with a heavenly dignity all discord would be ejected from the house of God,—the scowl of anger would be relaxed, and bickering and strife for ever cease. Vanity and selfishness would shrivel into nothing under the heat of burning piety, and the church braced in the Spirit of Christ would go forth in the greatness of her might, “fair as the sun, clear as the moon, and terrible as an army with banners.”

The church and the ministry combined, are designed to bless the world; but *neither* is what it *should* be. The numerous complaints we hear, are not *all* without foundation. The pew finds fault with the pulpit, and the pulpit, in turn, finds fault with the pew. There is great room for improvement in both. With much,—very much that is excellent in the pulpit of our times, there are evils still, which we deeply deplore. To enumerate these, would be neither pleasing nor profitable.

No doubt there are those in the present, as well as the past, who preach *themselves* instead of Christ, and who clamour for the priestly office for other reasons than those which influenced Paul when he said, “Woe is unto me, if I preach not the gospel.” But these are the exception, and not the rule. We hope the large majority of ministers who at present fill the pulpits of our own and other lands, are men of the highest type of Christian character,—men who are themselves saved by grace, and only anxious, in the proclamation of divine truth, to glorify God and lead souls to Christ. But whatever the defects, intellectual or moral, of those engaged in the ministry; each person is accountable only for his own motives, and there is a period of final reckoning for all.

In the face, however, of all that we deprecate, the pulpit still finds a necessary place in connection with the growth and well-being of the church; and our duty as Christians is, sedulously to guard its purity, by preventing, as far as possible, men of questionable reputation and ability from entering it. It *cannot* be dispensed with; it *must* not deteriorate;—nothing else can be substituted in its place.

Faithful preaching is as necessary to the prosperity of the church and the salvation of the world as public prayer. The devotion of the church would not long survive the silence of the pulpit, and for this simple but unanswerable reason, that the truth thus proclaimed is indispensable to religious progress.

Private study, however diligent, would not long supply the place of public teaching. The ministry of the Word is essential, as a part of the divine plan, for preserving, diffusing, and enforcing the truth. Nothing therefore can ever fill its place. No mere liturgical service, however perfect, can answer the same end.

We are hampered both for time and space, otherwise, without pushing our inquiries back into the old economy, we could easily prove from the ministry of Christ himself, and the earliest stages of development and progress in connection with the Christian church, that the ordinance of preaching is not a mere appendage to Christian worship, to be continued, or dispensed with at the pleasure, or



discretion of synods or councils, but a divinely appointed and a divinely sanctioned institution.

Quotations might be given from the best works on Christian antiquity, to show that the custom of expounding divine truth by way of preaching, was not only familiar to, but long survived the apostolic age. From the earliest Christian writers, Justin Martyr, Origen, Tertullian, Chrysostom, and others, we learn, "that so far from being generally slighted, every possible variety of preaching which has since been known, expository, textual, doctrinal, and practical, was constantly familiar to the ancient church, and carried to a high degree of relative perfection, that this great engine of instruction and conversion, far from being a mere adjunct to the prayers, was rather treated as an independent and co-equal part of worship." \*

Indifference to the ordinance of preaching is a sure indication of growing corruption and decay in the church. In the dark ages it was so. Preaching then, especially at the close of that period, had in many parts of Europe been almost forgotten. Both the lower and the higher clergy were practically indifferent with regard to it. The times of revival in the church of Christ have always been marked by increased power in the pulpit, and in proportion as the church has risen in majesty and glory, so has the pulpit been heeded as the powerful exponent of Scripture truth. Its existence is closely connected with the destiny of the church and the world; but to fulfil its divine mission, and realize its lofty ideal of power and influence, there must be brought to it eminent piety, sanctified genius, profound intelligence, latent originality, and self-devotedness.

Holy living, earnest study, and undeviating attention to the work and word of God will give freshness and vigour to our ministrations. Better preparation, mentally and morally, will give more satisfaction, and be followed by greater results. We often fail of success, because we fail to set our minds upon it. Studying simply for the sake of getting information to occupy thirty minutes in the pulpit is not the way to secure prosperity. Preaching to produce *effect*,—to make people cry by the recital of anecdotes,—is not commanding success. The preacher's voice, his style of delivery, and powerful appeals to the passions may produce an effect, which, though deeply felt for the moment, is nevertheless transient, and as far from genuine conviction for sin, as is the sorrow which is often produced by the death of a friend. "The usually so-called elegant speakers, sentimental ladies' preachers, empty declaimers who practice before a mirror, and strive after theatrical effect, who think themselves famous when it is said, every one in church was in tears to-day," are not the men who will largely succeed in leading souls to Christ, or in reforming human conduct. Dr. Stier very properly calls this "an abomination of desolation in the holy place."

Christ must be the burden of the preacher's message. Any method which violates this rule must be vicious. God, and not self, must be the overshadowing object set forth in every sermon. He who

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\* Princeton Review.

invariably acts upon this principle *must* succeed. Men who have attained the highest distinction in learning, have not always commanded the greatest attention as preachers; while others who have lacked literary distinction, elegance of style, and personal refinement, have as preachers of the Gospel been mighty in wielding the truth of God, and winning souls to Christ. The graces of elocution and refinement are valuable, inasmuch as they embellish and intensify powers which otherwise exist; but of themselves they do not constitute strength, any more than beautiful garments make a strong man. The power of thought must exist to give force to the sermon, or embellishment will be offensive when there is nothing to adorn.

The sacred volume is rich in materials for thought, and from thence our armoury must be supplied. The Bible must not only be the preacher's text-book, but his daily study, and the regulating law of his life. Its supplies are absolutely inexhaustible,—pearls and diamonds lie thickly studded within its fair domain. It is a mine of pure gold, which, when carefully examined, amply repays the labourer's toil. The holiest and wisest men have enriched themselves at its stores of wealth, and still, with a fulness which knows no diminution, it offers ample supply to all. To appreciate its riches, we must break the hard rock and discover the golden ore for ourselves. Those who bedeck their crowns with pearls and diamonds brought to the surface by another's toil, may shine brilliantly in borrowed beauties for a while, but they will never be skilful workmen. False lustre never lasts. Existing only on the surface, life's friction speedily wears the gilded colouring away, and reveals the poverty of the material underneath.

No singularity of style or subject, or amount of borrowed capital, will ever establish our claim to originality. To succeed in getting others to *think* us genuine, in the first place we must *be* genuine. We have known persons to select most singular texts, taking them out of their proper connection, and torturing Scripture just to display their peculiarity of taste. Such trifling in the pulpit with inspired truth is an offence to God, and an insult to every judicious hearer. Said an eminent minister, in delivering an ordination charge to a young pastor, "*Affect no singularity of choice. I had rather see you a poor bare-footed mendicant, than hear you charged with robbing the Gibeonites of their old shoes and clouted. Demean not yourself by setting on the great pot, though you were even reduced to extremity of want. If you cannot work without borrowing the borrowed axe I would prefer your standing idle all the day long. Let the nine-and-twenty knives rust and perish in Babylon rather than play tricks with them upon the altar of God. And as to the cloak, the books, and the parchments, bring them not with thee hither, but let the good Carpus still keep them under his own care at Troas.*"

Christian *simplicity* should characterize the Ambassador for Christ. The highest evidence of his authority for preaching is the divine radiance sparkling through it. The presence of the Master from first to last, shining in it, through it, and upon it, is the infallible

evidence of his divine call to the work. His duty is to exalt the despised Nazarene, to set forth Jesus in all the beauties of His character, as the only model of perfection, and the sure foundation of the sinner's hope.

That there is a great disparity between preachers as to their mode of representing Christ is absolutely certain.

With some, God is exalted to the highest degree; their sermons are richly impregnated, even saturated with the divine element: to listen to them is to realize a sense of His greatness and our littleness, His purity and our vileness, His wrath and our danger. With others the philosophical, the social, the political and intellectual are brought prominently into view, and occupy an overshadowing predominance in the sermon.

This is a mistake. Christ should be more distinctly seen in the sermon than anything else. Polemical preaching may sometimes be necessary as a defence of the truth, but the pulpit was never designed as an arena of strife where men should be constantly contending for dogmatic abstractions, or a theatre for philosophical and metaphysical disquisitions. The preacher's one great duty is, rightly to understand and divide the word of truth. He is commissioned to go forth, not as an eloquent declaimer, or a powerful debater, but as a witness for Jesus. His special province is, to unfold and illustrate the cardinal truths of the gospel, and to set forth Christ as "a propitiation for the sins of the whole world." With profound and bleeding sympathy for suffering humanity, he must warn sinners to "flee from the wrath to come." The sermon may be as transparent as the crystal stream, or the cloudless sky, but if it lack emotion and holy fervour, it will fail in producing great good. Light and heat, earnestness and intelligence, deep sympathy and lucid instruction, must all blend to make the sermon effective. The icy metaphysical productions of Dr. Emmons, good as they were, because read in the most passionless manner, were unproductive of great effect, while the fervid appeals of Edwards, Payson, Bramwell and Smith, were followed by the conversion of hundreds. It was this earnest preaching by Whitfield, which seamed the faces of the Kingswood colliers with tears, and distinguished him as a modern apostle in winning souls to Christ. From closely investigating the history of those who have best succeeded as Ministers of the Gospel, we are led to the conclusion that *deep feeling*, as well as genuine intelligence, is *essential* as a qualification for the Minister of Christ.

We cannot close this paper without a word to the pew. Conscious as we are of numerous defects which pertain to the pulpit, we are also certain that *all* the errors are not there.

To find fault on either side is not the wisest course to pursue; if evils exist, our duty as far as possible is to remove them.

It is noticeable, however, that the vast amount of effort put forth in our times, is not followed by satisfactory success. To diligently search out the cause of this, might not be an unprofitable exercise. With such powerful machinery in operation, such multifarious agencies at work, and so little visible good accomplished, we have no hesitation in pronouncing that something *must* be wrong. The church is not making extensive inroads upon the empire of

Satan; she is not fulfilling her important mission in the earth so successfully as could be desired. To discover the evil and remove it, is to find out a new starting point for prosperity.

It may be that unfaithful Jonah is on board the vessel; hence the storm. If so, he must be cast overboard, or the whole may be wrecked, and the voyage unprosperous.

The "wedge of gold" and the "Babylonish garment" may still hinder prosperity, and the worldly lusting after the "talents of silver and the changes of raiment" may so provoke the God of Israel to anger that He cannot with consistency smile upon His church. Holy living is as necessary to secure prosperity as divine sovereignty.

One of the errors of our time, is a wide-spread tendency to lean upon divine sovereignty without earnest expectation and corresponding effort. There is too much practical antinomianism in the church, even among those who believe in the universality of redemption, and the free agency of man. We believe in *theory* that man is a co-worker with God, but lamentably overlook the *fact* in our personal experience, and act upon the principle that He must do all the work Himself.

Continuity of action seems to possess omnipotent energy. It will outlive and outwear the strongest forces of opposition;—nothing can eventually stand before it. Working organizations, though defective in moral principle, will command success because of their diligence. Romanizing and Ritualistic teachers, with false doctrines, are advancing rapidly because of their vigorous efforts, while Christian churches, with Scriptural creeds and orthodox sermons, are scarcely holding their ground for want of corresponding activity. *Do-nothingism* is a fatal barrier to prosperity. The church that works not, cannot live. Idleness is a canker-worm which eats out life at the very core: the curse of God rests upon it, and the life of Christ is a standing reproof against it. Said He, "My Father worketh hitherto, and I work." "Curse ye Meroz," and "curse bitterly," not because of any error in doctrine or enterprise, but for this simple reason that Meroz has done *nothing*, it "came not to the help of the Lord against the mighty." God expects us not only to believe rightly, but to labour diligently. Persevering effort is as essential to success as right faith.

What we need is a higher tone of Christian life in the church;—a life which, without looking to professional revivalists and spasmodic effort, will of *itself* produce prosperity. We say nothing against the suitability of certain men for a special work. We are well aware that adaptation is heaven's law; but we much question the propriety of looking to converted pugilists and clowns, as professional revivalists, to secure the prosperity which can only be produced by our own personal holiness. Something must be radically wrong in the education, the judgment or morals of that society, which (as we have known it to be) will give a cold reception to the minister of Christ whose moral character is unimpeachable, whose *life* has been devoted to the interests of the church, and whose piety is as evident as the sunshine, to exalt in preference men who are rendered famous, not because of deep piety or native ability, but because of their

former indulgence in some particular vice which the good taste and moral sense of society pronounce vulgar and disreputable. We rejoice at the conversion of great sinners, because their salvation is the evidence of great mercy; but we should ever remember that a life of uniform consistency is more valuable than a bad character, and that tried worth is of greater importance than the insignia of iniquity.

The constant cry for something new and sensational, is indicative of spiritual weakness in the church.

We are looking to other means than those which are really divine for genuine prosperity. There is a manifest willingness to shift our responsibility by employing others to do our work, which is really impossible.

Responsibility is not transferable. The scriptural method is, that "every man shall bear his own burden," and when this principle is carried out in the true spirit of the gospel, the church will mightily prevail. In the moral, as in the physical world, growth is the result of healthful life; and just in proportion as we secure the former, shall we joyfully succeed in realizing the latter. That this may be the case there must be less formality and more power—less foliage and more fruit—less of selfishness and more of God—less of the human and more of the divine. Petty jealousies must be supplanted by christian brotherhood and generous sympathy. "Let each esteem other better than themselves." Where power exists for good, let us not envy it and speak unkindly of it, but acknowledge it, encourage it, and give it its proper place. Let ministers speak kindly of one another, and the churches encourage the ministry by hearty co-operation. But in numerous instances it is otherwise. There is a class of persons whose *special* function seems to be that of detracting from the worth of the minister and his work, by unfriendly criticism. The question is sometimes asked, "'How do you account for the attention which such a person commands?' Then comes a note of depreciation; 'I do not see anything which he *does* to account for it!' Perhaps not. But do we take into account what a man is—body, soul, spirit, intellect, stature, countenance, voice, conduct, character, history, life—all put together, so that the sight of him is a spectacle, and his very name is like a book? I believe there is a sort of moral electricity which gathers round and concentrates within some men, so that they become charged with a strange power, and when you come in contact with them they give out sparks which pierce you through; and this experiment being repeated a good many times, invests the bearer of such influence with a mighty fame."\* All may not acquire that fame, but all may be useful. Men who have acquired well-earned fame have never sought it as an end. Seeking to do good is nobler far, than seeking to be great. Those distinguished veterans of the cross whose names are emblazoned in heraldry, and who earnestly toiled to promote the interests of humanity have, by patient continuance in well-doing, erected a monument to their memory, and secured a renown more imperishable than the history which des-

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\* Dr. Stoughton.

cribes their noble deeds. Purity of intention, combined with perseverance, will, of necessity, command the esteem of the thoughtful, and eventually proclaim itself the conqueror amid the fiercest opposition. Like the spring rising in the mountain side, it will force its way through all obstructions, and flow out in crystal brightness to the admiration of every devout beholder.

Let professing Christians be true to God, to their own convictions, to the church and the world, and that truth shall make them free. By this powerful agent shall we only succeed. Truth has a mission to fulfil, and possessing omnipotent energy the accomplishment of its work is inevitable. Tyrants may oppose it, and for a while hinder its manifestation, but they cannot *govern* it. Opposing truth is *one* thing, *governing* it is another. The world *never* has governed it. False systems, false teachers, and wicked spirits, have tried hard to control it, to stop its mouth, to chain it down and prevent its influence, but every effort fails. It eludes the devices of the most subtle scheme, and in spite of opposition moves joyfully on in the path of progress. The Jews hated Christ because His truthful doctrines sapped the foundation of their rotten system, and in the same spirit of bitterness the world still hates the truth because it saps the foundation of error. Its tendency is to undermine and overthrow false systems, false governments, false teachers, false doctrines, and false men;—everything that is false *must* be driven before it. Uncompromising opposition to all evil is written in letters of blood upon its forehead. It cannot sympathize with error in any form whatever. For the entire removal of all human wrongs it has passed through a fiery ordeal, and is qualified for its exalted mission by infallible evidences of incarnation, crucifixion, and resurrection. Having paved its way through seas of blood and fires of martyrdom in the prosecution of its work, it has become familiar with suffering and toil.

Amid the world's frowns and curses it relaxes not its efforts to do good, but like a Divine Physician goes forth on an errand of mercy. It kills, but to cure. Painful as is the operation, it probes the festering wound until the putrified mass freely oozes from the sore. It tears away the false mask and flimsy covering from the hidden sin, and reveals, as by the light of day, the naked and hideous deformity of corrupt human nature. Truth and righteousness in the pulpit and the pew, in the church and in the world, must more largely prevail before the forces of the Gentiles will be converted to God.

As a denomination we greatly need more spiritual and financial prosperity, but to secure the latter, we must realize the former. Both can be achieved; the one by earnest prayer, the other by denominational attachment and connexional unity. A more liberal circulation of our literature would tend to the advancement of the connexion, spiritually and financially. We have two Magazines which would be a credit to any section of Christ's church, and which ought to be read by every family in the denomination. Our Editor says, "Every additional 100 Bible Christian Magazines sold beyond the present number would secure £10 additional profit during the year." Can we not easily double the present circulation?

MAY, 1871. P

With 26,486 members, independent of the larger number who are members of our congregations only, ought we not, with comparative ease, to circulate 8,000 of our monthly organ? Whereas after all our advertisements and efforts it seems difficult to exceed the meagre number of between 2,000 and 3,000. Something *must* be wrong, or the number would be much larger.

We are afraid some of our own people make unfriendly comparisons between our own and undenominational literature. We have known persons to give up our own Magazine because *they say* it is dear, and at once commence taking others of nearly *double* the price.

Certainly this is wrong, inasmuch as it adds falsehood to ignorance. Looking at its size, its matter, and its limited circulation, it is *really cheap*. But is there nothing of importance to our people in the intelligence they get monthly of our own denomination? Few, we believe, are the families that cannot afford to take it. The increase of a thousand Magazines would secure £100 extra to the funds of the Connexion. With such an easy method of reducing the missionary debt, and benefiting the denomination, spiritually and intellectually, who would not do his utmost to extend its circulation.

In conclusion, let us remember that success is within the reach of God's people. He who has pledged Himself to favour Zion, "is not a man that He should lie." But to realize prosperity, we must fulfil its conditions; these are, earnest toil and strong faith. When the church prays, God answers. More individual effort is necessary. We are too disposed to look for success through other means than those which we ourselves employ. The church in her *collective* capacity will exert a greater influence for good, in proportion as her *individual* members advance in holiness of life.

It is not profound erudition, impassioned eloquence, or brilliant genius, that will raise the moral status of God's people, but holy living and strong faith. When everyone who "names the name of Christ shall depart from iniquity"; when every christian is an evangelist, every disciple an exact copy of his Master, every believer an earnest worker, every society baptized with divine power, and the church universal clothed with the garment of holiness, "as a bride adorned for her husband; then, and not till then, shall the armies of the living God, in the spirit of their royal Captain, wield the Spirit's sword, go forth from conquering to conquer, until every spiritual foe is subdued, and a rebel world completely subjected to the sway of Immanuel's sceptre.

J. TREMELLING.

## THE GUIDE OF THE BELIEVER AT THE SACRED TABLE.

BY THE REV. J. H. GRANDPIERRE, DOCTOR OF THEOLOGY, ETC.

*Translated from the French by W. Lee, Bible Christian Minister.*

## THE LORD'S SUPPER CONSIDERED AS A SEAL OF THE ALLIANCE OF GRACE.

"This cup is the new alliance in my blood." 1 Cor. xi. 25.

WE have previously considered the Holy Sacrament as a sign or symbol, as a commemorative repast of the death of the Saviour. We propose, to-day, to consider it as a seal or sacrament of the alliance of grace. These two views are equally true and scriptural. The first, in fact, has been thus consecrated by Jesus Christ, when He said, "*Do this in memory of Me*;" and the second when he declared, that *the cup was the new testament in His blood*.

But to understand how the Communion is the seal of the gospel covenant, it is important first to unfold this idea of the alliance, which is a term as frequently employed in the Old, as in the New Testament Scriptures. An alliance or covenant is a contract, or an agreement, concluded between two persons or two parties, by means of which they reciprocally bind themselves by mutually engaging to fulfil certain conditions stipulated by them. In this sense, properly speaking, God could not contract an alliance; because, being, from His nature, free, independent, and sovereign, and absolute Master of all that exists, He is not obliged to bind Himself and to engage Himself face to face with His creatures. For first, the party is not equal; seeing that on the one side is found the Creator, on the other the creatures; on the one side Him who possesses existence in Himself, on the other those who have only a borrowed existence; on the one side Him who has given all, on the other those who have received all; on the one side the Supreme Master, on the other finite and limited subjects. Then, as every alliance supposes a mutual concession of certain rights or privileges, God cannot subscribe to a transaction of this nature, seeing it is the most unreasonable of all things, and that He can never be resolved to act but by personal motives, independent of every exterior interest. If, then, nothing could influence God to make an agreement with us by a contract or a treaty, how clearly it must tell us, that, on His part, it is the proof of a great love, of an infinite condescension; and that, in such an alliance, it is He who lays down all the bases, who determines all the conditions, who binds Himself by Himself, and who swears by His own name, not being able to place Himself under obligation by anything greater than Himself.

In the history of humanity we find more than one treaty of this nature. The first was concluded under the flowery bowers of Eden, while man was yet innocent and pure. God proffered to Adam and his companion to continue to be their protector and benefactor. He promised from day to day to increase the sum of happiness which they enjoyed, on the condition that they would persevere in obeying Him, and abstain from violating the prohibition which He had given them. The favour of God, peace of soul, abundant blessings, dominion over nature and the animal creation, immortality,—such



should be the reward of their fidelity ; death,—such was the penalty reserved for their disobedience.

But this first contract was rent by the sin of our first parents, hence a second alliance became necessary. This is no more a treaty with innocent man, but with fallen man. Here, it is no more a question of benefits to be preserved, but of lost favours to be recovered. God promises Adam a deliverer destined to repair all the evil that he had introduced into the world by his disobedience, and offers him salvation through Himself, on condition that he would sincerely repent of his sin and believe with all his heart in the promise ; so that, with the helps of Divine grace, he might be raised from his fall.

The third alliance was made at the departure from the Ark, on the ruins of the first world swallowed up by the deluge. God declared to Noah and to his children after him, that He would send no more a deluge on the earth, and as a sign of the engagement into which He entered, and as a seal of the promise which He made, He pointed out the rainbow in the clouds. At the sight of this natural phenomenon, not the symbol of the free gift of God, and, at the same time, the memorial of His terrible judgments, Noah and his sons would recall to their remembrance that they must fear the Lord, walk in His statutes, and not depart from the way of His commandments.

Four hundred and twenty-seven years after, the Lord called Abraham and contracted an alliance with him :—this is the fourth in the order of time. Abraham shall become the father of the people of God ; and from his posterity the Messiah shall be born, who was promised to Adam, and prefigured by the Ark floating on the depths of the deluge. He shall circumcise his children to distinguish the people of the promise, or of the covenant, from all other nations ; and this sign shall be to him a sure guarantee of the grace which is announced concerning him. For in this covenant, as well as in the preceding one, we find that which the first two lacked, namely, a seal or sacrament of the benediction accorded by the promise. “Then Abraham,” says St. Paul, in his epistle to the Romans, “received the sign of circumcision as a seal of the righteousness which he had obtained by faith.”

In the alliance transacted with the people of Israel four hundred and thirty years after on Mount Sinai through the ministry of Moses, the promise of salvation is veiled, and the law appears in all its severity. The object of the legislator was to make the necessity of obedience felt, and through the necessity of obedience to give birth to the feeling of culpability, and through the feeling of culpability the need of a Saviour. But in reality, this is not a different alliance ; it is the repetition of the treaty made with Abraham. The promise is the same, the conditions are the same, the symbol or sacrament is the same. To wait for the promised Deliverer, to place entire confidence in Him, to walk in the commandments of God, and to observe circumcision,—such is the summary of the Mosaic Alliance.

At last comes the evangelical alliance which God has made with us through Christ. The Saviour calls it in my text, “*The New Alliance* ;” that is to say, the last in the order of time, and that which

could not be replaced by any other; that which should endure for ever; that of which the preceding alliances were only the preparatory elements, the frail scaffolding, the shadows, the types, the figures; that which is a reality, and which it is impossible to annul. This is no longer an engagement made with one individual, as at the gates of Paradise; or with one family, as at the foot of Ararat and in the plains of Mamre and of Bethel; or with one people, as in Horeb; but with the church of the elect, composed of men of every people, language, and tribe; it is an alliance sealed "with the precious blood of Christ, as of a lamb without blemish and without spot,"\* of which the blood of the ancient victims was only the transitory type, without real value, and because of which the Scripture calls it the blood of the *eternal* covenant.† "This cup," said Jesus Christ, "is the New Alliance in My blood."

*But that we may have more correct ideas of the beauty and the grandeur of this Alliance, let us examine it a little more minutely: and, for this purpose, let us first consider it in relation to the persons concerned.* Of the one part, it is the Lord, the Creator of the world, the Master of the Universe, the most Holy One, the supreme legislator who "renders to each according to his works,"‡ and "who will by no means clear the guilty;"|| of the other part, it is man, a creature of God, a subject of the King of kings, convicted of rebellion, accused of apostacy, a guilty and condemned sinner. But alone he cannot live in presence of his adverse party. Oh! how could he, deprived of support, abide without being consumed before the fire of eternal justice? On his side is placed the only Son of the Eternal Father, who has taken in hand the cause of the transgressors: He is become their Representative before God, their Surety before the law, their guarantee, their security before Divine Justice, their Advocate, their Mediator at the tribunal of the Holiest of all. Prior to this ineffable transaction, there could be no possible alliance between the two parties, of whom the one was so worthy, and the other so unworthy; the one so powerful, the other so impotent; the one so redoubtable, the other an object of so much pity! But since by mysterious love, the Son of the Most High, equal to God, God of God, God as God, undertakes Himself to effect the reconciliation of the world, differences are effaced, equality has been established, and a contract was possible between them whom a fearful abyss had separated. Say, was there ever an alliance formed between persons who were more worthy—the eternal Father of the one part, and the eternal Word, "the brightness of His glory and the express image of His person,"§ of the other part, who, with His holiness, His righteousness and merits, covers the unrighteousness and demerits of man?

*Having seen the contracting parties, let us consider, in the second place, the object and design of the treaty.* The question to be solved is, how man, who has turned against his Creator the very gifts he had received from Him, who has broken away from his legitimate Master, and who has made himself His enemy, shall escape the just condemnation which rests upon him, be freed from the terrible death which threatens him, be redeemed from the dreadful abyss

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\* 1 Peter i. 19. † Heb. xiii. 20. ‡ Rom. ii. 6. || Exod. xxxiv. 7. § Heb. i. 3.

into which he has voluntarily precipitated himself; how he shall be brought nigh to God from whom he has alienated himself, be restored to His favour which he has lost, readmitted to the enjoyment of all the blessings of which he has foolishly deprived himself; how, in a word, he shall recover peace for anguish, benediction for malediction, life for death, heaven for hell. Here again, my brethren, say, was there ever a question more serious, more solemn, put in the balance of human destinies, and discussed beneath the vault of heaven?

*But in the third place, the means proposed to solve this question are not less astonishing.* The Divine Word becomes incarnate; the only begotten Son of the Father becomes man; He comes down from heaven; He comes to teach, to live and die in the midst of sinners; and the stipulation which He proposes to the Father, in coming into the world, is this:—I will obey, and my obedience shalt Thou impute to them; I will merit heaven, and my merits shalt Thou impute to them; I will bear the penalty of sin, and thereby shalt Thou deliver them; I will expiate their sins by my voluntary sufferings, and thereby shalt Thou pardon them; I will die, and they shall live; and for My sake, who, as the lawgiver, am neither bound to obey nor suffer, Thou shalt confer upon them Thy grace, and Thou shalt save them. “Lo, I come to do Thy will, O God.”\* This proposition is accepted; this stipulation is agreed upon; the salvation of sinners is determined. Say, my brethren, in such a critical affair, was it possible to find and to propose a means more wise, more satisfying, more in harmony with the holiness, the justice, the goodness, and the love of God, and at the same time more conformable to the true welfare and eternal interests of man?

*Fourthly, consider the benefits which are the fruit of this alliance, and which, in virtue of this treaty, God restores to sinners.* All that which they had lost by their disobedience, God restores to them in Christ; and all that which they had perverted and ruined by their transgressions, God repairs by the work of the Redeemer. To them pardon is accorded, and the favour of God is restored; their adoption into His family is gratuitously given; consolation in distress, strength in weakness, and victory in temptation, are promised them; the Divine spirit of light and sanctification to them is communicated; the image of God is restored in their soul; death is destroyed, immortality is purchased, heaven is re-opened, man reinstated in all his rights, his titles, and his privileges. He is reconciled to God, and God is reconciled to him; there is a new and eternal communion between God and the saved and purified soul, between heaven and earth brought together, reunited, blended. Say, brethren, were there ever benefits more numerous, more excellent, more magnificent, more worthy of envy, more inestimable, flowing from the clauses of an alliance?

*But every alliance terminates by the signatures of the contracting parties.* God puts His at the bottom of the contract, inscribing on it our pardon with the blood of His Son which guarantees us all His promises, and assures us the gifts of His love; and the means with which He has furnished us to seal our engagement with Him

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\* Heb. x. 7.

is the Lord's Supper, which, as the Saviour says in the text, is **THE SEAL OF THE NEW ALLIANCE**. When, therefore, you here receive from the hand of your pastor, but in fact from the hand of Christ Himself, (seeing the servant is only there to represent the Master,) the consecrated bread and cup, it is as if, having to sign an engagement, you should take a pen and write at the bottom of the act or treaty drawn up between God and yourself, "I subscribe to all the conditions which are herein contained; I will fulfil all the clauses; I hereunto set my seal."

It is, then, a serious thing to participate at the Holy Sacrament; for those who do so for the first time, publicly and solemnly declare that they enter into the covenant of God, and those who repeat this act, renew a covenant previously concluded. Now, as every alliance includes the promises and the conditions—the advantages proposed and the engagements taken, so in the case under consideration, one cannot receive the benefits offered in the gospel, without subscribing to the engagements demanded by it. Undoubtedly, as we have already had occasion to remark, the Holy Sacrament is not essentially an engagement which one accepts, or an oath which one takes. To represent it exclusively under this point of view, would be to destroy its spirit and to pervert its object. It is pre-eminently a memorial of the death of the Saviour—the sign and the symbol of salvation, for which we are indebted to His love, and the seal of our justification through faith in His merits; but by a necessary consequence it is also a form of alliance, an act of engagement between us and God. God offers us the pardon of our sins, the gift of the Holy Spirit, and eternal life. He promises us His protection, His succour, His support. In Christ, and for the love of Christ, He gives Himself to us with all His love, all His mercy, all His power, all His faithfulness. But that which He demands of us in return, is that we should repent of our sins, believe with all our hearts in His love, renounce evil, and live in righteousness. And we should not pretend to enjoy the graces which He gives us, if we are decided not to fulfil the conditions on which He offers them to us.

*The question, therefore, that presents itself to each of us, is this: Have we fulfilled these conditions, or do we desire to fulfil them?*

*And first, do we sincerely repent of our sins? Do we recognize ourselves, not only in a general way, in a state of original corruption, but more especially in our particular sinfulness? Do our sins inspire within us a profound repugnance, a real aversion? Do we experience self-condemnation for all the evil we have done in the past, and for all the misery which is found within us at present? Does the conviction of our culpability shut up our mouth; and has our heart, being humbled, renounced all justification and excuse?*

*Secondly; do we place our hope of salvation in Christ, and in Christ only? Renouncing our own righteousness, abjuring our personal merits, desiring only the pardon which He alone hath purchased with His blood, the only righteousness which He freely gives to the repenting and believing sinner, the only peace which He seals on our hearts by the virtue of His Spirit, is Christ our all in all?*

*In the third place, have we truly fallen out with the world, made a*

*divorce with sin, and do we strive every day to extirpate the roots of the evil which is yet within us?* I designedly say which is yet in us—in each of us; for it is with this enemy above all, and not with vice in general, that we have to do. I ask then, do we seriously and perseveringly combat our evil propensities—the love of worldly pleasures—that is if this inclination still troubles us? avarice, if earthly wealth be an attraction for us? pride, if we are tempted to self-esteem? susceptibility, if self-love and egotism have a great dominion over us? artifice and subtilty, if we lack simplicity and veracity? a sad disposition to succumb to jealousy and malevolence, if we have a heart so unhappy as not to take pleasure in loving? In a word, do we struggle hand to hand against sin, as it is produced and discovered in us under the peculiar form of our individuality and character?

*Fourthly, do we study to live in righteousness and obedience to the commandments of God?* Do we seek with love to God and love to our neighbour, which is “the fulfilling of the law,” the particular virtues which we yet lack, and to acquire perfect equilibrium among the qualities which we may already possess; the calm and peace which will give a cessation to our agitations and perplexities; that equality of disposition which will succeed perpetual variations, and a fantastical versatility; solidity in character which will banish constant returns of levity, which would be puerile, if not condemnable; activity in the service of Christ—daily and practical devotion to the cause of God, that will replace a life of effeminate contemplation or imagination; the charity that will render us indulgent and kind towards our brethren, faithful in the confession of the truth before the world, compassionate and generous in view of so much misery with which we are surrounded?

My brethren, salvation is free—absolutely free. The Lord's Supper is the pledge and symbol of this salvation given by God's free grace, and received without merit by man; but, at the same time, we repeat, it is the seal of the alliance which God has contracted with us, and which we have contracted with Him, through Jesus Christ. Let us examine whether we are within the terms of the covenant, so that we may renew it—that is, if our conscience enlightened from above, bear us testimony that we are Christ's; but depart from the Sacrament, if our heart bear us witness that we are yet in the world and in sin.

My God! what misery! what indescribable misery it is, not to have communion with God; to be only a stranger to His covenant; to live only outside His church, without present hope, and without a well-grounded hope in regard to the future; to be ignorant, whether God is for him a loving Father, or his formidable Judge; to be entirely destitute of the means to satisfy His justice—to disarm His wrath; to be without a shield against temptation, without anchor amidst the storms of life, without consolation against the terrors of death! Such, however, is the state of all that have not repented of their sins—of all that are not converted in heart to Christ. They render themselves unworthy and unfit to receive the seal of the covenant of grace.

But likewise, what happiness, what indescribable happiness has

one who can say to himself, "I have made an alliance with my God by sacrifice,"<sup>o</sup> I am become His child by adoption, I have a part in His communion; and this alliance is everlasting, this adoption is impassible, and this communion endureth for ever and ever. Admitted into this alliance, it is true, I have very badly observed its conditions, very badly fulfilled its engagements; and, if it depended only on myself, I should have excluded myself from it a thousand times. "But the unbelief of man has not destroyed the faithfulness of God," and when I have been perfidious the Lord has continued faithful. Subject of profound humiliation! Motive of infinite and eternal gratitude! To-day He calls me again to His Table, to renew the bonds of faith and love which unite me to Him. Oh, that, linked afresh and for ever to my Saviour, I may never disengage myself from a captivity which is my glory, from a servitude which is my liberty, even to that glorious day, in which, admitted no longer to this terrestrial banquet, but to the table of "Abraham, Isaac, and Jacob," in the kingdom of heaven, I shall there fully participate, without any mixture or interruption, the love, the holiness, and the glory of my Divine Redeemer.

My brethren, let us ask the Lord to produce in us, by His grace, this faith, these sentiments and resolutions, that we may so commune as not to trample under foot "the blood of the eternal alliance," but to give glory to the Father, to the Son, and to the Holy Spirit, in the unity of the faith, and in the communion of the elect.

## NEARNESS TO THE KINGDOM.

"Thou art not far from the kingdom."

"THE kingdom of God!" many persons have thought, is the noblest phrase in all the Bible. The expressions, "kingdom of God," and "kingdom of heaven," are synonymous; the one referring to its Author and King, and the other to its nature and blessedness. True religion, which the term imports, is called a *kingdom*, some divines have told us, because it is a *ruling* power, and it is called the *kingdom of God* because it is the *ruling power of God*.

The Gospel is not only a blessing to be sought, or a privilege to be enjoyed, or a promise to be believed, but a command to be obeyed. Religion has its blessings *and* its laws; its privileges, *and* its responsibilities; its promises, *and* its obligations. Many passages clearly indicate this. "They have not all *obeyed* the Gospel." "The times of this ignorance God winked at; but now *commandeth* all men everywhere to repent." "But those mine enemies, which would not that I should *reign* over them, bring hither, and slay them before me."

Men are near the kingdom, because the kingdom comes near to them. It always comes near in *mercy* first. To His disciples the Saviour said, "And into whatsoever city ye enter, and they receive you, eat such things as are set before you; and heal the sick that are therein, and say unto them, The kingdom of God is come nigh unto you." But what is intended as a blessing may prove to be a *curse*. The Saviour adds, "But into whatsoever city ye enter, and they receive you not, go your ways out into the streets of the same, and say, Even the very dust of your city, which

\* Psalm 4, 5. Romans iii. 3. Matthew viii. 11.

cleaveth on us, we do wipe off against you; notwithstanding be ye sure of this, that the kingdom of God is come nigh unto you." Great privileges always bring corresponding responsibilities. If the kingdom of God should come nigh to persons, and there be no movement of soul, no "hasting unto" the kingdom on their part; no other evidence as to their guilt is required, and their condemnation is sealed and crowned for ever. "And thou, Capernaum, which art exalted to heaven, shalt be thrust down to hell."

In one sense, all men may be said to be *near* the kingdom; in another, all outside may be said to be *distant*; but of those that are near some are nearer than others, and of those that are distant, some are much farther off than others.

By natural disposition, by intellectual convictions, by providential circumstances, and by spiritual influences, some, emphatically, may be said to be near the kingdom of God.

*Knowledge* may be said to bring men nigh. The understanding is the right, even the royal way to the heart. Thought is the parent of feeling. The darkness of ignorance must be removed before the will of God can be done by any person, or the way of life discovered. But *knowledge*, however valuable in itself, may exist without either *faith*, or *hope*, or *love*; and, therefore, *knowledge alone* is vain. The language of the apostle Paul is, "Though I speak with the tongues of men and of angels, and have not charity, I am become as sounding brass, or a tinkling cymbal. And though I have the gift of prophecy, and understand all mysteries, and all knowledge; and though I have all faith, so that I could remove mountains, and have not charity, I am nothing."

*Reverence* may be said to bring men nigher. True reverence of soul is a more admirable quality than the highest knowledge; but there may be much reverence *without personal consecration and devotedness to God*. And in the absence of personal consecration, however near a man may be, he may not be far from, but he is not in the kingdom of God.

*Feeling* brings men nighest of all; so nigh, in fact, that it may be difficult to decide whether a person is *in* or *out* of the kingdom. But experience shows that persons may *feel*—*deeply* feel, and yet not come to a decision to forsake sin, serve the Lord, and live for heaven. No person can be saved without *feeling*, but every person who feels much is not saved at last; for he may, as John Bunyan says, find a way, even close by the gates of heaven, down to hell.

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#### JEWISH BAPTISMS—EXPOSITION OF MARK VII. 4.

"And when they come from the market, except they wash, they eat not. And many other things there be, which they have received to hold, as the washing of cups, and pots, brassen vessels, and of tables."

*And (when they come):*—This supplement, substantially, is found in the fine old Cambridge Manuscript. In many copies of the "old Latin" there is another form of supplement, equally excellent, "*when they return*" (*redeuntes*).—*From the market:*—Or, more literally, *from market*,—where, in consequence of the crowding of the people, there would be the possibility and the risk of contracting ceremonial contamination. The *market* or *market-place* in the ancient Jewish towns and villages would correspond to the modern *bazaar* of the East. It was *the place of concourse*, and hence *the place of merchandise*. The idea of *concourse* is that which is suggested by the Greek term; and certainly, if crowding is anywhere in the East, it is in the *mart* or *bazaar*. Man rubs on man, and has often to squeeze his way through. "The great bazaars, where the necessities of life are sold, 'are also thoroughfares,' says Miss Whately, speaking of Cairo, 'and 'in the middle of the day so noisy, and crowded, that it requires much

"skill on the part of the boy who guides one's donkey, as well as considerable vigilance in oneself."—"A sea of white and red turbans is in front, here and there interrupted by a huge camel, towering above everybody, and apparently going to trample down some half dozen in his progress, or by a long line of donkeys laden with dripping skins of water, or great stones for building, loosely fastened with cord-netting, and threatening to fall on the feet of the passengers; though, indeed, from the density of the crowd, they do not seem to have any feet—only heads. To penetrate the mass is a puzzling affair; but the young guide calls out, *To the right! to the left!* incessantly adding plenty of hints to individuals,—*O boy! O man! O lady! O camel driver!*"—"If wishing to be more particular, he alludes to the article the person is carrying, thus, *O chickens, O oranges, get out of the way!* and so by degrees one gets along." (*Ragged Life in Egypt*, pp. 19, 20.) In Cairo there are numerous bazaars. But in small places, where there is only one, it naturally becomes the favourite resort and lounge of the entire male population. Hence a large amount of personal contact with individuals, whose secret physical or ceremonial condition cannot be known, is unavoidable. It was possible, therefore, as the Pharisees argued, that ceremonial defilement might have been unwittingly contracted in the market. They exaggerated the divinely prescribed precautionary measures, referred to in Levit. xv., and other parts of "the Law," and fancied that they were giving the highest possible evidence of extraordinarily meritorious holiness when they bound themselves to use more frequent ablutions than Moses had enjoined.—*Except they wash they eat not*:—Literally, *except they have baptized themselves*. The reference of the baptism is to *themselves*, not to the articles purchased in the market, as Krebs, Matthæi, Kuinöl, Lange, and others suppose. But the real action denoted by the verb *baptized* has been much debated in "the baptismal controversy." There can be no doubt that the term, in its primary acceptation, denoted *dipping, merging, mersing, whelming*. This should never be disputed. But there should be as little doubt that the primary modal acceptation got merged out of consideration, when the term was *ritually employed among the Jews*. The idea of *purification* became then outstanding and overshadowing (John iii., 22, 25, 26), whatever the specific mode in which the purificatory act was effected. *In the case before us the immersion of the whole body in water was really an absolute impossibility*. We wonder that even Meyer contends for it. It would have involved a bath-room, or at least a sufficiently ample plunge-bath, in every house and cot in the land! It would have involved, too, a supply of water such as has never yet been in Palestine, during the present geological epoch! For the water that was once used for purifying would be ceremonially "unclean," and therefore unfit for further use by a second member of the household. And what then would become of the household when three or four or more required to baptize themselves? For the same reason, a common public bath in every village would have been an impossibility among the Jews. The use of it by a single individual would have rendered it "unclean" for all the rest of the population, until it was replenished afresh for each. And even then the vessel itself would, until purified, be ceremonially defiled in consequence of contact with the unclean person, (Numb. xix. 22). *There is no evidence of any kind that the Jews ever had any public baths, or could indeed have ever allowed them, for the removal of ceremonial uncleanness*. The baptism which "the Pharisees and all the Jews" performed, on every occasion of coming home from the market-place, or from any crowded place whatsoever in which they might have got entangled among a mass of miscellaneous individuals, *must* have been something else than "immersion." It would no doubt, in all ordinary cases, be effected by "sprinkling"—*the common mode of purification*. See Numb. viii. 7, xix. 13, 18, 19, 20; Ezek. xxxvi. 25; Heb. ix. 13; x. 22. Add to these passages Psalm li. 7, "purge me with hyssop"—the common



instrument, apparently, of ceremonial "sprinkling."—It is a remarkable fact that in the two oldest and most important of all the existing manuscripts of the New Testament, the Sinaitic and the Vatican, the expression before us is not, *except they have baptized themselves*, but *except they have sprinkled themselves*. Volkmar accepts the word. It is not likely, however, that it exhibits the original reading; otherwise, it would never have got superseded. But it shows us decisively what was the opinion entertained by the writers of these manuscripts in reference to the mode of the ceremonial custom, which is referred to by the evangelist.—And it need not be a surprise to any, that a word, originally denoting a specific mode or form, should, in the course of time merge its reference to its own primary import. Nothing is more common in living language. To *manufacture*, for instance, originally meant to make 'by the hand.' But now a very large proportion of *manufactured articles* are no longer 'hand-made,' but, on the contrary, and in contradistinction, are made by machinery. Originally, it was *vessels only with 'sails' that 'sailed.'* But now we constantly read and speak of the *sailing* of steam-boats, although, in many cases, they have actually no *sails* at all, and thus cannot "sail," in the primary acceptation of the term. Originally, it was at the sound or 'blast' of the trumpet that heralds described the armorial ensigns of those who entered the tournament lists. It was thus—(compare the German *blasen*)—that they *blazoned*. Their description was 'blazed' abroad over the whole assembled multitude. But now nothing in the world is done more quietly than the *blazoning* of coats-of-arms. And yet they continue to be *blazoned*. In fact "coats-of-arms," so called, are no longer *coats* at all. Just as the great majority of *spinsters* no longer *spin*. There are, too, other *hypocrites* besides those who are found on the boards of a theatre, though a *hypocrite* originally was a *stage-player who answered from under a mask*. So a *villain* was originally just a *villager*. A *pagan* was simply a *country-man*. A *heathen* was (an individual of the) *nations*. A *scandal* was a *stick in a trap*. And to come back to the very word in dispute, the root-verb from which it springs, —though primarily meaning to *dip*,—came also to mean to *dye*, in whatsoever way the dyeing was effected. And as a matter of philological fact, the word *baptize* itself is now by the great majority of the people who use it all the world over, employed to denote the performance of a purificatory rite, without the least atom of reference in 'their' use of it, to its primary import of *immersion*. If the term is now employed in this way, is it inconceivable that it should have been *formerly* thus employed? If not, is it inconceivable that we should have to push back the reference of the 'formerly' to the very time of Mark himself? There is no good reason for doubting that the "six waterpots of stone, containing two or three firkins apiece," which were "set" in the house in Cana, "after the manner of the *purifying* of the Jews" (John ii. 6), furnish us with a fair representation of the kind of vessels that were generally employed among the Jews to contain the water of baptism. The members of the family, and their guests, would, in passing into the house, *lift* the bunch of hyssop, that would be lying conveniently,—fixed on the extremity of a distinct and appropriate handle,—and would dip it in the cleansing element and sprinkle their persons. The water, and the hyssop, *being untouched by the unclean*, continued clean, and would be available for all. Lightfoot and Wetstein err in supposing that the purification referred to by our Lord passed on the hands alone.——And many other things there are which they received to hold fast:—Which they received,—as authoritative ordinances traditionally handed down. They received them, that they might hold them fast. When the ordinances were enjoined on them by their Rabbis, the design was that they might hold them fast. (See Fritzsche). But their reception of them was a past thing, (hence the aorist tense of the verb): and they were now holding them fast. The language is equivalent to this,—there are many other things which they hold fast, having received them that they might hold

*them fast.* — The evangelist mentions as representative purifications, *baptisms of cups*; — that is 'ceremonial' purifications of cups. And such purifications being ceremonial, and for another purpose altogether than the removal of physical impurity, would be performed in such a way as not to endanger the ceremonial purity of the aggregate of purifying water. *It would, in other words, be performed by sprinkling.* See the remainder of the verse. The Greek word *baptisms* is preserved in the Vulgate version, and it is much better than the partially synonymous term *washings*, which Erasmus, Luther, and Beza introduced into their respective versions. Erasmus says that he "wondered" at the Vulgate version, "inasmuch as the reference is just to common washing" (*vulgaris lotio*). He entirely misapprehended, however, the nature of the case. The Saviour does not refer to *common washing*. He would never have objected to the literal cleansing of cups. Such cleansing *must be regarded* as in accordance with the will of God. It has, too, a moral significance and effect, as well as a physical propriety. — *Cups*: — that is, as the word means, *drinking vessels*. — *And pots*: — These would be larger vessels than the ordinary cups, — vessels out of which the cups would be filled. *Potts* is the Geneva translation. Tyndale and Coverdale have *cruses*; Wycliffe, *cruetis*. The word employed is properly a Latin word (*sextarius*), though it was adopted both into the Greek and Hebrew languages (*Buxt. Lex. Tal. p. 2,076*). It etymologically signifies a *sixth*, and would denote a *jug* or *jar that held a sixth part of a congius*. A congius somewhat corresponded to the English gallon. — *And coppers*: — See chap. vi. 8. These copper vessels would probably correspond to the large copper caldrons that are still used in Syria for cooking food, — often being of a size that is apparently very disproportioned to the other articles that constitute the essential outfit of a domestic establishment. — *And tables*: — A mere guess of a translation, — arising apparently out of the difficulty of conceiving that *couches* would be ceremonially purified either *by washing* in general, or by *immersion* in particular. The difficulty of the supposition is obvious enough; for, if couches required to be immersed, when they were about to be used afresh, not only would a very large supply of water have been required, the couches themselves would have been rendered unfit for use, for who could comfortably or safely recline on couches soaked in water? Yet *couches*, — that is, in this connection as Heumann explains it, *table-couches* — and not *tables*, is the only possible interpretation of the evangelist's word. In every other passage in which the term occurs, in the New Testament, it is translated *bed* in our Authorized Version. See Matt. ix. 2, 6; Mark iv. 21; vii. 30; Luke v. 18; xvii. 34, &c. The word, moreover, never has, in any Greek writer of any age, the meaning of *table*, or any other meaning than that of *couch* or *bed*. It must have been in despair that both Luther and Tyndale rendered it *tables*. They were followed by Coverdale and the Geneva Version. Wycliffe and the Rheims however — following the faithful Vulgate — have *beds*. Felbinger has *bed-steads*, Bengel, *table-couches*. The reference is, undoubtedly, to *table-couches*, or to what the Romans called *triclinia*, — the cushioned couches on which, at banquets, the guests *reclined* while eating. Such couches would of course be ceremonially purified only by sprinkling, for it is in vain for Dr. Carson to affirm that "there is no furniture in a house that could not be immersed," or to suppose "that the couches might be made to be taken to pieces, in order to their more convenient immersion." (*Baptism*, p. 451.) It is noteworthy that in both the Sinaitic and Vatican manuscripts, as well as in L, and the Coptic Version, this phrase *and couches* is omitted altogether; and, in his eighth edition of the New Testament, Titchendorf has actually dropped it out of the text. Most unwarrantably, however. If the words had been wanting in the autograph of the evangelist, they would never have been arbitrarily added. The writers of the manuscripts mentioned, and of the Coptic Version, or the writers from whom they copied, had evidently felt the very difficulty that led Luther, Tyndale, Coverdale, and our Authorized Translators, to hazard, by guess, the word *tables*. — Dr. James Morison.

## SOCIAL DRINKING—ITS DANGERS.

In the autumn of 1835 and the spring of 1836 we witnessed one of the most extensive revivals of religion on an entire population that we have ever seen. All classes and ages were for a time under the Divine influence. Gambling was given up, the public-house was forsaken, and the salvation of the soul was the subject of daily conversation.

One of the first to identify himself with the religious movement was the medical man. He was sociable, sanguine, and much sought by society. His practice was large and lucrative. The circle in which he moved was hospitable in the extreme. Wine, beer, or spirit was usually pressed on every visitor. The doctor was not exempt. No classes of men are in such dangers from the snares of hospitality as medical men and ministers of religion. Hospitality, and frequently spiritual and physical benefits received, prompt the overture of the *friendly glass*. This may be repeated ten to thirty times in a day, and if there is not great decision, it becomes the means of their overthrow. This tens of thousands in both walks of life have found to their shame and sorrow.

The man of whom we write became a victim to drink. Only a few years passed, and he was known to be a lover of the glass. He called on his patients under the influence of drink. Their confidence was soon shaken, and then they discarded the man whom they had helped to ruin. He sought a practice in two or three districts; and in 1852 he applied to the writer for a testimonial of ability for the guardians of a workhouse union. We forwarded a testimonial, and his pledge of total abstinence. For two years and upwards he was faithful to his pledge, and then his newly-acquired friends pressed on him the social glass. Soon after he had to leave and seek another practice. Then followed the tragic tale, in all the daily papers, that a captain in the Royal Navy had been murdered in a scuffle by a medical gentleman. He was apprehended, committed to jail, tried, found guilty, and sentenced to death. Through the interest of friends the sentence was commuted to penal servitude for life. In 1861 we saw him in one of our convict establishments, with 200 of the vilest men of the land, shut up within iron doors, guarded by warders armed to the teeth. There was the man, the victim of the *social glass*, with whom twenty years before we "had gone to the house of the Lord," had been united in Church fellowship, and with whom we had knelt at the table of the Lord Jesus Christ. Who could not weep at such a sight?

From the same company of young disciples was a youth of seventeen. He had a pleasing countenance, bright eyes, well-formed head and features. He was the pride of his mother, and admired by the *fair sex*. His consistency, zeal, natural gifts, and oratorical powers secured him many admirers. Step by step he rose till he was a successful candidate for the Christian ministry. While waiting an appointment, he was ensnared by drink at a social gathering. Covered with shame, he absconded from home, and entered the army. Within three months he received his first *stripe* as lance-corporal. Promotion followed promotion, until he became the colour-sergeant of one of H.M. regiments of light infantry. Three years after he entered the army he visited his home; and a more handsome man never wore the Queen's uniform. On rejoining his regiment he fell so repeatedly by drink, that one day, when on duty, he was put under arrest. The following day a court-martial sentenced him to be *reduced to the ranks on "full parade."* His stripes were out, and he was ordered to the ranks. That night he was a deserter. He fled to the Welsh coal mines, and there concealed himself for two years. Then he became a railway navvy. One day he fell before some loaded trucks, which amputated both his legs; he was sent to his home, and after some weeks, died. Drink and sin had done their work. He died raving for drink, cursing God, and cursing man. We saw him in sickness; we saw him in death; we saw him laid in a dis-

honoured grave, and knew that the social glass had been the cause of his shame, his sin, and his death. But who gave him the glass? His Christian friends and warm admirers. Now, look on the victim of your imprudence and sin! Who was that man's murderer? Who?

—Rev. J. Walter.

## Memoirs and Obituaries.

### WILLIAM JONES.

"CAST thy bread upon the waters, for thou shalt find it after many days." "In the morning sow thy seed, and in the evening withhold not thine hand: for thou knowest not whether shall prosper, either this or that, or whether both shall be alike good." "He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him." The sower of the seed, who faces the dark and lowering clouds, does not always live to be the reaper of the ripe harvest, but in the arrangement of Jehovah's purpose, in the grand and glorious scheme of human redemption, the sower and the reaper shall ultimately rejoice together. These sentiments will be somewhat elucidated in this short sketch of one of the Lord's servants lately gone to his rest—a ripened sheaf gathered into the heavenly granary—at about the age of *four score years and ten*.

Much is spoken and written in these times of the hard-handed sons of toil—the cultivators of the soil, and other classes of working men—who perform their daily task of manual labour. They are very justly regarded as the basis of the pyramid of society, and it is pleasing to notice that from year to year their rights and privileges become more fully understood and appreciated. The early history of our friend, as compared with the laws and customs of the present day, will furnish an illustration.

WILLIAM JONES was born in the parish of Holsworthy, which is also the name of a market town, in North Devon. At an early age he was bound as a parish apprentice to agricultural labour. The system which at that time prevailed of apprenticing boys and girls at a very early age to the different farms in each parish until they were twenty-one, whoever might be the tenant or occupier thereof, or whether the farmer was willing or unwilling to receive them, has long since given place to a more humane and equitable system—a system of mutual agreement between the farmers and the parents and the young people themselves. Our acquaintance with the deceased, beyond this incident in his early history, begins with him as a married man with a young family around him, residing in the village of Chilsworthy, as an agricultural labourer,—a veritable working man. By his saving habits and great industry he had provided for himself and family a cob-wall cottage of one story, which served his purpose for a time, to which, when circumstances permitted in after years, he added a second story to the first erection. And this cottage by a remarkable providence became a place for the preaching of the Gospel by the Bible Christian Ministers, and continued to be so for upwards of twenty years until our friend left the neighbourhood.

The story of Mr. O'Bryan's journeys on foot from Cornwall into North Devon, when he commenced his evangelical labours in those parts in 1815, is now pretty generally known; and we refer to it simply because of a fresh incident turning up in connection with those days of grace and moral reformation. And a most important incident we have to record; for at least, as the case comes before us, the conversion of the departed and his wife—the mother of his six sons—became the immediate fruit thereof; and who can estimate the results of a mother being converted to God in such a family!

As Mr. O'Bryan was walking on the road from Pyworthy to Hols-worthy, he met a man and his wife who were to him entire strangers. They were accompanied by two of their little boys, and were on their way to Pyworthy to see their relations, as I have been informed by the eldest, now an old man between fifty and sixty years of age, and with whom his father in age and decrepitude resided. The zealous evangelist entered into conversation with them; took special notice of the little boys, and shook hands with them heartily. The heartiness with which he shook hands with the children was specially noticed by the parents—he had won their sympathy. On ascertaining that they lived at the village of Ohilsworthy, the inquiry was made, had they any preaching there? They had the parish church about two miles from the village in which they resided; nothing else. The result of the conversation was that consent was obtained to have preaching at their house, which was soon after occupied accordingly. The seed sown fell into good ground. After a time it sprang up, and grew and produced fruit. A class was formed, and the husband and wife became two of its members. The mistress of the cottage, as well as her husband, highly esteemed the ministers who visited them from time to time for their works' sake, and made the house as comfortable as possible for their reception. On one occasion, the son informs me, he heard his mother say, while appearing to be in a very happy state of mind, that she had obtained the "second blessing"; meaning thereby, as the phraseology was understood, the blessing of sanctification as described by Wesley in his work on Christian Perfection.

For many years before his death this now sainted Devonshire labourer was a striking representation of old age as described by the wise and inspired preacher in the twelfth of Ecclesiastes, especially in his personal appearance. The strong man emphatically bowed himself. He often came to chapel by the aid of two short walking-sticks, bent down, according to the common form of expression—almost "two-double." He would get on part of the way, and then rest himself against the palisades in front of some of the houses in the streets, travelling from "strength to strength," until he appeared in Zion before God! The "keepers of the house"—those legs and arms once so powerful and active in providing for, and sustaining the firm-built fabric with which they were associated, were literally seen to tremble; but the high praises of God were frequently on his lips amid all his infirmities, and there was reason to believe that those fervent expressions indicative of intercourse with God, so frequently heard by those around him, flowed from a heart renewed by grace, and filled with love and peace. He was an attentive hearer of the Word, and his responses in public worship were seldom misplaced. In the history of this aged pilgrim year after year, passed away after this fashion. But the end must come, though apparently it may be long delayed; and now of him, as well as of the oldest man that ever lived, it may be said, "and he died." His last affliction was short, though severe; but he was mercifully sustained to the end, and was favoured with the watchful care of an affectionate son, until the "silver cord was loosed," the pitcher was broken at the fountain, and the wheel also broken at the cistern; his ransomed spirit delivered from the burden of the flesh, returned to God who gave it. Human help was no longer needed. Thus died William Jones, at Plymouth, February 18th, 1871, aged 90 years.

On visiting the deceased in a former affliction, a short time prior to his final sickness, I found him labouring under great physical suffering. On expressing a hope that he was still enabled to put his trust and confidence in Christ is his Saviour, his prompt reply was—"I trust all to Him,—to His blood!" I wanted no further evidence of his spiritual relationship to Christ, or of his readiness for the change which appeared to be approaching. When keeping his bed at times through the cold weather of the last winter he was often heard to be blessing and praising the Lord; and

during the week, or so, of severe affliction which preceded his death, when he was spoken to by a friend about going home to be with Jesus, his reply was, "I've been *with Him* to day. Bless the Lord! Praise the Lord!"

To this aged pilgrim the name of Mr. O'Bryan was ever dear, and he spoke of his having become acquainted with him with gratitude and thankfulness, and expressed a hope that he should meet him in Heaven.

In closing this short memoir of this aged disciple of Christ, the writer may perhaps be permitted to say, that he distinctly remembers the cottage before referred to—that its unfinished or temporary thatched roof before the second story was added impressed itself on his memory; and that he preached in it as a local preacher, then in his teens, fifty years ago; but how little could he have imagined at that time that it would fall to his lot *fifty years hence* to preach the funeral sermon of the occupier of that cottage in the Bible Christian Chapel, Stonehouse, Plymouth; and that there would be a Bible Christian Magazine published in London, to give his memoir publicity! How little could he have imagined that he would be requested by the eldest son to perform this service of love—one of those little boys, now grey with age, with whom Mr. O'Bryan made himself so familiar at their first interview—and who himself has been honoured to follow his venerable parent to the grave.

What shall we say about these things to turn them still further to spiritual account? "Honour thy father and thy mother: that thy days may be long upon the land which the Lord thy God giveth thee." When a few seeds of divine truth were scattered in that family group, on the highway before referred to, the lot was cast into the lap, the disposal thereof was of the Lord; nor can we yet tell whereunto this thing will grow. And now may all who read these lines have an ear to hear what the Spirit saith unto the churches.—"Let us hear the conclusion of the whole matter: Fear God and keep his commandments: for this is the whole duty of man. For God shall bring every work into judgment, with every secret thing, whether it be good, or whether it be evil." May we have hearts to understand the teachings of evangelical truth, with which we believe this sublime portion of the word of God from the Old Testament is intended to harmonize. These words were uttered by the wisest of men, and therefore men of learning and refinement should seriously ponder them; they are the words of an aged man who had been favoured with long and varied experience; they are the words of inspired wisdom, and therefore demand the attention of all.

"All to the great tribunal haste,  
The account to render there,  
And shouldst thou strictly mark our faults,  
Lord, how should we appear?"

RICHARD KINSMAN.

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## Correspondence.

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### OUR MISSION FUNDS—A SUGGESTION.

Is it not highly gratifying, Mr. Editor, to observe indications of an extending desire to discharge the missionary debt? This is the more encouraging from the fact that a new tide of prosperity appears to be set in for the advancement of the connexion in various places. There having been hundreds of conver-

sions realized on some of the old stations; and the opening of the mission in Cumberland having been attended with such gratifying success, there seems to be special reason for enlarged beneficence just now, in aid of the Mission Fund. The long-desired extension of our labours to the north of England is

MAY, 1871. q

now begun, and is crowned with the signal blessing of God. Another arm is being added to the connexional body, and our machinery for doing spiritual and blessed work, is manifestly being strengthened. You will, doubtless, make known to our people, through the Magazine, what is being done, and what plans of operation are proposed for the achievement of our purposes. The full and speedy payment of the debts on the Missionary Society, and the Jubilee Memorial Chapel in London, is now urgently called for; and by united effort will certainly be done. In addition to the various schemes proposed, I have a small suggestion to offer, namely, that all our congregations be invited to make one SILVER COLLECTION during the ensuing year. Might not this be done at each chapel on the Sabbath evening, when the Annual Missionary Services are held? Let this suggestion be named to the

congregations, as pleasantly as possible, some time previously, the consent of official meetings having been obtained. Objections thereto may be raised in some places as against every other liberal scheme, but probably not by very many. In all cases let us accept with thankfulness the poor man's penny, or the "widow's mite," and encourage the contribution in gold, which many will undoubtedly bestow; but may we not for once exercise all our influence and tact to obtain an overflowing SILVER COLLECTION? In making the collection employ as many as possible, 5s., 2s. 6d., or 1s. collectors. Who can doubt but thereby a large increase of missionary income would be realized?

Will our excellent friends in London try this as an experiment at the first anniversary of the Jubilee Memorial Chapel on the 7th day of May?

W. LUKE.

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## Brief Notices of Books.

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*John Wesley: his Life and his Work.*

By MATTHEW LELIEVRE, French Wesleyan minister. Translated by the Rev. A. J. FRENCH, B.A., London: Wesleyan Conference Office.

ANOTHER Life of John Wesley some readers may consider unnecessary; but this so clearly and fully, and yet so concisely describes the principal incidents in Mr. Wesley's life, and the great work he was permitted to accomplish, that it will be hailed, we doubt not, by multitudes, as a great boon.

*The Life of Samuel Bradburn, the Methodist Demosthenes.* By THOMAS W. BLANSHARD. Second Edition. London: Elliot Stock.

"WHEN Alexander had his portrait taken, he sat, it is said, with his face resting upon his finger, as if he were meditating, but really, to hide an unsightly scar, which did not add to his beauty. So it is with not a few biographers, who show their heroes to the world divested

of their weaknesses and imperfections; they put their finger on the scars, so to speak, and the *portraiture* is remarkable for its unlikeness." So writes Mr. Blanshard, and he has carefully avoided the error he so happily portrays. This work has, in consequence, a value which many a similar production does not possess, though we are bound to add, that Bradburn did not exemplify our highest ideal of a Christian minister, and that his biographer adds but little to our previous knowledge of him as *the Methodist Demosthenes*. If we may venture an opinion on the matter, we think the following "Memorandum for the time of Conference" is an indication that Bradburn was as remarkable for practical wisdom, as we all know he was for eloquence.

"1.—Be tender of the character of every brother, but keep at the utmost distance from countenancing sin.

"2.—Say nothing in the Conference but what is strictly necessary, and to the point.

"3.—If accused by anyone, remember that recrimination is not acquittance; therefore avoid it.

"4.—Beware of impatience of contradiction; be firm; but be open to conviction. The cause is God's, and He needs not the hand of an Uzzah to support his ark. The being too tenacious of a point, because you brought it forward, is only feeding self. Be quite easy if a majority decide against you.

"5.—Use no craft or guile to gain any point. Genuine simplicity will always support itself. But there is no need always to say all you know or think.

"6.—Beware of too much confidence in your own abilities, and never despise an opponent.

"7.—Avoid all lightness of spirit, even what would be innocent anywhere else. 'Thou God seest me.'

This memoir conveys much in-

formation in a lively, animated style, and therefore merits, and will doubtless obtain, a large circulation.

*England's Curse and its Cure.* By the Rev. J. WALTER. With an Introduction by the Rev. CHARLES GARRETT. London: Elliot Stock. A TRULY valuable "contribution to Total Abstinence literature." No person needs to be convinced of the evils of Intemperance; but this book will, we hope, have the effect of inducing many to *act*, who now regard the Temperance movement with cold indifference. We have made an extract on another page from the chapter entitled "Victims to Social Drinking," which can hardly fail to make a deep impression upon the reader, and help forward the cause which Mr. Walter evidently has so much at heart.

## Connexional Intelligence.

### MISSIONARY MEETINGS.

DEVONPORT CIRCUIT. — The second series of missionary meetings in this circuit, upon the whole, passed off well. The meeting at Zion Street, Plymouth, was especially good. A. Rooker, Esq., presided. In a speech of considerable interest he spoke of the operations and importance of the society, particularly in America, which country he had recently visited: of the vastness of the territory of British North America, and the rapid increase of its population. He rejoiced that the Bible Christians had such extensive missions in America, and especially in Canada; and it was impossible to conceive how greatly the destiny of kingdoms and empires into which that vast country might yet be divided would be moulded and influenced by our missionary operations. Mr. Rooker was well supported by the able deputation, Messrs. R. Seldon, and W. Luke; and also Messrs. J. Tremelling, James Thorne, R. Kinsman, W. Lee, and B. Nott. The speaking was good, and the influence very refreshing. A public tea was provided, and,—the trays for which being given,—all the proceeds were devoted to the good cause. Collection in advance of last year's, and we hope, by the time all the cards and boxes are returned, that the receipts

for Plymouth will be some pounds the right side of fifty.

The meeting at King Street, Devonport, was well presided over by C. Row, Esq., one of the magistrates of the town. But whether the fault was in the speakers or the people, at all events, the general tone of the meeting was much inferior to that of the previous evening. The collection, however, was a little ahead of last year's.

The meeting at Torpoint was good. Our long and tried friend Mr. Yeo presided, and the meeting was addressed by Messrs. J. Tremelling, W. Lee, and R. Seldon. At Torpoint we ought to have a chapel, as the preaching-room is small. Collection a trifle in advance of last year's. We have, I think, ground to hope that the total missionary receipts for this circuit will be more than £100. W. LEE.

NEWPORT, MONMOUTH.—On March 23rd Brother J. Kenner preached in behalf of our missionary funds, and on the 26th Brother Jory preached twice; and a friendly brother, Mr. Davies, Independent minister, once. On the 27th we held our public Meeting. All these services were characterized by a good degree of spiritual power. The collections were good, though some of our



most liberal friends have recently removed to Bristol. One soul on the Sabbath evening was brought into the enjoyment of peace in Jesus.

R. P. T.

PRINCE'S STREET, BEDMINSTER.—Our annual Juvenile Missionary Meeting was held on Good Friday. A goodly number sat down to an excellent tea in the school-room, after which they repaired to the chapel, where a most interesting meeting was held. Mr. Botheras presided. There were suitable recitations by the scholars, and we had some very excellent singing, Mr. Cooksey presiding at the harmonium. Mr. Jory, in proposing a vote of thanks to all concerned, said the day had been anxiously anticipated, many fearing they might not obtain so large a sum as last year, but as they could report progress their minds would be now relieved. Mr. Hinks, in seconding the vote, said the "sinews of war" on which they depended for the success of that meeting were found by the children, who had nobly done their work as collectors, and reminded them that they had taken such a position that the eyes of the Connexion would be upon them to see that they kept it. A pleasant evening was spent, every one delighted with the way in which our young friends acquitted themselves. The total proceeds of the meeting were £23 10s.

I am much pleased in looking through the Report to find that many of our Sabbath schools have done so well that if their efforts and contributions were withdrawn it would present a rather shattered appearance. To my fellow superintendents and teachers I would say, Has all been done that might have been to bring into action the power of our scholars to bear with all its force upon our Missionary debt, which we so ardently desire to see extinguished. I will call them our army of reserve, numbering, as they do, thirty-two thousand seven hundred and twenty-nine. But stop; I am conferring the honour only on those at home. I will not, therefore, offend our young friends in Canada and Australia by omitting them, so that I find we have at our disposal a force of forty-six thousand and sixty-three. Doubtless all know the anecdote of the man digging away at the base of the mountain, whose motto was, while proceeding with his laborious work, "A little at a time and go on." Now I do not want his to be our motto, but with "a long pull, a strong pull, and a pull

altogether" not only to remove the entire debt, but leave a balance of £162 14s. in the hands of the treasurer. This can be done easily. Place in the hands of the scholars the collecting cards provided, give them a few weeks to work, and receive from them every week what they have collected, as that will keep the matter well before them. Fix upon the most convenient day to hold a Juvenile Missionary Meeting, and, with God's blessing, it must be a success: for if only 8d. is collected by every child on an average the work is done. I may be met with the assertion that numbers could not collect even so small a sum. Granted, but on the other hand many of my young friends will not be satisfied with collecting shillings, but will vie with each other in collecting their crowns and pounds for so glorious a work. One word to the nine thousand and seventy-six officers who command this noble army of reserve. Dear fellow workers, do not lose so excellent an opportunity; bring the army well to the front, and by acts of self-denial, words of kindness, and looks of encouragement, stimulate them to action. Only one word more, begin at once, and let not the glory of your work be given to another.

W. TERRETT.

ABERAVON JUVENILE MEETING. — After reading the important suggestions contained in the account of Sabbath School Missionary Meetings in last month's Magazine, and the foot note of the Editor urging immediate action, we thought it would help to keep the matter in the front, and show that we are not weary in *well-doing*, if we contributed an account of our juvenile effort at Aberavon, and the deep interest felt, and the important assistance rendered to the cause of missions by the schools in this circuit.

In consequence of the severity of the weather the cards were not issued before January 29th, when we visited the school, and with all the encouraging remarks we could make, gave out large and small cards; the absent children were visited the next day and supplied; nor did we then consider our work done; pieces and dialogues had to be selected and prepared, and constant inquiries made of the little collectors, how they were succeeding, with a small donation on most of the cards, and even this did not free us from anxiety respecting our success—the trade of the immediate neighbourhood being greatly depressed. Thursday, March 16th, arrived, the at-

tendance very good, the widely circulated printed programmes with the prestige of former meetings did us excellent service.

The choir led by Mr. D. Harris, assisted the children to sing suitable hymns; our friend Mr. Whitelaw took his place in the chair; extracts from the Report were read, having especial reference to the children's effort of last year; the little speakers gave us, among other pieces, "The Religious aspect of India," "Christian Missions," "The Missionary Canvass," "How Gilbert gave a Sovereign," "The Collector's Visit," "Losing by Religion," &c. These were all recited excellently; we never heard children do better. The collection was made, and as the cards were returned, the excitement increased—reaching its highest point when the book was made up, and the money counted, finding the noble sum of £15 15s. had been raised: being nearly £2 over last year, and then it was higher than any previous one.

Thus it will be seen that at the seventh Juvenile Meeting the interest is not abated, and by giving nice little books—supplied by the Book-Steward—with extra prizes for those who collected larger sums, and doing this at the meeting, before the other children, and in the presence of the parents, the way is paved for next year's meeting, children who did not take cards resolving to do so next if alive.

Mr. Editor, will you allow me to repeat a remark which has before appeared in the pages of the Magazine, that we have a deal of power lying dormant in our schools which might be employed to the benefit of the children, and greatly to the increase of our Missionary Receipts.

At Neath our children collected £5 11s., and that at a time, and under circumstances, when many would have excused themselves from doing anything. At Cwm Avon £1 11s., and at Skewen, where we opened a new school the first Sunday in this year, my thoughtful colleague considered it would be well to begin early to train them *in the way they should go*, gave them cards, and they have collected £1, thus £23 17s., has been collected by our schools—numbering only 280 children—besides a missionary box in each school.

It may not be convenient in every place to have sermons and meetings as at Pontypool, or even to have a meeting as at Aberavon; we have not yet been able to see our way to hold a meeting at Neath, fearing that change of time,

&c., would militate against our success; but we have succeeded in securing the assistance of our officers and teachers, and in conjunction with Br. Oates they work with praiseworthy zeal. Nor is there less interest at Cwm Avon, where our superintendent and friends have the matter at heart.

When will the pastors take the lead, and joined by their colleagues—in some instances perhaps the management of this matter might be handed over to the young brethren with advantage, and where is the young man, that does not like to be recognized and trusted?—and the officers of our schools determine to give this matter general attention?

Hoping, Mr. Editor, if too late for a Connexional Juvenile effort this year, this important matter will not be overlooked in the deliberations of the Missionary Committee and the coming Conference, and that we shall begin the second fifty years with a determination to make our Missionary Receipts at least £10,000 per year, by using the earnest perseverance associated with the loving hearts and willing hands of our 46,000 scholars. A. T.

#### CHAPELS.

LANDKEY, BARNSTAPLE CIRCUIT.—This Chapel was built in 1865, at a cost of £312 6s. 7d.; raised by subscriptions, £136 8s. 2d.; leaving a debt of £175 18s. 5d. In 1867 the Society, being put to great inconvenience for the want of a School Room, &c., resolved to build a Schoolroom, Class-room, Stable, &c., involving an outlay of £242 17s. 4½d. Towards this they raised £76 10s 8½d., leaving £166 6s. 8d. The total cost of the Chapel, Schoolroom, &c., has been £555 3s. 11½d. During the last five years the Trustees have paid for interest; and improvements, £58 19s. 0½d.; making the total outlay, £614 3s. 0d., of which sum £314 3s., at the last audit, had been paid, being, on an average, over £60 per year, since the first erection. The sixth Anniversary of this Chapel was held January 1st and 2nd. Sermons were preached morning and evening, by Mrs. Kenner; and in the afternoon, by Mr. Edgcombe, from Bideford. The congregations were good, the collections liberal, and the services seasons of refreshing. On Good Friday, (as has been the custom since the erection) a Public Tea was provided, of which 360 partook. A number of useful and fancy articles were offered for sale, which went off readily among so many visitors. A Public Meeting was

held in the evening, when addresses were given by the writer and other friends. The collection was made, doxology sung, and the service brought to a close. This effort, with the receipts of the Anniversary, will enable the Trustees to pay their year's expenses, and again reduce the debt £20. The industry, the liberality, and the general interest manifested by our friends at Landkey for some years past, is worthy of imitation. We have in this place a good chapel, a splendid schoolroom, a working church, and an increasing Sunday-school. May they go on to prosper more and more.

**BARNSTAPLE.**—We have purchased large premises in Barnstaple for the erection of a New Chapel. Any one desirous of putting a stone in the sanctuary, which is to be built as soon as possible in this town, will oblige by communicating with the pastor.

W. KENNER.

**RYDE.**—Some readers may be glad to know that we have closed our Ryde Chapel accounts for the present year under favourable circumstances. When we came here after the Conference of 1867 we found a debt of £550 at 5 per cent., and an annual ground rent of £9. It was no little thing for a society neither large nor wealthy to raise, in addition to moneys for Quarter Board, the sum of £36 10s every year. For reasons which we need not mention we were not able to secure this amount the first year by £3 11s. 11d. The second year we cleared our way, met a £7 19s. 6d. bill of repairs which had been standing over for years, and had a trifling sum in hand. Last year, besides paying more than five pounds for fresh repairs, we struck £20 off the principal. At this time of winding up we have still greater reasons for blessing God, and allowing hope to be in the ascendant, having not only met all the ordinary demands, but paid £45 more off our heavy debt, bringing it down from £550 to £485, leaving a few shillings in the hands of the treasurer.

O for increased spiritual prosperity!  
"God be merciful unto us, and bless us,  
and cause His face to shine upon us."

S. POLLARD.

**DEVONPORT CIRCUIT. — HADDINGTON ROAD.**—The sixth anniversary of the above chapel was celebrated on Good Friday and Easter Sunday. The services on the Good Friday commenced by a prayer meeting at eleven a.m. At half-past five about 170 per-

sons sat down to an excellent tea gratuitously provided by members of the congregation. The excellent tea was followed by an equally excellent public meeting, over which Mr. A. Stephens, with great efficiency, presided. The interest of the meeting was well sustained by addresses from Messrs. B. Nott, J. Yeo, W. Lee, J. Radford, and J. Tremelling. The Secretary's statement of accounts shewed that the disbursements of the year had been about £100; and the receipts, from seat rents and other sources of income, £105, to which would be added £20, the proceeds of the anniversary. The trust property at Haddington Road cost £2031. During the past six or seven years the trustees have paid off £500 of the principal, besides raising more than £100 per year to meet the working expenses. This, considering that the cause is new, is certainly a noble effort. Many of the friends continue to manifest a deep interest in the welfare and prosperity of our church, and peace dwells in our borders. And notwithstanding the present responsibility of £1500, it is in contemplation to enlarge the premises for the better accommodation of our Sunday school. Having nearly 500 children, a large number of the younger ones have to be taught in the gallery of the chapel, which is found to be inconvenient. It was stated at the public meeting that £20 had been collected towards the object, and that the children had willingly consented to give up their annual rewards to augment the necessary funds. Our friends have also the conditional promise of some connexional assistance, to secure which they resolve to raise at least £100. Who will help us? Contributions, small or large, would be very thankfully received by the writer, or by any of the friends connected with the school or chapel.

The anniversary services were continued on Easter Sunday. The sermons were delivered by Messrs. J. Tremelling, E. Dodds (Wesleyan,) and W. Lee. May all the services be followed by the Divine benediction, and the future of our sanctuary become much more glorious than the past. W. LEE.

**CWMTILLERY, PONTYPPOOL MISSION.**—Cwmillery is a colliery village, with an adult population of about 800, situated about four miles from Blaenavon, and about the same distance from Abersychan. There is neither church nor chapel, and hitherto there has been no day-school for the children; as a consequence, religious indifference and

great ignorance are very general. The Primitive Methodists have been preaching in a small room for several years. Our cause has not been opened long. We preach in a dwelling-house, and the Sunday-school, with forty scholars, is held in the same place. The house for more than twelve months has been far too small, for either the congregation or the school. Last autumn steps were taken towards securing a site for building a chapel, and on Good-Friday, April 7th, the foundation stone was laid. The proceedings began at three o'clock, p.m., by Mr. J. Jeffrey giving out a suitable hymn, and explaining why Captain Heyworth was not present to lay the stone. After a fervent and impressive prayer had been offered by Mr. R. P. Tabb, he proceeded to address the assembly. The discourse was appropriate to the occasion, it being a condensed statement of our connexional history. Mr. J. Wallace, manager of

the South Wales colliery, performed the ceremony of laying the stone, after which the congregation were solicited to give donations in aid of the building fund. The appeal was liberally responded to. A public tea was afterwards held, attended by upwards of 300 visitors; followed, at seven o'clock, by a public meeting in a room kindly lent by the colliery company. Mr. J. Purchase presided, and addresses were delivered by Messrs. Jeffrey, W. Payne, G. Taylor, J. Brunker, and H. Jones. At the close of the meeting votes of thanks were heartily passed to the chairman, to the South Wales colliery company, for the loan of their room, to the manager for laying the stone, and to the ladies who had so willingly exerted themselves to accommodate the visitors at the public tea. We believe this undertaking will prove a blessing to the neighbourhood, and sincerely pray that it may. J. J.

# CONTRIBUTIONS TO LONDON CHAPEL.

AMOUNT ALREADY ACKNOWLEDGED £2048 9s. 3½d.

(Through I. B. Vanstone)

|                                        | £  | s. | d. |
|----------------------------------------|----|----|----|
| Mr. Sturgess, Clapham ...              | 0  | 10 | 0  |
| Mr. and Mrs. Magge, }<br>South Brent   | 1  | 0  | 0  |
| Mr. and Mrs. Frost, }<br>Ditto         | 1  | 0  | 0  |
| Miss E. Frost, ditto ...               | 0  | 10 | 0  |
| Misses E.B., and S.D., }<br>Portsmouth | 0  | 1  | 6  |
| Mr. T. Huxtable, High- }<br>bridge     | 0  | 3  | 4  |
| Mr. S. Moore's book... ..              | 0  | 15 | 0  |
| Five friends, Southampton              | 0  | 2  | 6  |
| Two do., Portsmouth                    | 0  | 1  | 0  |
| Jubilee Sund. School London            | 10 | 0  | 0  |
| (Through F. W. Bourne)                 |    |    |    |
| A Friend, Teignmouth ...               | 0  | 2  | 6  |
| A Friend, (through Mr. }<br>Werren)    | 0  | 10 | 0  |

|                                                         | £ | s. | d. |
|---------------------------------------------------------|---|----|----|
| Mr. W. Conibear ... ..                                  | 0 | 5  | 0  |
| Mr. F. Martin ... ..                                    | 1 | 1  | 0  |
| Mr. F. J. Martin ... ..                                 | 1 | 1  | 0  |
| (Through J. Gammon.)                                    |   |    |    |
| The Misses Drawbridge ...                               | 2 | 0  | 0  |
| (Through T. P. Oliver.)                                 |   |    |    |
| Mr. W. Doble, (deceased) }<br>Launceston...             | 2 | 0  | 0  |
| Mr. Lukey, do ... ..                                    | 0 | 5  | 0  |
| Mr. Sargent, do... ..                                   | 0 | 1  | 0  |
| (Through J. Hinks.)                                     |   |    |    |
| Mrs. Sainsbury, first moiety }<br>of £5, Bristol ... .. | 2 | 10 | 0  |
| Miss E. Sainsbury, do. ...                              | 2 | 10 | 0  |
| Mrs. H—, do. ... ..                                     | 0 | 10 | 0  |
| Miss Mitchell, do. ... ..                               | 0 | 2  | 6  |
| Five Friends, Exbourne ...                              | 0 | 2  | 6  |

# WEARE CIRCUIT.

(Concluded from page 140.)

*Bleaden*.—This chapel has been held hitherto as private property. But the owner (Mr. W. Lawry) is desirous, before he passes away to his rest, to make it over to the Connexion. As yet we cannot prevail on our friends to *entertain* the matter practically. We hope soon to be able to announce that the premises are made connexional property, the repairs necessary made, and our cause here established. A few

pleasing conversions have been witnessed in the last two years.

*Webbington*.—Here we have a pretty little chapel; the worst feature is that there is a debt of £90 on it. However we are not without hope. It was resolved at the last anniversary to clear off £10 this year, which object will be doubtless accomplished at the anniversary, to be held in May next. The society is living in peace, and the class-meetings are regularly attended. O that our friends in other places in the circuit set such a high value on class-

meetings as the little society at Webbington!

*Weare.*—In another year, or so, this chapel will be free. The little society is harmonious, and the Sunday evening's congregation has increased of late. We had a tea meeting here in December, the profits of which were applied to circuit purposes, and friends from different parts of the circuit favoured us with their speeches and prayers. Truly "it was good to be there." We have decided to have such a gathering every quarter at some place in the circuit; believing that in addition to raising funds it will be the means of promoting unity, and extending the Redeemer's kingdom.

*Stoughton.*—The cause here is low, attributable, perhaps, to some, of the local brethren having sadly neglected their appointments. But even in this place we have reason to believe that we shall witness a better state of things. A young man and his wife are under serious impressions.

As we have already stated, there is a good work at Draycott; and since writing the above 14 or 15 have been converted at Westbury; and, at a social tea held recently at Webbington, there was quite a breaking down—many cried for mercy, and some obtained peace. May such a breaking down be realized in every place in the circuit.

THOMAS WOOLDRIDGE.  
ENOCH ROGERS.

#### BODMIN CIRCUIT.

*BODMIN.*—The Anniversary was celebrated on Friday and Sunday, April the 7th and 9th. On the Friday, Mr. J. Johns, from Redruth, preached in the afternoon. At five o'clock, a public tea was provided in the school-room; all the provisions were given, and a larger number than usual took tea. In the evening a public meeting was held, and addresses delivered by Messrs. J. Johns, R. Spencer, J. Bendle, R. Weary, and H. Cliff; Mr. W. Ireland, (Councilman, and Vice-Chairman of the Educational Board of the Borough) was in the chair, who did good service. On Sunday, Mr. S. L. Thorne, from St. Austell, preached three excellent sermons; a rich influence pervaded the services, both on the Friday and Sunday. The receipts were considerably in advance of former years. Ten pounds a-year of the debt is being paid off, and we hope that the Trust Estate will be soon able to render considerable help to Quarter Board. Our congregations at this place have very

much improved during the last few months, and there are more sittings let than there have been for several years.

Most of our anniversaries have gone off well. At *Ebenezer* the sermons were preached by J. Bendle, and on the Thursday following, at three p.m., Mr. S. L. Thorne conducted a harvest thanksgiving service. Then followed a good tea, provisions all given. A large number of persons assembled, as there has been no public tea at the anniversary for several years, an additional attraction being the presence of several brethren, attending the pastors' meeting on the same day. In the evening a public meeting was held, Mr. R. Spencer in the chair. Able addresses were delivered by Messrs. J. D. Balkwill, S. L. Thorne, W. Hicks, and J. Ashford. The choir did their part very well; great attention is paid to the singing by the various choirs in the station. The trustees of *Ebenezer* intend to pay off £20 of the debt.

At *Mount Pleasant* the services on the Sunday, conducted by J. Bendle, were well attended. Collections good, but our friends might have done better if they had had a public tea and meeting on the week day. The debt is being reduced.

At *Trezease* Mr. J. D. Balkwill preached twice on the Sunday, and again on the Monday afternoon, a public tea followed, well attended, then a public meeting addressed by Messrs. J. D. Balkwill, R. Spencer, and others. Our holding in the chapel is not good, but our friends are making provision for any emergency that may arise. Our friends at *Trezease* can hardly fail to do well, as they work by rule.

At *Bridges* two sermons were preached on the Sunday by the writer, and this year a public meeting was held on the Monday, (which had been omitted for many years) which considerably increased the receipts. Mr. W. Bennett occupied the chair, and addresses were given by Messrs. R. Spencer, J. Bendle, and J. Stick. The debt on this chapel is also disappearing.

At *Lanivet* the sermons on the Sunday were preached by Mr. R. Spencer, on the Monday a public tea, provisions given, which greatly helped the funds. In the evening Mr. R. Spencer delivered a good lecture on "Our young men; their social position, influence, and claims." The anniversary passed off so well, and the friends were so encouraged, that they at once voted £1 10s. to the Quarter Board.

*Tregawne* anniversary is to follow

and the whole of the proceeds are to be devoted to the Missionary and Circuit funds. Our other friends we hope will soon follow the example of our Tregawne friends, pay off the debt on their chapels, and then devote their income to connexional purposes.

Our Sunday schools, which are the great hope of the church, are well attended, on the whole, and look very promising.

The Missionary money will be some pounds in advance of last year's.

We are thankful also to say that several have been converted at different places, and although the great tide of emigration is flowing on, we hope to have an increase of members at the end of the connexional year. To God be all the praise! J. BENDLE.

#### NEWPORT CIRCUIT, MONMOUTH.

DEAR BROTHER BOURNE.—The few words with which you closed the April number of the Magazine greatly delighted my heart. May each succeeding number bring us still more cheering news of greater triumphs of redeeming love.

I am happy to say, that we are realizing a good degree of heavenly blessing in this town. A short time ago the rector of St. Paul's met with a few pious people at a prayer-meeting, and was so favourably impressed that he gave himself to God by faith in Christ Jesus, and found in Him the rest and peace he had never before enjoyed. He became deeply concerned about the salvation of his large congregation, and began to use means, successfully, to lead them also to the Saviour. He also secured the labours of the Rev. R. Aitken, who preached for ten days at his church with great power and success.

The penitents flocked around the communion rails in large numbers; their cries for mercy, mingled with shouts of praise, gave great joy to many pious persons of all sections of the church who witnessed the scene, many of whom entered into the spirit of the revival, and rendered efficient aid. On the first Sunday in April the Lord's Supper was administered to the young converts, and the rector states that about five hundred have professed faith in Christ. I believe that a very blessed work has been wrought, and the revival influence remains. Many of the converts belonged to other congregations, and were advised by the clergyman to settle down with their own people unless they had any special desire to remain at his church. I received an intimation from the rector that the eldest son of one of our oldest friends was among the converts, and last Sabbath it was really interesting to see the father and son sitting together at the Lord's table in our chapel. We are happy to say that many, both preachers and people, have been much quickened, and special services have been held, and are still being held with good effect. Some of our own people have been much stirred up during the past two weeks; we have held special services during that time, and realized six or seven clear conversions. Last Lord's day was one of the best since we came here, and we hope that greater good will be accomplished. Our congregation, and society, and Sunday school, are much improved; yet we want still greater success, and it is our humble but earnest prayer—that after many years of toil in this place we may rise into greater prosperity. "Save now, I beseech Thee, O Lord: O Lord, I beseech Thee, send now prosperity." R. P. TABB.

## Missionary Chronicle.

MAY, 1871.

#### CUMBERLAND MISSION.

If we correctly interpret the communications with which we have been favoured, the Denomination regards the opening of the Cumberland Mission with intense satisfaction and profound gratitude. The good which has already been accomplished, as our pages have evidenced, is not inconsiderable, but

its chief value is the promise which it gives of greater triumphs in the future. The way seems to have been opened at length for the Denomination to extend its borders, easily and naturally. But the mission which has been so nobly begun must not only be sustained by the sympathy and prayers of our friends,

but by sufficient pecuniary aid. The friends on the spot say that an effort must be made at once to build chapels in the most important places. At *New Millom* the church and congregation worship in a large room, which was fortunately taken for twelve months, but there is no hope of a renewal of the tenancy, and there is no other available room in the place at all suitable. *Dalton* is a still more important place, where a school-room has been rented for the time, but which is only tolerable as a place of worship till a better room can be obtained. And when *Ulverstone* on the one side of *Dalton*, and *Barrow* on the other, (the latter place especially of paramount importance), are entered, suitable chapel accommodation must soon, if not at once, be provided. And the smaller places all around must not be overlooked. And then if the mission be extended to *Whitehaven* and other places in that neighbourhood, the demands will become more pressing. *It is clear that the great privilege of opening a new mission in the Jubilee year of the Society will involve corresponding obligations and responsibilities.*

All that is proposed to do immediately is to build a chapel at *Millom*, to seat 400 persons, and convert a blacksmith's shop at *Ravenglass* into a house of prayer. £100 as the first instalment to *Millom*, and £31 as the purchase money of the premises at *Ravenglass*, it is hoped will be raised without any difficulty by the free-will offerings of the people, and our friends in the new mission are pledged to exert themselves to the uttermost to make the effort a success. Will not these comparatively small sums be given without drawing upon the funds of the Missionary Society in the regular way, especially

as we have bound ourselves not to engage in any new enterprise, such as the building of a chapel, or the opening of a new mission, that is likely to interfere with the successful working of the new financial regulations?

The writer having seen the ground, is grateful to be able to contribute a pound towards this object, and he hopes that hundreds who have not seen, and yet have believed and rejoiced, will join him in this effort. Br. F. MARTIN writes: "I feel as much interested in the prosperity of our Denomination as I ever did. It would therefore be a great comfort to my mind if our friends throughout the Connexion would (according to their ability) cheerfully respond to the appeals of the Brethren, JAMES THORNE and WILLIAM LUKE, and present to the Father of all our mercies a liberal thank-offering, sufficient to pay off the debts on our Memorial Jubilee Chapel and Missionary Society. I have a strong impression that, if our friends generally saw and felt its importance as I do, they would speedily resolve to 'honour the Lord with a little of their substance.'

"Anxious that the above-mentioned debts should be removed, and a good mission established in Cumberland, I think it worth while to make some little sacrifice that these objects may be accomplished. I therefore enclose a cheque for £4 4s., which you as Treasurer may apply as follows.

|                               |     |     |   |
|-------------------------------|-----|-----|---|
| F. Martin, Jubilee Chapel ... | 1   | 1   | 0 |
| F. J. Martin, do ...          | ... | 1   | 1 |
| F. Martin Cumberland Mission  | 1   | 1   | 0 |
| F. J. Martin do. ...          | ... | 1   | 1 |
|                               |     | 0." |   |

Would that thousands were animated by the same spirit! The Treasurer will be glad to receive contributions or promises at his address 26, Herbert Street, New North Road, London, N.

## FROM THE FOREIGN SECRETARY'S PORTFOLIO.

### SOUTH AUSTRALIA.

#### MOUNT GAMBIER DESCRIBED.

THE following interesting description of Mount Gambier and surrounding country from the pen of Brother Hillman, will doubtless afford pleasure to many of our readers:—

"As you have not, I presume, had much information respecting Mount Gambier, it might not be amiss to say a little here. I started from Robe on Tuesday afternoon, October 11th, and rode about eighteen miles—resting for the night at a Mr. Patterson's, from the

Highlands of Scotland—who, with his gude wife are pleased to entertain ministers. Left at eight next morning, and for four long weary hours my horse was splashing through mud and water—varying from a few inches to two and a half feet in depth. Sometimes horse—

men get into a *hole*—a place where a dray has been bogged at some time. What then? Why, get out—both of you if you can; if not, get out yourself and do your best. Australians must not stick for trifles. I had the good fortune to be able to keep on my horse's back through the whole. We have had much rain through this winter, and as in this part there is much flat country—the water lodges. I suppose there are scores, if not hundreds of square miles in this part of the colony completely under water in a wet winter. After a little rest and refreshment at mid-day I moved off, and at sunset I reached the residence of a Mr. Johnson, a wealthy sheep-farmer, who is not forgetful to 'entertain strangers.' After partaking of his hospitality, conversation and prayer, I retired to rest, and commenced my journey next morning soon after seven. I was now thirty-four miles from the far-famed Mount, which place I reached at three p.m. Resting for a couple of hours at the Primitive Methodist minister's residence, I started for the preacher's home, six miles distant. The preacher here resides with a kind family named Chambers, from Somersetshire. I knew them when they were living near Adelaide. I might notice that the country about here is volcanic. Mount Gambier is an extinct volcano. What makes this place so very remarkable is, the craters are now lakes of water. One of these—called the Blue Lake—is a beautiful sheet of water—half a mile perhaps, in diameter. To look down the steep sides into the water, is awfully grand. The water appears quite blue, owing, it is said, to its great depth—seven hundred feet or more. In fact, I think in one part, no bottom has yet been found. I gazed on the spot with rapture. Reached the end of my journey in safety; found Mr. and Mrs. Chambers and family well, and was not a little gratified to find that the whole of the family were members of the church. Next day went a few miles with Brother McNeil, and preached to a few happy souls. Next day (Saturday) was wet—kept indoors. On the Sunday I conducted three services; in the morning at a little chapel to a few people. Owing to the inferior character of the land several families have removed, so the chapel is of little use, and I am afraid will not be. I think it had better be sold. There is £80 debt on it. I preached afternoon and evening at a place called Caroline. Our services here are held in a school-room. The congrega-

tion is good. A good chapel is needed here, and I hope the foundation-stone will soon be laid. I thank God I had a good day among the people. On the Monday a tea-meeting was held to assist the Circuit funds; it was well attended, and we had an interesting meeting after. This place is near the border, dividing South Australia and Victoria. I with two friends went to the border, and I trod Victorian soil for the first time. About nine miles from Mount Gambier is another extinct volcano, called Mount Schank. I thought I should like to see it; so I in company with Brother McNeil and a few friends—seven in all—started on the Tuesday forenoon, for this remarkable spot. The Mount rises in the midst of a vast plain like a cone. Letting our horses go in a little inclosed spot, we began the steep ascent. I pity the person that has the asthma if he made the attempt to get up here. By perseverance we reached the summit; and then what a scene! At first sight it seems awful to gaze down that deep abyss. There is no water here. I felt an almost irresistible desire to go down; so away we went down its steep sides. Look out! if you fall you must abide the consequences. Now we are at the bottom, a level piece containing perhaps thirty acres, partly overgrown with ferns and bushes. It is an awful place. Stamp your foot, and there is a deep, hollow sound. We now stood in a spot where at one time the internal fires of our globe found a vent, and where stones, lava, and I know not what besides, were belched forth. We sat down and had luncheon, then sung a hymn, and held a little prayer-meeting. God was there. At length we ascended, and made a circuit at the top. I may compare the top to the rim of a basin. I judge it is a mile and a half round. I brought with me some calcined matter, lava, &c. Wednesday, left Mr. Chambers in company with Brother McNeil, to get a more thorough acquaintance with Mount Gambier. We ascended it, and made the circuit of it at the top. A mighty power has been at work here! Tremendous are the piles heaped up by volcanic force. The fiery storm must have been awful, but all is now hushed; there is a great calm. The township at the base is a thriving little place, and is going ahead fast; and although young, there are some excellent buildings erected. In the afternoon we rode about twenty miles, to a place called Kalangadoo, and I preached in our little sanctuary in the evening. We have a



few people here who are interested in the welfare of our Zion. May they prosper. It was my intention to leave for home Thursday morning, but the rain prevented; so I remained all day, and started at sunrise on Friday. It was my intention to stop a night on the way, but my horse seemed in middling trim, and I reached Robe at eight p.m., having travelled about sixty-five miles in the day, and not much less than a third of the distance through mud and water. Travelled on horseback in eleven days about two hundred and ninety miles. I much enjoyed my trip, but there was one thing that grieved

me, namely, that we have no cause in the thriving township of Gambierton. We have places each side of it, and to reach those places the preacher has to pass through the best and most populous town in all the south-east—as this part of the colony is called. The Episcopalians, Methodists, Primitive-Methodists, Lutherans, Baptists, and Roman Catholics, have their respective places of worship; but we poor folks are *beating the bush*. I assure you we ought to have been there three years ago. Brother McNeil, I am happy to say, is working well, and is, I think, generally respected."

## VICTORIA.

### A JOURNEY THROUGH STORM AND FLOOD TO SANDHURST.

BROTHER Hosken, under date November 7th, 1870, gives the following description of an eventful journey to Sandhurst and back, together with an account of missionary services held, which, no doubt, will afford some interest to those of our friends who are readers of the "Chronicle":—

"Last Sunday fortnight, Oct. 23rd, I was at Creswick. Three sermons in aid of the chapel. Special or half-yearly effort. Attendance good on the Sabbath.

"24th: Went to Ballarat to see Mrs. Warren, who is ill. Returned to Creswick with Messrs. Rowe and Uglow. Tea and public meeting. Good attendance. Speaking above the average. Services successful. I had engaged to be in the Sandhurst station on October 30th, and following days. I purchased a new horse on my return from Creswick, and fearing to leave it with my boy, I resolved on riding to Sandhurst.

"Friday, 28th, was a wet day, and the night one of the most terrific I have known in the colony. The lightning was very vivid, in fact ablaze; the thunder terrific; the wind blew a hurricane, and the rain fell in torrents. The weather broke about 10 a.m. on Saturday, and I at once started on horseback, with a fifty miles' journey before me. Will you accompany me to Sandhurst and back? For about eighteen miles our road leads us over the ranges—passing Mount Frankling. At our right, about six miles from this, some very nice homesteads and farms in the gullies and running up the hill-sides. The soil is for the most part good. We now arrive at *Gilford* and cross the *River Loddon*. The waters from the ranges above are rushing down in large masses, the river is much swollen, and in some places breaking over its banks. We go on the bank of the

river for a mile. At the right is high table land, at the left a strip of rich soil, which for many years has been cultivated and planted for garden purposes. It has been a beautiful spot; but this morning all is wreck and desolation. The floods during this winter have swept away the fences, many of the trees, crops of various kinds, and in many places the soil. It is most distressing to witness the devastation. Here you see a patch of beautiful roses in bloom, just a few inches above the waters—there a few cabbages which appear to be struggling to keep their heads above the flood. Yonder, fruit trees, some falling over and bending before the rushing torrent, and others covered in blossom, with only the tops of the branches visible. In one place a heap of rubbish, slime, etc., and in another all the soil and crops gone.

"Here we part company with the Loddon, and ride up Campbell's Creek—to Castlemaine. The gardens all the way up are more or less damaged. Spent a few hours at Mr. Keen's, while my horse fed and rested.

"Mr. Webber was with Mr. Keen, to assist in missionary work. About half past five leave Castlemaine for Sandhurst, 27 miles. Mr. Webber rode Mr. Keen's horse three miles out, to get his seat in the saddle nicely for the next day. After parting with Mr. Webber, I rode on, with Mount Alexander on my right, and a number of very nice places on the left. The road passes up Barker's Creek. Marks of the flood are visible

in every garden, and now many of them are under water.

"We are now near the little township of Harcourt. When passing the railway bridge a gentleman in a spring cart asks, 'Are you going far this way?' 'To Sandhurst.' 'Do you know the way?' 'I am an entire stranger.' Then you had better keep near me for the next mile or two; the bridge is washed away, and the Creek is dangerous to cross.' When we came to the hotel, a man came from the bar, and informed us that he had just made an attempt to cross the Creek, with a horse worth £40, and a dray, with a large pig in the dray. He got into deep water, the cart turned over, the horse and pig were drowned, and he was pulled out when nearly dead! The poor fellow was nearly drunk. We went up the Creek, searching for a place to cross. We at last decided on making a trial. The ford was better than we expected. When safely over we sped on our way as fast as possible, for the sun had gone down, and the young moon was shedding her silvery rays on our track. The remainder of my journey being performed by moonlight, I had but a dim outline of the country through which I passed. About ten miles before reaching Sandhurst, I came to another creek with the bridge gone. The banks were steep, and when I got in the creek, I found the water deep, but the current was not rapid. By taking great care I landed on the other side, and about ten o'clock arrived in safety at Mr. Orchard's, two miles from Sandhurst.

"Sunday, at eleven and half-past six, preached anniversary sermons at Long Gully; at half-past two missionary sermon at Sheepwash. The Rev. Mr. Hibbert preached at Long Gully at three. The congregations were large, and collections liberal. Mr. Orchard was at Runnymede, and Mr. Bryant at Axe Creek and Redesdale. Monday tea and public meeting at Long Gully. Messrs. Hibbert, Orchard, Bryant, Wedlake and self present. A good meeting. Financial results about £40.

"Tuesday morning Mr. Orchard and self started for Redesdale — dined at Sheepwash. When we arrived at Axe Creek the bridge was washed away. We asked a man working in the garden near, if we could cross? he thought we could. Mr. Orchard tried. He found the water very deep, and his mare had to swim. He got over safe. I turned coward and refused to follow him. My

mare was not steady in the water. I entered a garden, went down the creek — found a nice ford, and joined him on the other side. The destruction of property on this creek is very great. We saw some gardens in a sad state. The ride to Redesdale was most charming. The grass was beautifully green — the bush not thickly timbered. The garden and patches of cultivation for canes, &c., looking charming. We passed through one squatter station, composed of little hills, dales, and undulated spaces between. The course of the Caliban River is quite romantic. The meeting in the evening was presided over by Mr. Underdown, one of the local preachers. He made a good opening speech. Mr. Orchard read the Report, and gave a spirited and telling address, and I brought up the rear. The children brought in the missionary cards — these with collections, &c., made the missionary receipts something in advance of last year's.

Wednesday, rode back to the Axe — the way we came. Visited several families and was kindly received. The meeting in a cottage, the first missionary meeting ever held in the place. We had a small but good meeting. Mr. Orchard led off with some very good remarks, and I followed as well as I could.

Thursday, returned to Sheepwash. In order to visit some families of the Emu Creek we crossed the Bush over some ranges which we have named Lizard Ranges, from the immense number of lizards we saw. The families treated us with great kindness. We arrived at Sheepwash at about four p.m. Took tea and met Mr. Bryant in time for the meeting. Mr. Orchard presided; Mr. Bryant and self spoke. The people said it was a noble meeting. The Sunday-school children here obtained nearly £20 for the missionary funds! Just a word about the people on those creeks. The men are smart, intelligent fellows, but I fancy the women are really in advance of the men. They are clean, kind, and easy in their manners and address — intelligent, and some of them pious. Returned to Mr. Orchard's after meeting. We talked of you, home, committee, &c., on our way, and got home to bed at twelve, p.m. Rose Friday morning at five o'clock. Mr. Bryant started by train for Ballarat, and I on horse for Daylesford. I spent most of the day at Castlemaine, and got home by moonlight in the evening, very fatigued."

*(To be concluded in our next.)*

## MONTHLY RETROSPECT.

THE WAR BETWEEN FRANCE AND GERMANY had hardly closed before the former unhappy country entered upon a fratricidal war. Paris is in revolt, and in the hands of a band of determined men. The Government of M. Thiers, with the support of the National Assembly at Versailles, is either unable or afraid to repress the insurrectionary National Guards of the capital. Opinions are divided as to whether the present grave events are the chief justification or the crowning condemnation of the Empire, and no wonder, for much can be said in favour of either view. The towns and the country parts of France have but little or nothing in common. The divergence is marked and complete. And yet it is only by their perfect agreement that they can hope to pay the almost ruinous war indemnity exacted by the Germans, repair the disasters that have come upon their nation, and regain their former influential position in the councils of Europe. The thought will arise at times, do what we may to repress it, Is France to be blotted out from the list of nations? for if the eyes of the people were blinded, they could hardly rush on more madly or surely to destruction than by the course they are pursuing. Material prosperity and power only inflated them with presumptuous pride, and affliction and wrath have apparently wholly failed to produce either repentance or amendment. It is not a new thing for a nation to be destroyed on account of its wickedness, and who shall say that a modern example is not needed.

THE JOINT HIGH COMMISSION has happily agreed, reports says, on a method to settle all differences between England and America. As the *Daily News* says, "All that was needed to an agreement was a disposition to agree." United States' fishermen are to have the right to fish in Canadian waters, and Canada is to be compensated for this concession by the payment of a lump sum of money. The Alabama claims are to be submitted to a Commission of Five, and "in the event of the Commission being unable to agree upon any claim, it will be referred to a Board of Three, consisting of the nominees of the Queen of England, the President of the United States, and the Emperor of Russia. In other words, it will practically be referred to the arbitration of the last-named potentate." Failure seems practically impossible, and can only happen in case the decision of the arbitrators should be unacceptable to both parties, or some such improbable occurrence.

THE LICENSING BILL OF THE GOVERNMENT, failing to satisfy any party, is threatened with strong opposition from all quarters. It is of the very essence of a compromise, Mr. Bruce either not having any strong convictions on the subject, which is an almost incredible supposition in the light of his speech in introducing the measure, or lacking the wisdom and the courage to give effect to his convictions. Politicians, of all men, seem most forgetful of the fact that a straightforward course is the only safe course, and that which invariably secures its own reward. In our view, no legislation can be satisfactory, until our statesmen recognise the important fact that *the evil is in the drink*, and not in its accessories, which may be altered a thousand times to suit the ever-changing opinions of society, regulated in every possible or conceivable manner, and yet the true remedy be as distant as ever. There must be some good in the Bill, or brewers and publicans would not so thoroughly hate most of its provisions; but it must be greatly amended before the sober, the moral, and the religious part of the community will be excited to enthusiasm in its favour. It is admitted on all sides that the eventual effect of the Bill as it now stands will be a large, even an immense, reduction in the number of public houses; but if the number must be limited, if severer restrictions must be imposed, what can we think of the provision to retain them all, if they do not outrageously offend against public decency and decorum,

till the present generation of drunkards has been consigned to their un-honoured graves, and another generation trained to take their place. It is in this way that the real interests of the nation are imperilled in the vain hope of buying off the opposition of interested parties. It is only for the philanthropic and temperate part of the nation to be as earnest, as vigilant, as wise, as determined, as enthusiastic, and as persevering as the drinksellers in the matter, and such amendments may yet be introduced into Mr. Bruce's measure as may make it a real benefit to all classes of society, the working classes especially, and we are confident that the *honest*, even if it be only the partial, adoption of the principle of the United Kingdom Alliance in this or in any similar Bill, would tell so favourably on the health, prosperity, and morals of the people as would confound and silence its opponents, and astonish while it delighted its friends. Public meetings in every town and village, petitions to Parliament, personal communications with members, and all available means besides, were never more necessary than at this time. But if all were of our mind, all public houses would be virtually closed at once, without legislation of any kind, we would have all abstain from the use of intoxicating drinks, and until then, we hope abstainers will be more diligent and hearty in promulgating their views than ever.

MR. MIALI'S DISESTABLISHMENT MOTION is to be submitted to the House of Commons on the 9th of May, and the Triennial Conference of the Liberation Society is to be held on the 2nd and 3rd of the same month. Some eminent [P] Nonconformists, will, it is feared, be conspicuous by their absence when Mr. Miall submits his proposals to the House of Commons, but these will not be many if electors only do their duty, and Mr. Miall is likely in any case to receive a gratifying measure of support. The separation of the Church from the State is not to be advocated as a Dissenters' grievance but as a just national policy, and the divisions in the Church of England and the growing public opinion in favour of disestablishment, are sure indications that the beginning of the end draweth nigh.

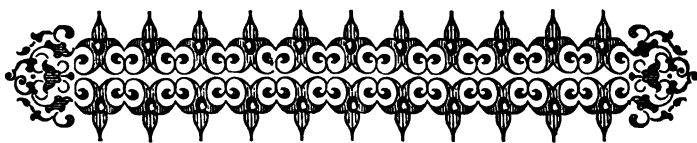
REPUBLICANS IN ENGLAND are making a sorry display of their principles, and have chosen a most inopportune time for their fussy activity. If the cardinal doctrine of a Republic be, that the supreme power shall be vested in the people, our present form of Government is a Republic all but in name, without its inseparable inconveniences and disadvantages. It may be said that the House of Lords thwarts the will of the nation, and such instances as the Bill for Legalising Marriage with a deceased wife's Sister, and the opening of Universities to Dissenters may be quoted in illustration. But it must not be forgotten that University Reform has been left in the hands of private members till this Session, and that the two most prominent members of the Government in the House of Lords, the Foreign Minister excepted, voted against the other measure we have named. With household suffrage, the people have the final decision of all matters in their own hands, happy for the nation if they use their power wisely and well on all occasions.

ENGLISH ROMAN CATHOLICS have deep sympathy with the Pope in his present misfortunes. The Deputation that has lately visited Rome, headed by the Duke of Norfolk, has presented an address unto His Holiness, quite a curiosity in its way. "The civil principate" of the Pope is manifestly instituted by the Providence of God." "It is absolutely required for the good and free government of the church and of souls." The Pope's throne is the throne "of the King of Justice and Peace;" out "of the law of Christ the temporal sovereignty rose;" if the temporal power is lost, "the nations as such cease to be Christian, and fall under the rule of force;" the Pope is "not only the champion of religion," but "the representative of civil rights;" the authority of the Pope is "the root of Divine authority in the

Church, the constituent cause of Christendom, and the archetype of all just civil rule." Do intelligent Catholic laymen believe all this nonsense? If so, they may be regarded as beacons to warn us to be on our guard against coming under the *perverting, blinding* influence of the Papacy.

THE POPE HIMSELF IS THE MOST ILLUSTRIOUS VICTIM of the system of which he is the infallible head. The Pope and the Ultramontane party had things all their own way at the Œcumenical Council, but their very success is likely to be their ruin. The opposition in the Council to the Pope's monstrous assumptions could be silenced and overcome, but the opposition thereto outside is not likely to be quelled so easily. Catholic Germany may yet break out in open revolt, and be the scene of a new Reformation. It cannot well be otherwise. Dr. Dollinger, and he has the full confidence and support of the Bavarian Court, says: "Thousands of the clergy, and hundreds of thousands of the laity, think as I do, and hold the new articles of faith to be untenable. To this day no single man, even of those who have made a formal submission, has told me that he is really convinced of the truth of these doctrines. All my friends and acquaintances say the same. 'Nobody believes it' is what I hear daily from every mouth." He adds, "As a Christian, a theologian, an historical student, and a citizen, I cannot receive the doctrine. Not as a Christian, for it is irreconcilable with the spirit of the Gospel, and the express declarations of Christ and his apostles; it sets up that kingdom of this world which Christ repudiated, and that domination over the Churches which Peter forbade to all, himself included. Not as a theologian, for the entire genuine tradition of the Church is directly at issue with it. Not as a student of history, for as such I know that the persistent endeavour to carry out this theory has cost Europe rivers of blood, disturbed and ruined whole countries, overthrown the fair organization of the ancient Church, and produced and fostered the deadliest abuses in her bosom. Lastly, I must reject it as a citizen, because, with its claim for the subjection of countries and monarchs and the whole political order under Papal authority, and by the exemptions demanded for the clergy, it gives occasion to endless and fatal division between Church and State, clergy and laity. For I cannot conceal from myself that this doctrine, whose consequences brought the old German Empire to destruction, were it to become dominant in Catholic Germany now, would at once implant the seeds of a deadly malady in the new Empire just established."

THE WORK OF GOD is, we have good reason to believe, prospering in many circuits. We are unable to furnish particulars, but in addition to the places already named in our columns, (and in some instances the work has, happily, proved more extensive than at first we were led to anticipate,) we may state that Redruth Circuit has had showers of blessings, Helston had some drops in the Autumn, just sufficient to raise expectation, then a pause, and now a more copious effusion of Divine influence, and that the brethren in the Liskeard Circuit have had over fifty conversions, and are expecting many more." Brethren and friends! let us seek *first*, as a Church, the kingdom of God and His righteousness, and all the other things—gifted ministers, liberal gifts, social influence—which we so much need, shall be surely added to us; but if we attempt to grasp these first, we fail to secure the chief good, and lose all the secondary blessings also. "Upon the land of my people shall come up briars and thorns...until the spirit be poured upon us from on high."



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THE UNREPENTANT ONE'S GIFTS.

"For the gifts and calling of God are without repentance." Rom. xi. 29.

WHEN the Apostle speaks of the "gifts" of God he has the Jews specially in mind; when of his "calling," the Gentiles. His "gifts" may be despised, and His "call" disobeyed; but His conduct being absolutely right He repents not. He cannot repent, in the same sense, as men can, and may, and do, for He has committed no mistake, He has perpetrated no wrong. "He is not a man that He should lie, or the Son of man that He should repent." Man repents, that is, either changes his mind, and brings his outward conduct into harmony therewith, or if that be too late, gives himself up to unavailing sorrow and regret, when, through ignorance, he has made a mistake, or impelled by selfishness and passion, he has knowingly, wickedly, and determinedly pursued a wrong course. But can Jehovah be charged with either ignorance or selfishness? Is not His understanding infinite, His love unchangeable? Is not His eye omniscient, and His heart a fountain of goodness, just as His arm is the centre and symbol of Omnipotent power?

But His gifts, alas! even His greatest gifts, are often bestowed in vain. Some few illustrations may be given.

God's greatest gift is the gift of His Son. This gift includes all others, it is the type of all others, and it is the pledge of all others. All others resemble this, and are dependent on this. "He that hath the Son hath life." "He that spared not His own Son, but delivered him up for us all, how shall He not with Him also freely give us all things?" We can hardly conceive of God bestowing this precious gift without a struggle. He was His own beloved Son. He was daily His delight. He thought Him worthy of all honour. He was, in fact, equal with the Father. And yet

He was given unto the world. He was born into it that He might suffer and die. His own chosen people rejected Him. They hated Him without a cause. They hated Him for the very reason that they ought to have loved Him. They mocked Him, they scourged Him, they reviled Him, they smote Him, they spat upon Him, they buffeted Him, they crucified Him. And men hate and despise and reject Him still. They put Him into the pillory. They nail him to a cross. They roll a stone over his grave. They thrust the knife of harsh and unjust criticism into his mind and heart. They diligently use the microscope to detect faults and blemishes in His character. They do more. They despise His claims, caricature His mission, rebel against His authority, disobey His commands, and disbelieve His promises. They rush to death over His cross. They maim, they wound, they destroy themselves by their fierce and fruitless opposition to Him. They convert Him into an enemy. They expose themselves to His wrath and indignation. They convert His blessings into curses. But God does not repent of having given His Son to be the life of the world. He does not recall His inestimable, unspeakable gift. He does not swear in His anger that no more shall be saved through Him. There are some who have repented of their sins. Some love Him, and put their trust in Him. Some sing his praises, and live to His glory, and exalt His name. Once a Saviour always a Saviour; once a Saviour for all who repent and believe, always a Saviour for such, "for the gifts and calling of God are without repentance."

The gift of the Spirit is another illustration. The Spirit is Christ's gift to His church and to the world. In one sense the gift of the Spirit is as great, and as necessary, as the gift of the Son. All the benefits of Christ's death would be unavailing without the Spirit's influence and power. There can be no true repentance, no regeneration of heart, no willingness or power on the part of men to seek and accept salvation, and no abiding peace and comfort, without the Spirit of Christ. But the Spirit is grieved, is quenched, is resisted, is vexed, and sometimes forced to depart. But the Spirit still strives. He bears long with every kind and every degree of insult and provocation. And the Spirit will continue to convince "the world of sin, of righteousness, and of judgment," and to abide in the church to quicken, and comfort, and sanctify believers, till the very end of time.

And what is true of the Saviour and of the Sanctifier of men, is also true of the glorious Gospel. It is to be preached to every creature. It is to be proclaimed unto all the nations. And the Gospel is as free, and as mighty, and as fresh, and as efficacious, and as powerful as ever. Its glory has not been dimmed. Its beauty has not faded. Its power has not been weakened. Many men see its light, and deliberately close their eyes in darkness; many feel its power, but only to harden their hearts the more. It is made even "a stone of stumbling, and a rock of offence." It is often perverted, often dishonoured, often rejected. Half the people in the most favoured lands who are indebted to it for innumerable blessings, yet pour upon it unmeasured scorn and contempt. Some, in every congregation, listen in vain to its heavenly message. But

the patience of God is inexhaustible, His purpose is unchangeable. It is still to be preached, whether men will hear or whether they will forbear. Every nation under heaven is to hear the glad sound. It may receive the same treatment in the East as in the West, Africa's barbarous tribes may reject it as the civilized European nations have done; but it is to be preached to every nation, and kindred, and people, and tongue, "for the gifts and calling of God are without repentance."

Once more. The Bible illustrates the same principle in a remarkable manner. The Bible is one of the greatest of God's gifts to His children. It is the charter of man's liberties, the fountain of all wisdom and authority. It has often been declared to be the secret of England's greatness. It is more precious to the believer than thousands of gold and silver. It is sweeter than honey or the honeycomb. Those nations of the world are the most intelligent, the freest, and the most powerful where the Bible is most widely circulated, most carefully studied, most lovingly admired, and most faithfully obeyed. But how do men treat the Book of God? How does the Church of Rome treat it? She keeps it from the poor and the ignorant, as if it were an evil instead of a good. How do infidels of the Tom Paine stamp treat it? We wonder that their hands are not smitten with leprosy when they stretch them forth to touch the ark of God. How do teachers of the Colenso type treat it? Do they not try hard to pervert it; and make it contradict itself. How do Christians generally treat it? With sinful neglect, with heartless indifference. How few prize the treasure as they ought! How few hide it in their hearts, or make it the rule of their lives! Why does not God recall His gift? Why does not He blot out all the promises, all the commands, and all the warnings from all the copies of the sacred Scriptures? Could He not do this in one moment by the exercise of His miraculous power? He could! He could! and He might even justly so punish men for their ingratitude and disobedience, but His gifts and calling are without repentance.

### THE WORK OF THE CHRISTIAN PREACHER.\*

THIS was the subject of Mr. Jones's inaugural address as the Chairman of the Congregational Union of England and Wales, at the annual meeting last month. He does not overstate the case when he declares that "to our Nonconformist churches preaching is of supreme importance;" and to say that his discourse is worthy of his subject is to bestow on it the highest praise. And yet we are free to confess that if some prosaic, matter-of-fact-person, who only reads the address, and did not hear it delivered, asks us in what consists its special charm, its distinctive value, we might not be able readily to give a reply that should be deemed quite satisfactory. And yet we can, for Mr. Jones tells us that the Apostle Paul was not satisfied with what he had written to the Christians in Rome, because he longed to see them, that he might impart unto them some spiritual gift. *Why was*

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\* The work of the Christian Preacher. By the Rev. THOMAS JONES. London: Hodder and Stoughton.



he not satisfied? "What he had *written* was like the drops that fall from the cloud before the great rain; but his *preaching* would be like the melting of the cloud into the plentiful summer showers, which make the earth glad." The address is more remarkable for felicity of expression than profundity of thought, and yet it is so true, so natural, so beautiful in its simplicity, so earnest in its tone, loving thoughts so clothe themselves in appropriate, even lovely words, that we readily yield ourselves to its influence, and feel stronger, more hopeful, and in every respect better in consequence. Persons disposed to be critical might say, it would be as rhetorical to make the grass or the corn as the *fields* to *grow*; that holiness might be more accurately defined than as "the *transcendental* state of the heart, mind, and character;" and that "*sublimating the truth*" might mean more than transforming the solid doctrines of the Gospel "into attenuated, ethereal, and unsubstantial mist," and how, if it only meant that, it "reminds one of a rainbow being cut into fragments," is not very clear to dull intellects; but these are only examples of a luxuriant imagination, permitted just now and then to have free course, without being glorified.

But we are in full sympathy with Mr Jones when he tells us, that "the Christian Preacher must, first of all, be a godly man, 'filled with the Holy Ghost,' clothed with the virtues, graces, and sympathies which the Divine Spirit alone can impart. He must possess knowledge of spiritual things, should be able to understand the Scriptures, having his mental eye sound and piercing that he may see far into 'the mysteries of the kingdom of heaven.' The more he knows of history, science, philosophy, and literature, the better for him and for those who listen to his words; but one thing he must be, 'a scribe instructed unto the kingdom of heaven,' able to 'bring forth out of his treasure things new and old.' His faith in the Gospel should be firm and unwavering; not a poor balancing of probabilities, but steady spiritual vision. Doubt is the paralysis of preaching, and arrows sent from that bow fall on the ground before you, while strong faith sends them quivering to their destination. He must be 'apt to teach,' a skilful speaker, rich in utterance, naturally gifted with the genius of expression. As some men are born with the instinct of science, and others are artists from their infancy, and others again bring the gift of poetry with them into the world, so the true preacher is separated from his birth by the possession of an instinct which incites him to the work of preaching the Gospel.

"Add to these things the evidence of success when he has made 'full proof of his ministry.' Suppose a man should say, 'I am an artist,' and to prove his assertion should inform you that he studied his profession under the guidance of a celebrated master, and that now he has a studio of his own, with pencil, canvas, colours, and easel. Could that prove his right to the name he has assumed? By no means. You would ask him at once for his works. What have you painted? Where are your productions? In like manner men may study at the ancient seats of learning, be ordained by the bishops of their church, receive appointments according to the law of the land, and boast, therefore, that they stand in the direct line of apostolical succession. But the proof of their right to the name of minis-

ters is the meaning they give to that name by what they do. Have they brought human souls from 'darkness to light;' confirmed the faith of God's church; awakened holy aspirations in the minds of their hearers; ministered comfort to the afflicted; and made their people more noble, generous, and Christlike? These are the seals of a true ministry. 'By their fruits ye shall know them.' If a man can shew these credentials, then is he a Christian minister and preacher according to divine right, although he has received no blessing from the laying on of episcopal hands; and if he has not these credentials, then all the bishops in Christendom cannot give him the right to call himself a minister of Christ."

"The SUBJECT" of "preaching is 'the TRUTH as it is in Jesus,'—the truth which He is, and the truth which He taught and inspired the prophets and apostles to teach." "The preacher must not displace the Gospel by any doctrines or theories of his own." Listen, O ye preachers and teachers! to these wise and weighty counsels:

"The truth as it is in Jesus Christ" is your subject, and you "should keep to it. The love of originality is intense in some minds, and they are ever in search of *new* things. No wise man will assert that all the spiritual truth possible for us to know has been already discovered. The works of God are great and manifold, and after all that men have learnt of them, there are many secrets unrevealed. So the Bible is a deep and wonderful book; and although men have been searching into its truths for many ages, they have not brought to light all that it can teach. Many precious stones are still concealed in this inexhaustible mine. Have clearer intellectual insight, and deeper spiritual sympathies, and you will find here new revelations. Ask, seek, and knock, and oracles hitherto silent shall speak to you from the innermost sanctuaries of this sacred shrine.

"But, on the other hand, there are reasons why we should not be anxious to discover new truths.

"For one thing, the man who would be always original has set before himself a most difficult task. Many, by diligence, may become wise teachers of received truth, but it is given only to a few to extend the boundaries of human knowledge. There is far less originality in the world than people suppose. Old truths, old thoughts, and old expressions, will make their appearance, do what you may. They seem to say, We have a right to be heard, and we will not be neglected, or left behind. Philosophers tread in each other's footsteps; poets and artists are not too proud to borrow; and theological books by different authors teem with the same thoughts. To read one good author on a given subject is in effect to read all. In like manner, it is impossible for the preacher to be always original; he must be content to preach old truths, or not to speak at all.

"Again, the greatest teachers given to the Church did not aim at constant originality. The Hebrew prophets were more concerned to teach and enforce 'the law of the Lord' than to declare new truths. Our Lord Himself held up the old neglected truths before the minds of His hearers. Like some splendid temple of antiquity covered with rubbish, the truth which God had revealed was buried under the

senseless traditions of men. He removed these uncomely additions; made the sacred building stand out in all its ancient beauty, and said in substance: Behold the Temple of Truth wherein ye ought to worship. The apostles were not afraid to repeat themselves, and professed to be, not discoverers of new doctrines, but preachers of 'the everlasting Gospel.' We need not be wiser than Christ, or more original than the apostles.

"There is another reason well worth our consideration:—the thirst for 'things new' and startling is not free from danger. When the students of Nature are anxious to create new theories, they often fall into error. You may say of science as well as of human life, 'Let patience have her perfect work.' Collect your facts, analyze and classify them, and then store them away carefully, for the time to come; but be not in haste to generalize. Wait, and the law of your facts will reveal itself in due season. We may be led astray for the same reason in spiritual matters. The old discoverers who sailed into unknown seas must have felt a peculiar pleasure in their daring undertakings. Spreading the canvas to the wind, they ventured out to the mysterious ocean in search of new countries. But their delight was mingled with anxiety and fear, for, possessing no charts, they knew not what perils awaited them in their bold endeavour—what rocks and sandbanks might be in their way, or what monsters they might meet with in the lands they hoped to discover. The search for new truth also has its delights. It is pleasant to leave the tame, unromantic shores of common belief, and to start on a voyage of discovery over the boundless ocean of intellectual speculation. But there is danger also in this enterprise. The dreary land of universal scepticism, the chaos of No-faith, and the black regions of despair, are somewhere out in those seas; and many have ventured there who never returned."

To this it may be added, that "our hearers need that we should speak the same things to them."

The Gospel, again, "must not be weakened and refined away by any modern knowledge or 'science, falsely so called.'" And yet, again, "the preacher should have regard to all the truths of the Gospel, and strive, to the best of his ability, to 'declare the whole counsel of God;'" for "there is nothing superfluous in 'the Gospel of our salvation.'" Whatever has been revealed is needed; and the wise preacher will take the broadest possible view of the grand theme, will endeavour to see it as it is, and to assimilate it, and make it the life of his own spirit; and, having done so, he will reject every theological system, every religious creed, and all the narrow-minded traditions of the pulpit, and the ignorant prejudices of the Churches, that require him to set aside or withhold any doctrine, suggestion, precept, duty, or promise contained in the Word of God.

"You may see in the country flocks of sheep in the midst of a large field, fenced in by hurdles. They look with longing eyes to the green pastures beyond the fence, but these are not for them. There, within the narrow limits assigned, must they graze. Thus do men enclose within their creeds particular portions of the Truth, and they expect you to rest and be satisfied within the narrow circle

they have formed. But you are not content; and now and again you cast a glance upon the pasture lands beyond—you see the waving fields that stretch away to the horizon, and you would remove the obstacles, and have the liberty of these vast outlying domains of Truth. But this is not to be; and when you think or speak thus, you are, if not a heretic, bordering upon heresy. It is delightful to pass from this narrowness into the open regions of the Bible. Entering here you may sing with David: 'The Lord is my Shepherd, I shall not want.' Here you have perfect freedom. You may lie down in green pastures, rest by the still waters, drink of the living fountains, muse by the flowing streams, climb the fruitful hills, inhale the fragrance of gardens, and satisfy your soul with the fatness of this land which flows with milk and honey."

Passing on to the kind of LANGUAGE the preacher should use, we are told that "his aim should be to make the people understand the Gospel, as far as that is possible; to believe that the Gospel is truth; to feel that it is 'the power of God;' and to embody it in a holy Christian life." The question therefore is, "What kind of speech should he adopt in order to accomplish this fourfold purpose?"

The answer is, that "there should be perfect harmony between the words" the preacher uses "and the thoughts and feelings" of his heart; that his language should be "rich and figurative;" that he "should speak with becoming boldness;" that he "should not fail, at the right time, and on the proper occasion, to give expression to his own experience of the power of the Gospel;" that his speech should "ever be characterized by reverence;" and that his "preaching should express the *spirit* of the Gospel, as well as declare its doctrines."

Our space will only permit us to make two quotations from this part of the address, but they shall be those we deem to be the most suggestive and beautiful. Here is the first:

"The language of the Bible is rich and figurative, and such should the language of the preacher be. The reasons of this should be stated, for it did not come to pass by accident.

"First, there is a pre-ordained harmony between things spiritual and things material. Material objects express spiritual truths, and are intended to do so. The whole universe is an embodiment of Divine thoughts, and everything in nature is more than it seems. The inspired writers beheld this harmony, and chose from the visible creation the proper symbols to represent the thoughts they had to utter.

"Again, it is impossible to press the great spiritual truths into word-definitions. You may as well try to draw a circle round infinite space. We must have the language of *things* as well as the language of *words*; and even then the half cannot be told. Use the best words within your reach, and borrow from nature emblems of vastness, tenderness, beauty, splendour, and duration, and you will still find that 'the glorious Gospel of the blessed God' has not been fully expressed. The widest channels of human language are too narrow for the flood of Divine truth; it overflows the banks, and carries away the works we have constructed.

"Observe also, that the rich language of the Bible has a power

peculiar to itself. When we look through the larger end of a telescope, all objects appear small and distant. They are well-defined, it is true, but they are cold and lifeless, and have dwindled into mere points. So it is here. Word-definitions fail to bring the truth home to the heart in a living form, so as to make the soul feel its transforming, strengthening, and comforting power. You may speak of God as 'the First Cause,' or 'the Supreme Being,' or 'the Most Perfect One,' and your language will be perfectly correct. But consider how much nearer He is brought to us in the figurative language of the sacred Scriptures. Here He is a 'strong tower,' into which we run in the day of trouble;—'the Rock of Israel,' upon which we build our present and eternal hopes;—'the Lord our Shepherd,' who never sleeps and never slumbers, but keeps watch over His flock by day and by night;—'Our Father in Heaven,' whose love is infinite, unchangeable, and everlasting, and who welcomes us back to Himself after all our unwise wanderings.

"Such is the language of the Bible. It speaks to the heart, and the heart responds. And I would say to all preachers, Imitate this inspired method of teaching; individualize your thoughts, and embody them in their proper symbols, for abstract ideas are of but little use to 'the common people.' Use nature freely, for that also is a divine revelation. And your sermons shall not be 'dull,' but, like the Bible, fresh as the breezes of heaven, welcome as the early rain, cheering as the coming of spring, fragrant as 'the smell of the fields which the Lord hath blessed.'" And here is the other:

"Our preaching should express the *spirit* of the Gospel, as well as declare its doctrines. There is more in a great work of art than the forms and colours which you see, more also than a special style of painting and grandeur of conception; for it has a genius of its own, which proves it to be the work of some celebrated master. It is impossible to define or describe this; we cannot tell what it is, or in what it consists; but we know that it is there, for we feel its power, are hushed by its presence, or if we speak at all it is in low subdued whispers. So there is a genius of the Gospel which makes it unlike all other systems of religion. There is nothing wherewith to compare it in the transcendentalism of the East, the mythology of Greece, the religion of ancient Rome, or the philosophies of modern Europe. It is like itself only—pure, tender, sorrowful, human, divine. This genius of the Gospel is an element of power which all may feel. There are thousands of Christian people who have not, and *cannot*, study the evidence of our religion, who have but small knowledge of its doctrines, and have never confronted the intellectual difficulties which cause so much confusion to others; and yet the spirit of it has reached their hearts. A child who has never read a book on chemistry can understand that honey is sweet. You may feel the power of mountain scenery without being learned in geology. A man ignorant of all botanical classifications may enjoy the fragrance of the summer fields. We may know nothing of the science of astronomy, and yet admire the immensity and splendour of the open heavens. In like manner, people with very slender knowledge of theology are able to feel and appreciate the power of the Gospel. They are influenced by its spirit, changed by its genius, and comforted by its tenderness and love.

"I have heard on a calm summer's evening the sweet tones of a human voice brought to my ears from the farther side of a deep valley. The day was over and gone; night with its gloom and sadness had fallen upon the land; and not a sound was heard save the murmur of the river and that solitary voice singing some native air well known there among the mountains for generations past. The voice wandered over the hills, lingered in the caves of the rocks, trembled among the tree-branches, and filled the night air with its soft pathetic notes. It was a sigh breaking into a song; and it created in the mind of the listener longings that cannot be well put into words,—longings for the years that had been, and for the friends, companions, and fathers who were gone; longings also for the perfect good, the state in which all discord has ceased, and life is restful, harmonious, and eternal. Our preaching ought to resemble that voice, and should come upon the people burdened with love subdued with tenderness, saturated with the genius of the Gospel;—a 'sweet lyric song,' having power to call forth their best aspirations, to inspire longings for 'the things which are not seen,' to wean their hearts from the 'vain show' in which so many live, and to fix their minds upon Christ, and God, and heaven."

Mr Jones fitly closes with "some words for the encouragement of the Christian preacher. Here many thoughts rush in upon the mind. Christ has committed the Gospel to our care, and we must not permit it to suffer harm or loss. He has conferred upon us the greatest honour by putting us into the ministry, and we should express our gratitude by our faithfulness. The purpose of our preaching ought to fill us with a holy ambition; for it is none other than the eternal salvation of our hearers. We are 'workers together with God' for the realization of His gracious design, which was formed 'before the foundation of the world,' and which shall and must be accomplished in the redemption of His church, whatever obstacles may stand in the way; and therefore we should labour, and faint not. And the reward, which the Saviour has promised to His faithful servants, ought to kindle within us the noble enthusiasm which burned in the bosoms of the apostles when they 'pressed toward the mark for the prize of the high calling of God in Christ Jesus.'"

But passing over these subjects he elaborates the thought, that the Gospel "was never more needed than at the present time," for man's "nature remains unchanged," and no satisfactory substitute for the Gospel has he discovered. Three things are certain: "Man must have a religion;" he cannot discover a satisfying one for himself; and therefore unto him must the preacher continue to preach the Gospel. Further, "the place which Christ holds in the minds and hearts of men is a source of inspiration and encouragement to the Christian preacher;" he must consider, also, the "faith and love" which Jesus has inspired, "how he grows upon us as our days go on, and that all efforts to dethrone him have failed and must fail."

In illustration of the fact that "men can discover no satisfactory substitute for the Gospel," Mr. Jones's argument seems to us to be most convincing and powerful.

"Some adopt infidel theories, and try to content themselves with the assertion that all religions are false. But mere negation cannot

give us rest. The mind may prove its own blindness by constructing the clumsy theory, but the heart can find in it no satisfaction. Some one who would not, or could not, receive the Gospel spoke thus: 'I seem affrighted and confounded with the solitude in which I am placed by my philosophy. When I look abroad, on every side I see dispute, contradiction, and distraction. When I turn my eye inward, I find nothing but doubt and ignorance. Where am I? What am I? From what cause do I derive my existence? To what condition shall I return? I am confounded with questions. I begin to fancy myself in a very deplorable condition, environed with darkness on every side.' The result of his unbelief was to produce a sense of loneliness which made him feel that he was without God in the world. There was no burning bush, as in the solitude of Horeb; no angel of the Lord, as in the quiet of Mamre; no sense of the presence which made the Psalmist say, 'Thou hast beset me behind and before;' and no 'finger of a man's hand' writing on the thick darkness, in burning letters, GOD IS. No wonder that the man was affrighted and confounded with this solitude. His words are a wail of sorrow mingled with despair, and prove, if proof be necessary, that a system of infidelity cannot yield us the satisfaction we seek.

"Science is supplying the world with marvellous facts in these latter days. It is revealing the affinities of matter, the adaptation and harmony of Nature's laws, and the unspeakable beauty of her manifold works. Why not, then, make a religion of science, and worship the Cosmos, and cause our souls to delight in the order and grandeur of the universe, and rest content therein? We cannot. Science does not move our hearts deeply enough for real worship, and the facts she supplies do not meet our spiritual wants.

"A writer who is a great authority in physical science has lately published these words: 'I say that natural knowledge, seeking to satisfy natural wants, has found the ideas which can alone still spiritual cravings.' And the ideas which he puts forth as possessing this wonderful charm are the following: The universe is practically infinite in its extent, and practically eternal in its duration; the earth is only an infinitesimal fragment of the universe; man is but one of the many forms of life now existing on the globe, and the present existences are but the last of a long series of predecessors; there is a definite order in the universe, called the laws of Nature, and belief in changes other than such as arise out of this order is weakened. These ideas are familiar enough; but the difficulty is to see how they still our spiritual cravings. We long for a personal God; and are told that the universe is old and large. We are conscious of sin, and feel the need of pardon; and are informed that there is a definite order in Nature. We shrink from death, and yearn for eternal life; and are assured that we are the last of a series of predecessors who have all perished, and whose fossil remains are 'with us to this day.' If you can still your spiritual cravings with these ideas and the like of them, you have discovered an art which is utterly unknown to me.

"Philosophy speaks of the Unconditioned Being; the Uncreated Essence; the Absolute Existence; the Substance that is infinitely

extended, living in all life and energizing all power; the All-Perfect, which was, is, and ever shall be. Can we not, then, convert philosophy into a religion, and worship God as the Mysterious Essence which underlies all phenomena, and is the cause of them? No. This view of Him does not inspire the mind with faith, trust, and love. Philosophy kindles what appears to be a great fire, which shoots into space, burns heaven-high, and illumines the spheres; but it brings no Divine warmth, no holy enthusiasm, into the soul of man, and, with all its splendour, is cold as the northern lights playing around the pole."

And let us close with this magnificent passage, which is at once "as loud as the thunder, and as musical as the sea."

"And it should be added that all efforts to dethrone Him have failed, and must fail. Some seem to think that Christ was not at all. He is only the poetry of the human mind, the creation of man's imagination; his highest and most noble creation it may be, but nothing more. Man was weak and helpless, and longed for a Saviour to deliver him from ignorance, sin, and death. From this feeling there sprang up an ideal Redeemer. In the course of time this mental vision was projected from the mind, and made objective; and man fell down and worshipped his own thought. Others will have it that Christ was a good man only, who lived a life of love upon the earth, such as was never seen before or after; and as time went on men clothed Him with divine perfections, and enthroned Him as Saviour, King, and Judge of the world. We are also told that His Gospel is becoming obsolete. It gave light at one time, but that light is now being lost in the brighter splendour of modern knowledge. It is a tent under which the spirit of man found shelter in other days; but it is now worn out with age, the canvas is rent, the rain falls through, and the storm beats upon the defenceless inhabitant. Or, rather, man has outgrown the Gospel; the robe which Christ wove for him is out of all proportion with the dimensions he has assumed in his present civilized state. The tent may be standing whole and entire where it was erected, but man is deserting it for other habitations built by his own hand. Well, let them speak and write according to the gift that is in them; it matters not: for he keeps his place in the minds and hearts of men. He sits upon His throne, there encircled with ineffable glory, and 'on His head are many crowns.' Humanity seems proud of Him, and determined to do Him honour. Learning has laboured for ages with loving delight to explain the far-reaching and gracious words which flowed from His lips. Poetry, inspired with the history of His life and death, the perfection of His character, and the genius of His Gospel, has exerted all her powers to praise His holy name. The early Christians portrayed Him in the catacombs of Rome as 'the Good Shepherd' coming down from the hills of Judah, the shepherd's staff in His hand, His hair wet with dew, and on His arm a helpless lamb which needs His gentle care; and from their time to the painting of 'Christ in the Temple,' Art has endeavoured to set forth the beauty and majesty of His form and character. Eloquence has woven her choicest garlands to crown His sacred head. Music has breathed her sweetest, loftiest notes in singing the glories of 'the Messiah.'



Children are taught to lisp His praise; and dying saints depart saying, 'Lord Jesus, receive our spirits.' Countless multitudes, who believe in Him, meet week after week on every side of the globe, in temples built to His name; and the burden of their worship is, 'Thou art the King of Glory, O Christ. Thou art the everlasting Son of the Father.' 'Unto Him that loved us, and washed us from our sins in His own blood; and hath made us kings and priests unto God and His Father, to Him be glory and dominion for ever.'

"GREAT NAME! DIVINE NAME! 'DEAR NAME!' Jesus Christ our Saviour! Preach it; for it is the Life of the Church, the Light of the world, and the Hope of humanity. Preach it; for it is the 'Hiding-place' prepared for us, and here the soul is safe from every coming storm. Preach it with confidence and reverent boldness; for the ancient charm—the old attractive power—is in it still. The woman who stood behind Him in the house of Simon the Pharisee, and 'washed His feet with tears,' did a symbolical act. From age to age, repenting souls gather around His footstool; they come to weep there, and His feet are ever wet with penitential tears. As it was in the past, and is now, it shall be in the future. 'His name shall endure for ever; His name shall be continued as long as the sun; and men shall be blessed in Him; all nations shall call Him blessed.'"

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### ABIDING IN CHRIST.

WHAT is meant by *abiding* in Christ? On this subject we are apt to cherish erroneous ideas. We think that abiding in Christ is mere outward attendance upon the means of grace—going to church, hearing a sermon, engaging in devotional exercises, or doing some practical good in the world. It involves these outward exercises; but it implies much more. These are the forms in which it expresses itself, and is exhibited to the world. But it is not so much action as experience, not so much doing as being. It is an attitude of the soul. It is the habitual direction of the thoughts to Christ, the turning of the affections around Him, resting upon His finished work, and looking to Him as the Author and Finisher of our faith. It is faith in Him in lively exercise; love to Him ardently cherished; hope in Him constantly realized. It is forsaking father and mother, houses and lands, and making Him the one moral centre of our being. Such abiding in Christ is not resting in indolence: it tasks all the energies of the soul; brings into intensest action the most vigorous capacities of the spiritual life. It is manifest alike while busy or idle, in solitude or society, when engaged in direct acts of public worship, or when cherishing the spirit of devotion in the absence of its forms. How seldom does our piety partake of this character! It is usually a fickle thing, subject to fits and starts, frames and feelings. It has little root in itself, and though it springs up rapidly, and looks fair for awhile, in the time of temptation it is apt to wither away. We cling to Jesus in certain seasons with ardent devotion, and then let go our hold for some other object, and

leave our first love. We get weary at times of the protracted struggle of the Christian life. The freshness and fervour of the early years of our conversion are apt to vanish, the transcendent glory of the Christian faith to become dim, and we are in danger of being drifted away from Christ by the strong tide of worldliness that is running against us. Our religious profession is apt to become like the growth of a foliaceous lichen on a stone; the more the lichen grows and widens its circumference, the more it decays and becomes empty in the centre, leaving a mere rim of living matter. And so the older our profession becomes, the more apt it is to die out at the heart, to become a mere empty, hollow rim, whose life is all on the outside, growing more in profession, and less in love, to the Saviour. We run to Jesus in trouble and danger, as a traveller runs to seek shelter from a storm, but we leave Him when the sun shines and all is bright again. How seldom is it true of us, that we abide in Him, that we make Him our dwelling-place, our continual resort, the home of our soul! He is to us as a wayfaring man that turneth aside to tarry only for a night, instead of being a familiar friend, the perpetual guest of our heart. And hence it is that our piety is so stationary and unsatisfactory. Hence it is that we know so little of Him. He becomes a stranger to us, and we make ourselves strangers to Him. Our prayers are formal and mechanical, as addressed to one with whom we have little in common. "Our quickness of perception about what He will approve or disapprove is blunted, because we know not the expression of His countenance, and are not guided by His eye; we are removed so far away from Him, that the life which should flow from Him to us is interrupted and feeble, and is long of coming." It is only by *patient continuance* in well-doing that we can hope to obtain glory, and honour, and immortality. It is only by perpetuating and increasing the ardent devotion to Christ and His cause which marked the commencement of our Christian life, that we can grow in grace. It is only by abiding in Christ that we can become like Him. A key left upon a sheet of white paper for a few minutes in strong sunshine, leaves a faint spectral impression of itself upon the paper, which becomes visible in the dark. A wafer placed for a little time upon a polished plate of steel produces an image of itself, which remains invisible, the polished surface not being in the least degree affected as regards its reflecting powers; but by breathing upon it the dormant image of the wafer develops itself, and fades away again as the moisture evaporates from its surface. And so, a certain likeness to Christ is produced upon our character, by a transient contact with Him during seasons of revival and religious excitement, which likeness speedily fades away again. But in order to become truly and permanently conformed to His image, we must have our hearts prepared and made sensitive like the photographer's plate, by continuing in faith and love. In order to have our face shining with His reflected glory, we must, like Moses, be for days alone with Him on the mount of prayer.—*Hugh Macmillan.*

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## THE INCARNATION.

MESSERS HODDER AND STOUGHTON are publishing, monthly, a series of papers on "Theological and Ecclesiastical Subjects." The first is on "Baptismal Regeneration," by Dr. Mellor, and we purpose to furnish a brief account of the second in this article. Its author, Dr. W. L. Alexander, is well known as a writer of marked learning and ability, and it is always pleasant and profitable to have as a guide so competent a teacher. He tells us that "the history of man's efforts after a religion amply shows that a dwelling of God, not in spirit and agency merely, but actually and hypostatically with man, is an object of conscious and trembling desire to man." It is not "too much to infer that an incarnation of the Divine Being is an hypothesis not foreign to our intelligence; nay, that this is felt by the human consciousness to be essential to religion." What men have "been in quest of, but have never been able of themselves to reach, Christianity presents to us in Jesus Christ. According to the universal belief of the Church from the earliest times, there were united in His person the divine nature and the human, both in absolute perfection, the human not limiting or obscuring the divine, the divine not absorbing or overwhelming the human. In His manifestation there was not a mere Theophany, such as was vouchsafed on special occasions under the earlier dispensations; nor was there a mere indwelling of Deity in Him such as was enjoyed by the prophets when they were God-inspired and when rapt by the Holy Spirit they spoke; nor was there anything of the nature of an apotheosis or lifting up of the man into the state and honour of a God. There was here a true and proper *Incarnation*, a dwelling of God in human flesh." "In the belief of this the Church worships him as very God as well as very man." The creeds of the Churches are sufficient evidence of this, and the writings of the early Fathers shew "how deeply this belief lay fixed in the heart of the Church, and how largely it influenced the life and thought of the Church even in the first ages of her existence." "The question arises, Whence did the early Christians derive the conception and the belief of this fact?" The attempt to trace the notion to those aspirations and forebodings respecting a Theophany which floated with more or less distinctness before the minds of the heathen may now be regarded as relinquished by all competent inquirers. "Equally impossible is it to find the basis of this belief in the mind of man himself;" and there cannot be therefore any "reasonable doubt that the early Christians derived their knowledge of and their belief in the Incarnation of Jesus Christ from the Scriptures, and especially from the teaching of Christ Himself and His Apostles."

It may be at once admitted that, "with our limited capacity and knowledge, we can never say *how* it is that the divine and human natures are united in Christ Jesus. But this will not prevent our trying to conceive and represent the union of the two natures in the one Person, in such a way as shall not either virtually give up what we profess to believe, or involve a contradiction in terms, and therefore a logical absurdity." The opinions advanced by Eutyches, Apollinarius, and others, Dr. Alexander regards as the attempts of sincere believers to "represent to themselves and others in an in-

telligible way the facts concerning the Person of the Saviour which they had received." "They erred only, where they erred at all, in the theory they adopted as to the manner in which these two natures were united in Him." Apollinarius "supposed that in Jesus the body and soul were simply human, and that the divine nature supplied in Him the place of the spirit, or rational mind." "His theory is confessedly erroneous; for even supposing his psychological data to be correct, admitting that there is such a distinction between the soul and spirit of man as he assumes, his representation of the Deity as supplying the place of the spirit in the man Christ Jesus, is incompatible with either a true belief in our Lord's proper humanity, or a true belief in His proper Deity." "The hypothesis which is associated with the name of Eutyches, but which was not peculiar to him, was also framed with a view to the reconciling of the assertion of the unity of the Saviour's Person with the assertion of His combined deity and humanity." This view gained some support; but gradually "the doctrine of two natures in one Person came to be clearly defined and generally accepted as the doctrine of the Catholic Church." "It is still the doctrine alone accredited in the Romish Church. Substantially, this is also the doctrine of the Calvinistic or Reformed Churches of the Continent, as well as of the Protestant Churches in this country." But Luther differed from Augustine "as to the relation of the two natures to each other." Calvin and his followers held to the Augustinian view, which seems difficult to reconcile with the statements of Scripture, and with itself, so as to avoid self-contradiction. "To say that two intelligent natures, the one of which is omniscient and omnipotent, while the other is limited and subject to infirmity, and has to acquire wisdom and knowledge by degrees, are united in one personality, have but one self-consciousness, is, disguise it as we may, little better than a contradiction of terms." "Luther's mode of representing the relation of the divine and human natures in Christ to each other avoids this difficulty," but "it is exposed to the no less serious objection that it is irreconcilable with what the New Testament states concerning the limited and progressive intelligence of Jesus Christ." "How, we may ask, was this limited and advancing intelligence possible, if the Logos, dwelling in Him in fulness from the womb, communicated to His humanity divine perfections, and among the rest omniscience? Or if the divine nature within Him communicated its perfections to His human nature, what need was there for His being endowed with the Spirit? or how was He subject to the Spirit's leading? It is in vain to escape from these difficulties by appealing to the distinction between the *possession* of a faculty and the *use* of it, and saying that in Jesus there may have resided the full properties of Deity, though He may not always have willed to use them; for this fails to become applicable in the very case in which the difficulty is most pressing. We can conceive of God restraining His omnipotence;" but the question is, "How, if he possessed divine intelligence He needed to grow in knowledge? How if He possessed omniscience, there was anything He did not know? And obviously it is no answer to this to say He had omniscience, but did not will to use it, for this is simply impossible, the possession in such a case being inseparable from the use."

"Under the pressure of these difficulties and objections, many theologians of note have shewn a tendency of late years to depart from the older formulæ, and whilst holding fast by the fact of the Incarnation, to endeavour to represent it in a manner less open to objection and more closely in accordance with Scripture statement. By these writers stress is laid on the following considerations.

"1. Scripture nowhere expressly teaches that two natures, the divine and the human, were united in the one Person of Jesus Christ.

"2. Scripture nowhere teaches that the Logos *assumed* human nature into unison with His own. The teaching of Scripture is uniformly to the effect that the Logos *became* man.....

"3. The Scriptures represent our Lord as having relinquished the being on an equality with God, and as having emptied or despoiled Himself, when He was made in the likeness of men, i.e., appeared as a man under the ordinary conditions of humanity.....

"On these statements of Scripture, various hypotheses have been advanced as to the constitution of our Lord's person. By some a *gradual* communication of the Deity to the humanity of Christ has been supposed..... By others a view has been advanced which looks like a revival of the doctrine of Apollinarius, for they hold that the Son of God so became man that the Logos came in the place of the human soul..... Not a few divines of eminence have advanced the opinion that not in the sphere of the immanent or absolute perfections of God, such as blessedness, moral goodness, eternity, and such like, but in that of His relative perfections, those having respect to the created universe, such as omniscience, omnipotence, etc., did the *exinanitio* of the Logos take place when He became flesh. And some have even ventured on the suggestion that in the incarnate Logos an entirely new nature began to be, that of the God-man, which, beginning in feebleness, gradually advanced, till at the Ascension it shone forth in all the fulness of Deity in a bodily form.

"These hypotheses, though differing in some respects from each other, all proceed on the assumption that it was not Deity in the full perfection of His essence that entered from the first into union with humanity in the person of Jesus, but that the divine Logos was pleased that He might enter into union with a limited nature, to lay aside some at least of His proper attributes, to be resumed, either gradually as His life on earth advanced, or all at once on His return to His heavenly glory.

"It is no valid objection to such representations that they predicate of the divine nature what is impossible; for to mere natural reason the simple fact of the Incarnation appears as impossible as any hypothesis that may be adduced for the purpose of representing it can be, provided it is not self-contradictory..... A more serious objection to these representations is that they seem to throw too much into the background our Lord's true and proper Deity. Besides, one class of Scripture statements these authors seem to have not sufficiently regarded, and with which their views do not seem to be compatible." It seems simply absurd to suppose in the face of our Lord's repeated assertions of essential unity and equality with the Father, his accepting of divine honours, etc., that he relinquished for a season any part of the fulness of Deity. And do

not these writers make too much of the apostle's declaration that our Lord in becoming man emptied Himself? Our Lord's declaration of ignorance as to the day and hour of the last judgment is a great difficulty "on the hypothesis that Deity was fully united to humanity in His Person." The only view that is in any degree satisfactory is that of Augustine, "that there were certain things which our Lord as the ambassador of the Father had not been commissioned to make known to men, and that among these was the time of the last judgment." "If this interpretation be not accepted, let the difficulty remain."

"The conclusion to which these considerations point is that whilst we hold fast by the announced fact of the Incarnation of Deity in the Person of Jesus Christ, and use this fact for the practical results it is fitted to secure, we should not be solicitous to find some formula or frame some hypothesis which shall enable us to express exactly the relation in which Deity and humanity stood to each other in Him. We are safe on such a subject in keeping as much as may be to the phraseology of Scripture in our efforts to express it. If we say that the Word that was God became man; that He who was before all worlds, and by whom all things were made, condescended to be made of a woman; that in the nature He derived from her the Deity in fulness dwelt from the first, not as a mere sojourner may dwell in a tent from which he may depart, but somehow as the soul dwells in the body, part and parcel of the man,—that the human nature was not merely added to the divine in Him, but that He, the divine, partook of flesh and blood with us men, so that the Deity wholly interpenetrated the humanity,—and that in some way unknown to us the Deity shared in the limitations and sufferings of the humanity, and the humanity was raised to the dignity and honours of the Deity: we keep within the limits of Holy Scripture, and yet say all that it is needful to say on the subject. Nor do such statements convey anything beyond what human reason may receive; for man, made at first in the image and likeness of God, must in his perfect state retain a capacity for God; and as Jesus Christ was perfect man, there is nothing incongruous in the supposition that in Him the Deity was incarnate, though *how* this was we cannot tell. Beyond this, however, we may not safely go; if we venture further, we essay a flight for which our pinions are too feeble, and dare to gaze upon the intolerable brightness of a 'light which is inaccessible and full of glory.'"

The fact of the Incarnation has an important bearing on matters connected with our spiritual interests and eternal welfare; for example, "on the scheme of redemption unfolded in the Gospel;" how impressive the view it gives to us "of the love and condescension of God;" "what a grand exhibition and exemplification" is it "of moral excellence and goodness;" and what "powerful incentives and motives" does it supply to us "to follow after that which is good!"

We need not pursue the subject further, but simply state that in closing his able essay Dr Alexander notices "some other aspects of the subject, which are due rather to human speculation than to the teaching of the word of Truth."

JUNE, 1871.      s

## PHASES OF IMMORTALITY.

## IMMORTALITY AT THE BAR.

"AFTER this the judgment," says the Book, speaking of Death, Resurrection intervening. "I saw the dead, small and great"—the re-enshrined immortals of every age, class, and country—"stand before God." Immortality at the Divine Bar! Tremendous subject! how shall we approach it? Fain would we so state all that we certainly know, with what may be rationally conjectured, of "eternal judgment" that, in all the phases and fillings up of their probationary periods, there shall seem to flash with salutary influences on those who read something of the splendour of the "great white throne." The "Spirit of truth" assist us while we shall be pondering what he has caused to be written on a theme so momentous!

When seeking on the eve of His withdrawal to inspire His disciples with invincible fortitude Jesus said, "I will send you another Comforter;" "and he will shew you things to come." The competency of the Personage promised for doing this had been in many ways demonstrated. It was to Him the prophets were indebted for their visions of the future. He furnished them with their faithful, life-like draughts of what would transpire in the on-rolling ages, many of which have already found their perfect counterparts in realities of judgment and mercy; while others are waiting to be fulfilled, and will be, in due time, with the greatest certainty and exactitude. Among those still standing over are some far-reaching as the Day we think of, and would impressively describe. In one of those draughts "Enoch the seventh from Adam" saw the Judge descending "with ten thousands of his saints, to execute judgment upon all, and to convince all that are ungodly among them of all their ungodly deeds which they have ungodly committed, and of all their hard speeches which ungodly sinners have spoken against Him."—Jude 14, 15. In another which Solomon saw, unless simply impressed with the thought by the Holy Ghost, the chief scene depicted was that of "fast young men," when all their carnal rejoicings were over, advancing by an irresistible influence on them to the Last Tribunal.—Eccles. xi. 9. More favoured than most of those that saw what others did not was Daniel, who says, "I beheld till the thrones were cast down, and the Ancient of days did sit, whose garments were white as snow, and the hair of His head like the pure wool: His throne was like the fiery flame, and His wheels as burning fire. A fiery stream issued and came forth from before Him: thousand thousands ministered unto Him, and ten thousand times ten thousand stood before Him: the judgment was set, and the books were opened."—Dan. vii. 9, 10. Whatever partial accomplishments of this may have taken place in the pouring out of wrath on wicked nations, it waits for its grandest fulfilment in the Last Day. All retributive visitations in the past, and those of the present, should be regarded as emblems and preludes of the judgment to come.

Leaving the prophets, we turn to the Incarnate Word, most skilful of all that ever walked the earth in delineating scenes of the future. Besides advancing the spiritual education of His disciples by many a single master-stroke, He gave them great pictures to hang round the galleries of their souls, and be models of instruction to others, responsible as themselves to "the King eternal." With what solemnity were they wrapped round and penetrated when he presented them those sublime word-paintings of THE BRIDEGROOM COMING, THE TALENT-DISTRIBUTOR RECKONING WITH HIS SERVANTS, and THE SON OF MAN UPON THE THRONE OF HIS GLORY.

And would not all those awe-inspiring views suffice? Must they be further multiplied? The Master answers, "*He shall shew you things to come.*" It was done. Peter was enabled so to penetrate the future as to see the Last Day bursting on the world like a midnight thief; the heavens on fire, and passing away with a great noise; the elements melting with fervent heat; the earth burning, and all things dissolving, only to give

place to "new heavens and a new earth," fair and resplendent abodes of "righteousness"—of right without wrong, purity without pollution, love without animosity, and joy without sorrow as now so often felt and demonstrated. What shall we say of the distinguished seer who lived alone, yet not alone, on Patmos, that rocky and desolate Isle lashed by Egean's thundering waves? "In the Spirit," what visions he saw! That Divine LIMNER shewed him the terrible glories of the Great Day of Wrath. "I saw a great white throne, and Him that sat on it, from whose face the earth and the heaven fled away, and there was found no place for them. And I saw the dead, small and great, stand before God; and the books were opened: and another book was opened, which is the book of life: and the dead were judged out of those things which were written in the books, according to their works. And the sea gave up the dead which were in it; and death and hell delivered up the dead which were in them: and they were judged every man according to their works. And death and hell were cast into the lake of fire. This is the second death. And whosoever was not found written in the book of life was cast into the lake of fire."—Rev. xx. 11—15. These and similar Spirit-shewings afford ample *proofs* that a Great Day of Reckoning is coming, and are of inestimable worth as aids to affecting realizations.

Not to cite now in evidence a host of plain declarations, many of which will come up for other purposes, we wish to mark the foundations of that great judgment; the principles and purposes of it; the august Administrator; the ushering in of the unknown day; the proceedings and winding-up of the world's Last Assize.

#### FOUNDATIONS.

The distribution of justice argues law, right and wrong as thereby recognized, a government from the sovereign of which law proceeds for subjects capable of knowing it, and of being influenced to obey by hopes of rewards and fears of punishments. There is a "King of kings," and a Government compared with which all others, however great, are not only reduced to the rank of petty states, but to mere shadows, nothings. The universe is full of law, arguing a Lawgiver. All nature echoes the announcement of Revelation, "There is One Lawgiver, who is able to save and to destroy." Everything in the wide fields of Creation is under law to God,—law carried into effect, beneficent or blighting in its results, according as it operates in the way intended, or is modified by contraventions.

If there were not moral as well as natural law there could be no judgment; there is that, and because there is, men are justly held amenable to their Sovereign.

It cannot rationally be doubted that man is a moral being—that he is capable of and in fact under moral government. There are certain things of which we are distinctly conscious as bearing this way. We are conscious of having had ideas of right and wrong, from our earliest times: of having had a double joy consequent on doing right, resulting at once from its congeniality to our spiritual nature, and afterwards from reflection, conscience approving the act; also of a two-fold pain resulting from wrong-doing, as a violence done to our inner self, and withal an arraying of conscience against us. What the secret of these facts but our being in a moral sense under law to God, and at the same time a law to ourselves, having the elements of the highest jurisprudence wrought into our spiritual constitution!

There is a *written Law* the same in essence as that engraven on the tablet of our immortal nature. We refer to the Sinaitic code, of which we cannot now speak particularly, save to say that in substance it is love to the Supreme and all fellow-intelligences; in characteristics "holy, just, and good;" while its sanctions are Life and Death—eternal Life—eternal Death.



It is essential to moral government that the subjects thereof be not only capable of distinguishing between right and wrong, but endowed with freedom of choice. To say that men are not free, but simply creatures of circumstances, is to throw something against *repulsive consciousness*. While habits and consequences of wrong-doing are carrying some men on as by a flood, they remember well how they felt when tempted to commence the wrong course. They *would*, but *cannot*, forget when they said "Yes" instead of "No," and "No" instead of "Yes"—"Yes" when they *might and should* have said "No," "No" when they *might and should* have said "Yes." Despite their efforts to divest themselves entirely of these reminiscences, they are often fresh within them, and the principal nutriment of a stinging conscience.

While men frequently choose the wrong to their own hurt, they not unfrequently do it to the injury of their fellows also. This, be it remembered, is not authorized, but simply permitted, and has its place with other things among the foundations of the Great Judgment.

Investigating further, we see something flashing as if compounded of "all manner of precious stones," and its characters bright as if newly imported from the sun, labelled REMEDIAL ECONOMY. Blessed be God! notwithstanding the universality of Rebellion, there is a *co-extensive Redemption*—co-extensive as a scheme, with virtue enough, if treated as it should be, to make it so in triumphant accomplishments. "God so loved the world that he gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life."

Before any one rashly reproaches the Divine Sovereign for permitting the sad catastrophe of the Fall, let him duly ponder the beneficent fact, that through atonement for sin by the death of Christ the world has been blessed with a *dispensation of helping influences*—the gracious and altogether sufficient assistings of the Holy Ghost.

The acceptance of help and salvation is *optional*. Some accept, while others live in utter rejection of mercy. Many, repenting of sin and believing in Jesus, are trophies of the Gospel, living to glorify Him who cheerfully accepted the ignominy of the Cross for them, and died thereon that they might be saved. Multitudes however are unsubdued: resisting the truth and Spirit of God, they are progressively hardening themselves in sin, abounding in selfishness, choosing their portion in this life, and studiously putting from them all thought of the ever-accumulating good they may secure in the great hereafter. Leaving these and whatever other foundations there may be, we call attention to

#### PRINCIPLES.

*Equity* is the first which strikes us. Some have demurred to the equitableness of the divine proceedings, notwithstanding that what God is has always been a sufficient guarantee for absolute righteousness. He is infinitely above all temptation to aught that is inequitable. No selfish purposes can sway him, seeing that all the treasures of the universe are His; nor can the formidable bearing of any intimidate Him, His might being limitless, equal to the instant crushing of His most daring foes. By all His dealings with men from the beginning He has won a character for Justice as well as Mercy, and is jealous of His reputation in that particular, repudiating strongly all imputation, all suspicion to the contrary. Example:—"The children of thy people say, The way of the Lord is not equal: but as for them, their way is not equal. When the righteous turneth from his righteousness, and committeth iniquity, he shall even die thereby. But if the wicked turn from his wickedness, and do that which is lawful and right, he shall live thereby. Yet ye say, The way of the Lord is not equal. O ye house of Israel, I will judge you every one after his ways."—Eze. xxxiii. 17—20. Even when He shews Mercy He practically respects the claims of Justice, wisely adjusting them, as in that all-transcending case—the *Stone-*

ment. What then may we expect from such a Being? "Shall not the Judge of all the earth do right?" Let a passage in Paul's fine speech to the Athenians be the answer:—"He hath appointed a day, in the which He will judge the world in righteousness by that man whom He hath ordained."—Acts xvii. 31.

To be dealt with equitably the state of each one's inner nature must be recognized, together with all developments of thoughts, emotions, etc. In that day the thoughts of all hearts shall be disclosed by Him who says, "I know the things which come into your mind, every one of them."—Eze. xi. 5. Emotions spring from thoughts, and are the same in moral character, holy thoughts begetting holy emotions, impure thoughts impure emotions. While no *direct* government can be extended to the feelings, musings which give birth to them *can* and *should* be under strict discipline. Who governs thoughts governs feelings also. The two being linked as causes and effects, responsibility in its wide range embraces them alike.

With the things named are associated, in natural order, desires, purposes, motives, plans, and their unfoldings, which therefore must be brought to light, and subjected to strict scrutiny in that Day. Intensely selfish are the desires of many, converging to one miserable point, instead of extending all around like the wide-spreading circles of a spacious pond, or going off like golden sunbeams to surrounding worlds! How then will they blush for shame when their little shrivelled hearts, turned inside out, shall be exposed to the gaze of millions! The benevolence by which the good are actuated will be revealed, that promised rewards may be given. The malice of the wicked, so damagingly inventive, which not only announces and maintains the most slanderous things conceivable, but misconstrues innocent sayings, and gives the worst possible aspects to wrongs so little as to be almost invisible to the eye of love, converting mole-hills into mountains, and wrapping them round with thunder-clouds,—that direful thing, too, will be dragged into light, that all may see how righteous is the sentence to be passed. Words—"idle words"—all words, are to be accounted for.—Matt. xii. 36. Fear not ye on whose lips is "the law of kindness," but tremble you who habitually pervert speech,—who scoff at all that is sacred, impeaching unblushingly incorruptible truth and its benignant Author. Ah! though so haughty now, ye will quail then, and be pale-faced. Trembling with terror, your knees will smite each other as did those of impious Belshazzar when he saw on the wall the dread sentence of his doom. The fires of shame at intervals will scorch your brows, and the venomous vipers of conscience incessantly sting your guilty hearts; yet will all your pangs then be but the prelude of your "portion in the lake that burneth with fire and brimstone." On the contrary, how happy will all they be who trust in the Atonement, and cry daily, "Let the words of my mouth, and the meditations of my heart, be acceptable in Thy sight, O Lord, my strength, and my Redeemer!"

The *deeds* of all will be trumped in front of the Throne. "We must all appear before the judgment seat of Christ, that every one may receive the things done in the body, according to that he hath done, whether it be good or bad." From that tribunal of equity will be announced the secret actions of the good, who shrank from public gaze, and the villanous deeds of the wicked, perpetrated under cover of night. All actions, open and hidden, will be accurately weighed, false appearances stripped off, and erroneous estimates driven as chaff by the tempests. Then will commence in earnest the great reaping period,—every one beginning to gather what he hath sown, in quality and amount, the lot of each an eternal harvest of bliss or woe.

Will the Judge be silent touching *what they might have been*? Not if He "judge the world in righteousness." From out the Records of the Kingdom will be read blessings not appreciated, privileges treated with ungrateful neglect or bitter scorn, dispensations born under, lands lived in, light

there and then prevalent, opportunities for getting and doing good afforded. Strangely infatuated are they who suppose that if they neglect their privileges altogether they will be exonerated from responsibility. How differently will they think then, and how full will they be of torturing amazement at sight of slighted mercies!

*Benevolence.* Properly understood, all the teachings of Nature and Providence amount to this,—that “*God is love.*” What though there are multitudes who neither see, hear, nor feel this sublime sentiment, to the intelligent and pure it is written on all the Divine works, and the uses to which they are put. Through what anciently befell humanity there is a tendency to be blind to this great truth, as engraven on the face of terrestrial scenes, and floating nightly on starry banners in the heavens; to be deaf to it as sung ravishingly in the songs of the seasons, and rung out in thrilling tones by the mystic “chimes of the spheres;” and insensible to it as what is fitted to melt the heart into tenderness and adoration. Mercifully therefore it is incorporated in the sacred Volume—written therein, repeatedly in express terms, and in other forms a thousand times that “*GOD IS LOVE.*”

All down through the ages it has been His one grand aim to bring all His intelligent creatures distinctly to recognize His infinite benignity. In Him it is the eternal main-spring of action. From the purest love all his operations commence and continue. Viewed broadly, the blackest thunder-clouds of wrath have been but the solemn drapings of benevolence, while many of them have been conspicuously edged and lined with that bright thing, even to the wonder of good men and the admiration of seraphs. Thus far its sublimest flashings are from the Cross. It will flash again, with peculiar lustre, in the Judgment Day. Infinitely dear to the great King is the growing good of the moral universe. Because that good requires what will be done then, that Day of reckoning is decreed. From the “great white throne” will be sounded through the universe the fact, that every sinner for ever saved was saved by *accepting a scheme of love*, while every sinner eternally lost was lost by *rejecting that stupendous device.*

#### PURPOSES.

*Vindication.* Ten thousand times has He who is infinitely wise and good been slandered. Some in the times of Enoch indulged in “hard speeches against Him.” And so did the antediluvians continue in blasphemous language to impeach the supreme Ruler that, for the general good, He was obliged to call the flood, whose huge billows swept them all, save a small cluster, from the plains, hills, and mountain-tops into eternity. Even that, strange to say, did not cure men of foul-mouthed blasphemy. As before, so after, that memorable expression of Divine displeasure, hard thoughts of God were conceived and cherished, consequently more hard speeches were framed and spoken. There lived men of this enormous guiltiness in the days of Job, of David, and of the prophets, whom the Holy Ghost inspired to administer to them many a stern rebuke. Besides those in Peter’s own times, he predicted that before the end there would be forthcoming a plenty of the tall-talking, slander-loving fraternity. “There shall come in the last days scoffers, walking after their own lusts.” They are come—those moral monsters; and in many of our great towns good men, like Lot of old, are “vexed with their filthy conversation.” So will it be in ages to come.

But *what* have they to charge God with? One thing is, that He suffered moral evil to break out, and another, that He allows natural evil to track it. These form the bases of their numberless complaints. Now that God who hears the bitter things they say has determined to call the children of men together, that once for all He may overwhelm them with proofs that He is not the author of sin; that it really is an abuse of that moral agency

appertaining to man essential to His far-reaching and beneficent plans; that He could not have interfered with it without altering His intentions, and reducing men to the rank of beasts or statues; that, on the whole,—taking into account how He intended to turn the tide of rebellion by strange manifestations of clemency, and what He was prepared to make spring from Redemption, it was better that He should, without decreasing it, permit the dark tide to roll forth, and flow down through the epochs of time; that He intended to make it recoil with terrible power on the foe who so maliciously introduced it into this beautiful planet, redound to His own reputation for wisdom and kindness, and to the attainment of peculiar benefits by those who, hearkening to His voice, should be rescued from the withering influences of the great revolt.

As regards sufferings following in the wake of sin, He will show them in that day how it all came naturally and unavoidably through the breaking of laws transcendently excellent; that while sin lasted its proper consequences could not be prevented save by an uninterrupted series of miracles, which, had they been wrought, would have cleared the way before His determined adversaries, and given free course to what in its tendencies was most destructive; that the rebellion which had broken out, and He was bent on suppressing, would have spread with greater rapidity, and proved far more disastrous in the universe; that so soon and sadly would the hearts of many have been hardened through the deceitfulness of sin that they would have been placed beyond the reach of mercy according to the established scheme thereof; that the sufferings of the pious were all salutary, occasioning marvellously modified displays of grace while made the means of helping to polish and shape His costly gems, arraying them with new beauties, fitting them to flash with augmented lustre; and that there always was on His part an infinite willingness similarly to utilize the sufferings of others, on condition of their yielding, as with yearning bowels He begged them, to be saved through faith in "His only begotten Son."

*Rectifications.* In all ages false estimates have been formed and wrong judgments passed. The workings of time and conscience have rectified some things. So much the less to be done in the judgment-day. While much is effected by earthly tribunals, more than a little done by them will have to be undone. All unjust sentences will be repealed, and just ones ratified. None that ever passed the lips of the Eternal will require rescinding. All His decisions touching individuals, nations, and the entire race, from first to last, will be reviewed and renewed from the judgment-seat.

What gigantic impostures have sprung up, and how they dominate the intellect and conscience in certain lands! They will all be flung to the winds in that day.

There is much that is false in character. In the moral as in the mineral world, the proverb speaks truly, "It is not all gold that glitters." Much that is common is washed with the special. The day is coming which will disclose all shams. All the laws of the material universe conspire to rub off mere surface excellences, and make things appear as they are: so do all the laws of the moral universe. There are good men blackened all over with condemnatory epithets and phrases; they shall shine like the sun emerging from thick darkness "in the last day." Bad men there are beautified to perfection by little-souled flatterers; they shall stand in their sheer deformity, distinguished by naked villany, at the tribune of God.

*Terminations.* The dispensation of grace will then come to a close with all appertaining thereto for the accomplishment of its benign intentions. The mediation of Jesus between an injured sovereign and rebellious subjects will cease. No more "intercession for the transgressors." The gracious operations of the Spirit will terminate. It will no longer be His all-important work to "reprove," or "convince" "the world of sin, and of righteousness, and of judgment." Proclamations of mercy from the

lips of "ambassadors for God" will be heard no more. How affecting to think the commission to "preach the Gospel to every creature" will be abrogated some day! and that then, not a single sinner more to be enlightened as preliminary to regeneration, the sentence must go forth, "He that is unjust, let him be unjust still; and he which is filthy, let him be filthy still; and he that is righteous, let him be righteous still; and he that is holy, let him be holy still." Rev. xxii. 11.

Providential workings as subservient to those of grace, will come to an end, and the world be enveloped in all-dissolving flames.

God be praised that "the end is not yet!" Before that period shall arrive what grand achievements of mercy will occur! There are glorious days of the Millennium to be ushered in. Whatever unbelief may say, this earth will yet be wrapped round and round with gladness and exultation. Scientific industry will surely assail, enclose, and cultivate the last swampy tract of this planet, and the Gospel do a like thing in the sphere of mind. There are predictions which, we believe, double fulfilments await. "The mountains and the hills shall break forth before you into singing, and all the trees of the fields shall clap their hands. Instead of the thorn shall come up the fir tree, and instead of the brier shall come up the myrtle tree," Isa. lv. 12, 13. "The wilderness and the solitary place shall be glad for them; and the desert shall rejoice, and blossom as the rose. It shall blossom abundantly, and rejoice even with joy and singing: the glory of Lebanon shall be given unto it, the excellency of Carmel and Sharon, they shall see the glory of the Lord, and the excellency of our God," Isa. xxxv. 1, 2. So will natural and moral beauty engirdle the globe, that once more the morning stars will sing together, and the sons of God shout for joy.

*Separations.* There are radical distinctions of moral character, expressed by such terms as *good* and *bad*, *just* and *unjust*, *righteous* and *unrighteous*, *holy* and *unholy*. *Wheat* and *sheep* are emblems of the good; *tares* among the wheat, and *goats* among the sheep, emblems of the bad. Under each division there are different classes, according to degrees of excellency or deformity. The division to which persons belong is determined by certain distinctive traits, and the class by the extent to which they are developed. Distinctions are made here, in many ways, with considerable accuracy, but never with infallible certainty. False rules of judging are sometimes adopted, as that of *temporal prosperity*, by which Job's friends tried and condemned him in the day of adversity. Ah! there is a sad tendency to mistake here. What sharp conflicts some good men have had over the unequal distribution of good and evil! How did the Psalmist's confidence stagger in view of giant offenders prospering! He was in danger of being turned aside thereby, till he "went into the sanctuary." In the light of the Holy Oracles he saw beyond the present, had glimpses of them in their passing away—"understood their end"—the terrible reckoning and retribution awaiting them when they close their eyes in death. The time is coming when this cause of misgiving shall be removed; on the authority of God we have it that "the meek shall inherit the earth." The tendency of sobriety, industry, and practical Christianity is so to adjust things that the scales shall turn in favour of the good.

Superficial observers judge by the *Rule of Show*. Christ said, "By their fruits ye shall know them;" but they who have not perception enough to distinguish between natural and artificial—out-growths and mere appendages—genuine fruit and the manufactured with a little paint laid on, will be deceived, as many are with whom none are holy, save the eminently Ritualistic or Papistical. Alas! how often under an imposing show has there been a disgusting fulness of corruption! so long as vile men wear masks we must beware of *hastily* judging from appearances. Of one thing we are certain,—that all imperfect separations here will be lost in perfect distinctions at the judgment. For He to whom they "must give account"

will "separate them one from another, as a shepherd divideth his sheep from the goats. And he shall set the sheep on his right hand, but the goats on the left."

*Illustrations.* Of what? Of *sin*, in its essential hatefulness and deforming power. The sight of its victims would be enough to strike pale with horror virtuous beings from another world. After such a display of its ripe fruits no one will wonder that Jehovah so immutably determined to suppress it, and pursue it with punishments far as needful for that purpose.—Of *Law*, in the infinity of its importance. One glance at the glad and gleaming hosts on the other side, who submitted to the great King, will show more than volumes piled mountains high, how well it was that He held so firmly the reins of Government. While on the "left" there will be an enormous black banner waving over the trembling, bearing in letters of fire the inscription, "*SIN THE DEADLIEST FOE OF THE MORAL UNIVERSE*," on the "right" will seem to wave half over heaven a banner of light, inscribed thereon, "*LAW THE BULWARKS OF THE GOOD, AND THEIR ETERNAL PATHWAY OF PROGRESS*."—Of the *Atonement* in the boundlessness of the wisdom which devised it. O how will it be emblazoned that day.—

*Christ's Death, and the Law magnified thereby!*

**CHRIST'S DEATH, AND THE DIVINE ADMINISTRATION HEIGHTENED IN RENOWN!**

**CHRIST'S DEATH, AND ALL SAVED FOR EVER THAT TRUSTED THEREIN!**

No wonder that that Death in its issues will be the grandest theme of everlasting investigations.

#### THE AUGUST ADMINISTRATOR.

It is "that man whom He hath ordained." The Father "hath given him authority to execute judgment also, because he is the Son of man," John v. 27. Christ "commanded us," says Peter, "to preach unto the people, and testify that it is he which was ordained of God to be the Judge of quick and dead," Acts x. 42. He is competent for the work being Himself God as well as man, otherwise would His power be too feeble and His intelligence too limited for "judging the world in righteousness." It is peculiarly fitting that He as Messiah and Mediator should sit on the throne when men and demons are to be tried, seeing that by becoming a man He plunged into the depths of human experiences, and came frequently into collision with their crafty foes. This is pretty clearly hinted at in the passages above, and their connections. On the ground of honour, too, it is proper that He who by His great sufferings redeemed the world should "come in his glory" to judge it. "The Father judgeth no man, but hath committed all judgment unto the Son: that all men should honour the Son, even as they honour the Father." John v. 22, This is a part of His reward for His mediatorial humiliations. Phil. ii. 5-11.

#### USHERING IN OF THE UNKNOWN DAY.

It is unknown; we are ignorant of when it shall arrive, and of how long it shall last. No matter, the day of our departure from earth will be *our* last day as regards all that will fit us for and fix our doom. This is our seed-scattering season; and "whatsoever a man soweth, that shall he also reap." The Day has been appointed by God, and every hour brings nearer its solemnities. Let us travel in thought through the intervening ages and see it dawning on the world in fiery glory. Look! a seraph issues from the opening heavens. In the name of Jehovah he announces the close of Time, the probation period of the race. Hark! what trumpet blasts!—loud and appalling, as if all the thunders of the past were collected, combined, and launched. O that infinite splendour breaking forth! The God-man, attended by seraph-retinue, is descending. "*Behold he cometh*," cry the startled nations. Now is fulfilled what passed in vision before the eye of John—"I saw a great white throne and him that sat on it." Yes, there it

is stretching right and left—away, away, in its intense holy whiteness. The Judge is “come in his glory,” and there He sits on that, “the throne of his glory.” He speaks! O that voice! and these vibrations! the whole universe is tremulous. *They come!*—the living changed. *They come!*—the awakened sleepers; *they come, they come* from their beds of dust; *they come*, deathless in body now, as in soul before. *They come!*—oceans of thronging forms; and still *they come*, as if they would keep rushing on for ever. At last they have all arrived—the first pair and all their descendants, in front of the throne. There they are—right under the piercing eye of the Judge, each one to “give account of himself to God.”

## PROCEEDINGS.

A division takes place, not according to old worldly principles—nothing arbitrary or capricious—no regulating the standing of any by rank and pomp below—each one's position of honour or shame determined by what the Judge *sees* and he *feels* himself to be. To the right, to the left, they go, with the sentence of acquittal or condemnation already passed within them by the little judge—conscience. The great Judge, who has perfect knowledge of human hearts in their deep secrets, and human lives in their numberless intricacies, marshals both parties. How impossible concealment of character in His presence! No sailing under false colours now. Masks all torn off, every man *looks* as he *is*, and stands with joy or grief on the side to which he belongs.

“The judgment is set, and the books are opened.” Nobody is overlooked, nothing forgotten. The muster-roll of the saints is read as God only can do it—read as if all the names “written in the book of life” were uttered in one breath, each catching as with one ear, and responding as with one voice. The standing of those at the right agrees with the records; no lurking hypocrite is among them, no diffident saint elsewhere absorbed in his old thoughts of unworthiness. The book of Death, if that is its name, is read as the other, with the same results.

“The books” still open, histories of good and bad are given,—springs and windings of every life-river, and each is known as he knows, knows as he is known. The history of the world is disclosed according to the Divine method. Flashing, it is seen—felt—made to thrill with rapture or horror. All things are in a flood of light, and every one is conscious that so fairly is his case dealt with that if it might be, it would be useless to appeal like Paul from Festus to Cæsar. It is plain that the Supreme Ruler has ever done under the circumstances the best that could consistently be done. When the last sunset came, and the final hour of the present economy was struck, the Great Worker, whose patience is as admirable as His skill, was prepared to exhibit at one view His work—the production of all the ages. With the mantle and crown of perfection on it, He holds it up to the inspection of the Universe; and while the good with mingling voice, swelling above the sound of many waters, cry, “*He hath done all things well,*” even the bad are constrained to acknowledge, “*Great and marvellous are thy works, Lord God Almighty: just and true are all thy ways, thou King of saints.*”

## SUMMING UP.

It is done—the race judged, nothing remaining but to pass sentence accordingly. One glance more at the parties. Those at the right, how fearless and happy! Long ago they fled to Christ for refuge, were pardoned, washed, and are shielded from wrath by Him who smiles on them in tenderest love. What is it now that they were discarded by the wicked, branded with all kinds of slanderous epithets, nay maltreated, many of them, and murdered? “The Judge of all” is their Friend, who makes their character shine with untarnished lustre.

Well for them that in time they trusted in His blood, but for which they would be the other side, tremblingly expecting a doom compared with which

the amalgamated woes of earth from creation to conflagration could scarcely be deemed a moment's pang.

No words can tell how piercing are the thoughts and apprehensions of those who practically rejected the Atonement. Vain is the wish that they had fled to Jesus when He waited to save them. With what consternation do they cry, "The great day of his wrath is come!" Some of them had their days of wrath, in which they persecuted His saints—robbed them of civil and religious rights, immured them in prisons, placed them on the rack, tied them to the stake, burned their bodies to ashes. Now long-slumbering *Retribution* is come. Woe, woe to the wicked! It might have been otherwise. Christ shed His blood "for the life of the world;" but in spite of His agony and death for their salvation, teachings and expostulations of His servants, varied and continuous strivings of His Spirit, and providential workings of gracious intention, they clung to their sins, and dared to go guilty and polluted to yon tribunal. They rejected mercy, and it is withdrawn; heaven, and its gates are shut against them; Christ, and He is now about to reject them. Thousands of times did He cry "*Come!*" as often did they refuse, saying to Him—some with their lips, all with their lives, "*Go!*" Dreadful word! it foreshadowed and sealed their doom.

*The sentencings!* hark! "Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world: for" &c. "Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels; for," &c. "*These go away into everlasting punishment: but the righteous into life eternal.*" Matt. xxv. 34-46.

S. POLLARD.

## ENCOURAGEMENT TO PRAY.

"In that day ye shall ask me nothing. Verily, verily, I say unto you, Whatsoever ye shall ask the Father in My name, He will give it you." JOHN xvi. 23.

"In that day!" Our Saviour speaks of a particular day in which an event of great importance should occur. In the preceding part of the chapter He had spoken of the Holy Spirit, who should be given to the disciples. The day of which Christ spoke was the day of Pentecost, a day of triumph and salvation for thousands, and of encouragement to the church of Christ, inasmuch as the promise was fulfilled, and the Spirit poured out in answer to prayer.

"Ye shall ask Me nothing." "He shall teach you all things, and bring all things to your remembrance whatsoever I have said unto you." The disciples frequently did not understand Christ's words at the time He spoke them, but asked Him privately "what these things meant." "Tell us the meaning of the parable." "In that day" you shall make no further inquiries, ask no more questions, because you shall be taught of the Spirit.

"Whatsoever ye shall ask in my name." What simplicity there is in prayer. It is only asking God. The more simple the better. Fine expressions, flashing words, laboured sentences, are never more out of place than when employed in prayer. Simplicity, fervour, and faith should be the characteristics of our prayers.

Christ is the medium of approach to God. "He is the way." No man cometh to God but by Him. Man wants a medium of approach to the infinite and eternal Father. Probably idolatry is only the outgrowth of this deep and felt-want of humanity. This want of human nature is wonderfully provided for in the gospel. God has found a remedy. "There is one God, and one mediator between God and men, the man Christ Jesus." Christ is the man by which every other man may come to God. Calvary is the meeting-place between earth and heaven. What the tabernacle was to the Jews, is the cross to all the world. "There will I meet with thee, and will bless thee."



"Whatsoever ye shall ask the Father in My name, He will give it you." In our requests to men, the name of another man of good character sometimes greatly aids us. "A good name is to be chosen rather than great riches." "A name like ointment poured forth," is a great blessing, and a great power. As with men in this particular, may it not be with God. There is no character like Christ's. With the good and great, there is some failing, some sin, but Christ is absolutely perfect. He could say boldly, "Which of you convinceth me of sin?" No guile was ever found on His lips, no spot on His life; no cloud ever crossed His spiritual sky; because His life was good, His name has weight.

Sometimes the name of a person in a high position does much towards obtaining favours. How anxious men are to make use of the name of such an one. The name of an honoured magistrate has a great influence. The name of our Queen has weight in almost any land. Apply this principle to Christ's mediation. "For the joy that was set before, He endured the cross, despised the shame, and is set down at the right hand of God." "God hath highly exalted Him, and given Him a name which is above every name." In heaven "the spirits of the just made perfect" are to be found. Moses and Elijah are there; angels and archangels; Gabriel "that stands in the presence of God;" but Christ has a place and a name above them all.

"Not a seraph but falls at His feet,  
Not a harp but is tuned to His praise."

And yet, thank God, we have His name to make use of in our prayers with all the weight and influence that can be derived from His position.

Long and faithful service often does much in procuring human favours. For this reason the name of Wellington had amazing weight with his countrymen. The name of the benefactor who left the whole of his wealth, that the inhabitants of his native town might be better supplied with water, must have great influence with them ever afterwards. But who has ever served like Christ? God has many servants, but who among them has rendered such faithful and important service as His "only begotten Son?" With eager haste He came into the world to do His Father's will. His was a straight and undeviating course from the throne to the cross, and from the cross to the crown. He began this great and glorious work in this world, by asking, "Wist ye not that I must be about my Father's business?" and concluded it by declaring, "I have finished the work thou gavest me to do." What an encouragement to pray, as we have the name of Christ with all the force of His life and service.

But there is a still more powerful consideration, viz., "Ye shall ask the Father." Has the name of your son weight with you? Would you do for his sake what you would not do else? Do not think it is weakness? It is something divine; it is like God. "Whatsoever ye shall ask the Father in my name." "I," says our blessed Saviour, "ascend to my Father, and your Father, to my God and your God." "Both He that sanctifieth, and they who are sanctified are all of one; for which cause He is not ashamed to call them brethren." Every believer is related to Christ, and a child of God. In prayer he asks His Father for the blessings he requires, in the name of His Saviour and elder brother, God's well beloved Son.

"My Son is in my servant's prayer,  
And Jesus forces me to spare."

"Verily, verily, I say unto you." John is the only Evangelist who uses the word twice. It is a solemn form of expression, much like our saying Amen twice. But what an encouragement to pray. We have the promises to plead, the Holy Spirit to help our infirmities, the name of Christ to use, and yet how fearful and timid we sometimes are when we pray. Instead

of that we ought to be "strong in faith, giving glory to God." Believer, pray on, pray earnestly, pray constantly. God hears; but always come "through Christ." Whatsoever you shall ask in *His name*, your Father will give you. S. H.

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### MAY MEETING ECHOES.

THE manifoldness of the work which the church has undertaken comes out most distinctly and impressively at the May Meetings. Missions to our own countrymen, and missions to the heathen, are mere general terms, covering an almost infinite variety of enterprises. As a whole, they are unquestionably deserving of a much larger measure of sympathy and support than they have hitherto received. The Reports of the chief Societies show that they are actively and successfully prosecuting their task. England little knows how largely she is indebted to Missionary and Bible Societies for her security and greatness. The *London Missionary Society* has been signally honoured by having as agents a succession of most eminent men. Mr. PERKS, of the Wesleyan Missionary Society, said at the Primitive Methodist Meeting, at the Metropolitan Tabernacle: "I have a profound veneration for the memory of Oliver Cromwell, of whom I saw a grand picture in the vestry; and I have a profound veneration for John Milton, and for Newton, and for Bacon, but I reserve my profoundest veneration for the Missionary of the Cross, for the man who has left home and friends and gone forth into distant lands, reckoning upon little else than Christ's presence in this world, and Christ's approval in the day of judgment, to display a banner for the truth in the high places of the heathen." In the presence of ROBERT MOFFAT, a name worthy of being closely linked with those of Brainerd, Morrison, Judson, Martyn, Williams, Knibb, and Ellis, who appeared on the platform of the London Missionary Society this year, his must be a cold and hard heart that does not feel this "profoundest veneration." In the simplest language, but with great force and beauty, did he describe

#### THE RESULT OF THE GOSPEL AMONG THE BECHUANAS.

"There has been a universal change produced amongst the tribes. I knew them when they lived in implacable hatred to each other, burning with revenge, so that no one tribe could visit another without running the risk of being cut off. I have known fine characters, not Christians, but fine, amiable, agreeable natives, who have gone to visit another tribe and have returned no more. There was always something for which they sought revenge; now there is no more of that—the Gospel has swept that spirit away. A missionary will be received with open arms wherever he may like to go. It is not now as it used to be, when they were wont to tell us to our faces, 'You are runners; you bear anything with us; we may do anything we like with you; we can spit on you, and steal what you have, and threaten to kill you, but you only smile, and never get angry; but we know if you were to go back to England they would hang you.' These difficulties, I am thankful to say, have disappeared. One tribe can with impunity go to another tribe. Trade is carried on between them; each tribe has its own peculiar calling; one makes clothes, another smelts iron ore, another makes ornaments, another tools, and there is a constant interchange such as was not known before. Oh, I have seen melancholy sights—poor visitors that had come and run the risk of buying and exchanging something having all their things taken from them. I remember on one occasion finding two or three of that description, the remainder of a dozen who had been killed. I took care of them, brought them to my house, and gave them food. Nothing could surpass the wonder of the

natives, that we should have such care of strangers, that we should actually give them our own food; they never saw such a thing in their lives, and they cannot imagine what sort of nondescript creatures we are. Notwithstanding the simplicity of many of our native teachers and schoolmasters the work is blessed. I have wondered to see persons who have been brought from our out-stations who have had no other instruction than that of those simple men. I have been surprised to observe the clearness of their views of Christian doctrine, the depth of their faith when they were expressing themselves; how they were led to mourn over their sins, and how at last through faith they were enabled to look to Jesus Christ, who in His own body bore their sins on the accursed tree, reminding one that it is 'not by might nor by power, but by My spirit, saith the Lord.' There was once a time that I remember when nothing would persuade either the gentlemen or ladies to put their legs and arms into sacks. (Laughter.) If you carried them a cartload of what shall I call them—breeches and gowns, and the rest of it, not one would be induced to put them on. Now, how different is it. But it was not till the heart was touched, not until some of the females began to feel their sins, to feel that they were bad, and dirty, and ugly within, as well as without. After they were reformed, they began to feel that they were new creatures, and then it was that they began to desire to have decent clothing. I am sure you would all delight to witness the cleanness and decency of these people who wear clothes of British manufacture. There goes through our station now no less than £70,000 worth of British manufactures to the tribes round about. (Applause.) I have known the time when a trader would stop a week or two without being able to sell a single handkerchief. These people,—oh, how I love them! (Applause.) I feel quite annoyed at what is said about baboons and so on, the idea of our being developments from monkeys. I have seen hundreds of baboons in the interior—I once met a great company of them, and they disputed with me the right to have a drink of water. (Laughter.) However, I managed it. (Applause.) They really were very vicious-looking, but there was nothing that I could see in all the species of baboons that tended in any way to confirm such an idea. It is perfectly amazing how people in this country will get away from between Genesis and Revelation. (Laughter and loud applause.) Again, there was a time in our station when there was but a solitary plough, and that was the missionary plough, a Dutch one, and a very clumsy thing to boot. Now the natives have their ploughs by hundreds. There was a time when the man, the lord of creation, would select for himself such a choice work as sitting under the shadow of a tree while his wife worked in a field from morning to night with a heavy pick. Now she has the comfort of seeing him plough his garden—her garden; she has no objection to harvesting and to scuffle a little to take away the weeds. But what a change since I remember, when nothing was seen but the women picking the ground and the men taking care of themselves. Ah, we are sad rogues—we men—when we have not the Gospel to keep us right. Now the very people who formerly would beat any northerner for taking care of his baubees shew a wonderful liberality, which the Gospel has developed amongst them. The Bechuanas are very careful of the little that they possess. Formerly, of course, they had no knowledge of money, no currency; it was all barter. I remember when a man offered another a shilling for some service, and the latter replied, 'How dare you give me a button without an eye!' (Laughter.) They are wonderfully improved in that kind of wisdom now; they know all about pounds, shillings, and sixpences. It is a most gratifying thing to think that the people whom I knew for years, who would have thought it preposterous to exchange an ox, or a goat, or a sheep, or even a pound, or a shilling, or a sixpence, for a book, or to give it for a cause—namely, to extend the knowledge of the Saviour—that these people now buy books and read them. That leads me

now to another very important point. You are aware that many applications are made for me to attend meetings in the country. I wish it to be known amongst our valuable auxiliaries and standard-bearers in the country that I have a work to do here. When I made some engagements with ministers in the country I was not aware that I was intended to carry the whole Bible through the press. I now hold in my hand forty-eight pages of the Sechuana Bible, the proof-sheets of which I have not yet touched. My friend, Dr. Samoa—I forget his name—(laughter)—will sympathise with me, for he is engaged in the very same work. Now remember that I am labouring in this matter for thousands. I have received letter after letter since I came to this country, telling how painful it is for the missionaries to send away one after another, and say that there is no copy of the Bible or Testament to be had for love or money. Am I to turn a deaf ear to this cry from hundreds and thousands of Sechuanas, saying, 'Let us have a Bible; let us have it as soon as you can?' Am I to turn away from hands that are held out to receive the words of Eternal Life? There are thousands who can read, and thousands who are learning to read, and they want the Bible. Now I am sure you will all think, and I feel that the committee of the Bible Society will think so too, that I ought to stop at home on this work. (Applause.) Health is uncertain, life is uncertain, and we know not what a day may bring forth. I am anxious to improve the time. This is a solemn work, that of correcting the Bible in another language. It is a laborious work. Though it is not properly a revision, I have to revise a good deal, and it is a great deal of labour for one man and his daughter to revise these sheets as they go through the press. My printer seems to be in a hurry as well as myself, and I am very thankful for that. I am thankful, too, that I have been permitted once more to bear testimony to the glorious work of missionaries among the heathen. I do wonder, and I have wondered still more since I came to this country—not that my mind is getting brighter, for, alas! my brain is worn out, my memory is going—but I wonder that the great glorious Being of Infinite Majesty and Power, who holds the reins of universal empire, should condescend to employ such weak worms as we are to be His agents in the conquest of the world, for we know that the world is to be conquered by the Gospel of the Lord Jesus Christ. We know what we are doing when we are labouring, and we know that we cannot labour too much. The time is coming when we shall understand better than ever the greatness and the glory of the work in which we are permitted to take a part. Let us, oh, let us, while we have time, labour for the perishing heathen; let us do all that in us lies, that the knowledge of the Lord may be extended. We know that it is to be extended through human instrumentality, and we know that we have the blessing of that Jesus who said, "Go into all the world," whose language we missionaries feel as though we heard it, 'Lo, I am with you alway.' (Applause.)

#### THE WORK OF BIBLE TRANSLATION AND DISTRIBUTION

Has made wonderful progress since the British and Foreign Bible Society was founded in the year 1804. "At the beginning of the present century it is probable that there were not more than *four or five millions* of copies of the Sacred Volume in all the world, existing in about *fifty* different translations.

"Since the establishment of the **BRITISH AND FOREIGN BIBLE SOCIETY** more than *sixty-three millions* of copies of the Word of God, in whole or in part, have been circulated from its Depôts, while other kindred Societies which have sprung out of it, and have been aided by it, have distributed about *forty-five millions* of copies more; so that during the present century above a *hundred and eight millions* of copies of the Sacred Scriptures, in whole or in part, have been put into circulation by Bible Societies alone in various parts of the world.

"The number of languages and dialects in which God's Word is circulated has been raised from *fifty* to *two hundred*, while the number of versions of the Scriptures, in whole or in part, hitherto prepared (there being sometimes more than one version in the same language) is *two hundred and fifty*, the preparation of which has been promoted, directly or indirectly, by the BRITISH AND FOREIGN BIBLE SOCIETY. In above *thirty* instances languages have been *for the first time reduced to a written form*, in order to give the people speaking them the Word of God.

"In addition to a circulation of *English* Scriptures to the extent of *thirty millions of copies* in Great Britain, Ireland, and the Colonies, the Society is prosecuting its work in all the countries of Europe, as well as among the principal Asiatic and African nations, in Madagascar, in the chief Islands of the South Pacific, in South America, Mexico, Labrador, and Greenland; and is ever ready to furnish Christian Missionaries with the Word of God in the languages of the nations amongst whom they labour. The issues of the Society for the year amount to 3,903,067 copies of Bibles, Testaments and portions."

#### THE BIBLE IN SPAIN AND ITALY.

On these countries a brighter day has dawned. The Report says :—"In Spain, after years of weary watching and fruitless expedients, the society had been able to take a prominent part in those operations, which since the memorable revolution of 1868, had enriched Spain with such an abundant supply of Scriptures as she had never before received. The circulation during the year had amounted to more than 80,000 copies. With regard to Italy, the most striking incident connected with the work of the year was that which found its utterance in those welcome words, 'Rome open to the Bible.' The ban of proscription had been lifted from God's word, and it could be now circulated freely throughout the length and breadth of the land. For the last two or three years the circulation had exhibited some decline; but the tendency of the circulation of last year was rather to increase, the entire issues having amounted to 31,257, showing an excess of 5,380 copies over the previous year. Premises had been secured in the Corso for a term of years for the sale of the Scriptures. This had proved a veritable phenomenon in Rome, and many had regarded it with amazement, and almost with incredulity, while others viewed it with terror as foreshadowing evil days to the Papacy."

In this connection, we may quote a noticeable incident related by Mr. Perks at the Wesleyan Missionary Meeting.

#### PROTESTANT WORSHIP IN ROME.

"The building which the mission now occupied at Rome was formerly used as a billiard-room, and it had to undergo some alterations and repairs. A shrewd man was employed on the premises, and a Roman, in passing said, to him, 'What are you doing?' 'Setting up a druggist's shop,' was the answer. 'A druggist's shop?' 'Yes,' said the man; 'we are going to dispense pills here to help the digestive organs of the Papalini.' 'But what is it?' 'Oh,' he said, 'it's a Protestant place of worship.' 'But you have no altar and no images.' 'No, we believe that God is a Spirit, and they that worship Him must worship Him in spirit and in truth.' He (Mr. Perks) might add that this chapel which they had fitted up was close to the Jews' quarter, and pretty nearly half the people who were present on Easter morning were Jews, anxious to listen to the Gospel of salvation."

#### MR. DARWIN'S NEW THEORY.

"This is not a day for silence. There is a time, no doubt, to be silent; but there is also a time to speak out. Now, the Bible gives us an account of the creation of man by Almighty God at the beginning, pure and holy, formed in his own image. Well, I find that a book has been published—

and I see that a Cabinet Minister has been blazing it abroad as a marvellous book—the theory of which is in flat contradiction to the statement of the Bible. If that book be true, the Bible is false, and we are convicted of circulating falsehoods. We have, therefore, an interest in exposing the book, and showing that it is contemptible with regard to its main object. So long as the writer keeps to his natural history nothing can be finer, more graphic, more beautiful; it reads like a romance; he is quite at home there. But when he turns even to mental and moral science (not to take in theology) he is like a fish out of water—entirely out of his element even there. His great object is to show that man has become what he is by some self-forming, self-developing process; his immediate ancestor being, of course, an ape or a monkey, the immediate predecessor of that something lower, and of that something lower again, and so on for millions of ages, until you get to the poor mollusk. Well, it is indispensable to such a theory that the writer should be able to prove (and he admits it) that there are in the brute animals faculties, mental and moral, of the same kind as those in man; for, as he admits, if they are of a different kind, it would be impossible by his system to give an account of man's origin by the self-developing process. This is a central link in his chain, and I maintain that in establishing it he fails utterly, absolutely, hopelessly. He gives a few illustrations worth nothing; he shirks the difficulties, he evades them, he leaps over them, and he writes something about mental and moral faculties of which any professor of logic or metaphysics in this country would be ashamed; and if you were to go to Scotland, there is not one student in ten who is attending lectures on metaphysics who would not be ashamed of it. (Laughter and applause.) Of what use is a huge chain of a thousand links, so strong that they can support a ton weight, if the central link be so brittle and weak that it would break to pieces by the weight of a sparrow? I maintain that this central link is so brittle and weak that the whole thing is worthless, and the system goes to pieces; and the Bible stands out, as it used to do, upon its impregnable rock.—*Dr. Duff at the Bible Society Meeting.*

We cannot withhold the same speaker's eloquent tribute to

#### THE TRUTH AND DIVINITY OF THE BIBLE.

I hold that the reading of this report to-day is one of the grandest evidences of the truth and divinity of the Bible. There is a something about the Bible after all—a power and an influence which no other book possesses. What we have to testify is this, that, within the memory of many here present, this Bible message, this articulate message of peace and pardon, and friendliness and kindness and good-will to all men has by the heralds of salvation been actually girdling the whole zone of this globe of ours. Yes, unrelaxed by torrid heat, unbenumbed by arctic cold, it can point to trophies of the cross in every clime. There are those here from the cold north, who, like Archdeacon Hunter, could tell of the triumphs of the Bible in Rupert's Land. There are those here from the torrid heat, like my friend on my right, who could tell of its triumphs under the tropical sun. Yes, it has, as a conqueror, entered the palaces of kings and the castellated mansions of great chiefs. It has raised up into more than earthly royalty the tenants of the humble wigwam. It has controlled the deliberation of senates. It has settled the uproar of tattooed warriors wielding the murderous tomahawk. It has arrested and tamed marauding hordes of the wilderness, making them fling away their beads and their gongs; ay, and their paint and their feathers which only tended to make nakedness itself more hideous. It has pierced into the crassest heathen intellect, and roused into action its slumbering faculties, and quickened them into spiritual activity. It has melted into contrition the most obdurate savage heart, and enchained its wayward roving desires and imperious impulses; ay, and purified and regulated them too with a fascination and a power vastly transcending any-

thing that hope ever imagined or fear conceived. In a thousand instances it has made the thievish honest, the lying truthful, the churl liberal, the extravagant frugal. It has in a thousand instances converted the cruel, unfeeling heart into kindness and goodwill; it has turned discord and frantic revelry into the harmonies of sacred song. It has wrought its way into the darksome caverns of debasing ignorance, and illumined them with the rays of celestial light; it has gone down into the dens of foulest infamy, and reared altars of devotion there; it has mingled its voice with the raging tempest. It has, as we have heard in the report, alighted upon the gory battle-field, and poured the balm of consolation into the soul of the dying hero. It has on an errand of mercy visited the loathsome dungeon, braved the famine, confronted the pestilence and plague. It has wrenched the iron rod from the grasp of oppression, and dashed the fiery cup from the lips of intemperance. It has strewn flowers over the grave of old enmities, and woven garlands round the altar of the temple of peace. These are but a few of the mighty achievements which follow as a retinue of splendour in the train of that blessed Book which circulates all over the world. If time permitted, I might from my own experience give illustrations of almost all that I now say; but I am reminded that there are other speakers. I am apt to forget myself when I get upon a subject like this, but I hope I may be excused for saying a few words more. Illustrations might be given of the triumphs of that Word in all climes. This time last year I had a marvellous specimen of its triumphs in Syria amongst the Druses and the Mohammedans and the Maronites. I could tell you, if time permitted, a wonderful story of the first real martyr of Lebanon, who as surely died a martyr to the testimony of the truth as it is in Jesus, as Cranmer, or Ridley, or Latimer, or any of the great old martyrs of England. I have been among the Basutos, the Kaffirs, the Zulus, and have seen marvellous monuments of the triumph of the Bible there. From one end of India to the other, amongst all races—Aboriginal, Mohammedan, Brahminical—I have witnessed triumphs of the kind I have now indicated. Well then, after all this, we are warranted in regarding the conclusion as irresistible, that the Bible, instead of being enfeebled by old age (as it is the slang of modern infidelity to represent it), is imbued with as much youthful vigour as ever, that the Word of God has lost nought of its tremendous power. Unlike some gorgeous but short-lived flowers of earth, the Bible is destined to shine before an astonished world in its beauty and strength, and when it does so it will scatter to the winds of heaven all the doubts, the fears, the irresolution of man. It will infuse that spirit of Divine heroism which, even in the view of excruciating torments, can regard with heroic scorn the cowardly compromise. It will stalk over the grave of its opponent error, and, if required in fulfilment of the purposes of an all-wise Providence, once more cause the blood of martyrs to become the seed of the church. It transmigrates from country to country; it perpetuates itself from age to age, and will until the whole world is turned into a globe of shining light and beauty. Well, then, let us arise, and by our decisive deeds, more decisive than ever, not by words,

‘ Which drop like snow-flakes on a river,  
A moment white, then gone for ever,’

let us prove to those men, who proudly style themselves men of advanced thought, that their decision in this matter is wrong; that though Christianity may seem to be sleeping, may slumber in the mausoleums of a barren profession, it is as a giant sleeping, so that when he awaketh he will have power to convulse and renovate the nations. Let us arise and go forth humble and devoted, cheered by the songs of the ancient warriors of the cross and the triumphs achieved by them through the very might of that Word which as the good bishop said to-day, “liveth and abideth for ever. That Word the living God originally revealed, before our first parents had

been banished from paradise. It survived (and this is our consolation) the irruptions of the age of giant wickedness which succeeded; in trust it carried the Patriarch, Noah, over the waters of universal deluge; in faith it rescued Abraham from the flood of ungodly error that prevailed over the whole earth. When it was thought that that Word was to be extinguished for ever on the heights of Calvary amidst the gross darkness there, it sprang forth in Pentecostal effusion with renovated energy, subduing every antagonistic principle, not resting or stopping in its glorious career of conquest until, through flames of fire and torrents of blood, it ascended in triumph the imperial throne of the Cæsars. It survived throughout the Middle Ages. It has survived the fires and the horror of the infernal Inquisition, the terrible confederacy of Jesuits, the blight and mildew of British infidelity, the impious socialisms and atheisms of France, the terrible pantheism and rationalism of Germany; aye, and it has survived, as we have heard from the report, in the midst of innumerable changes that have subverted once powerful dynasties and scattered to the winds of heaven every memorial of human glory. And it will still survive the shock of nations and the corruptions of human depravity. It will go on flourishing, too, when the Koran of the Mussulman, the Talmud of the Rabbinit, the Zendavesta of the Parsee, the Vedas of the Brahmin, and the demoralised dogmas of the Socialist and Materialist, the infamous, blasphemous dogmata of the Pantheist, the lying legends of the Papist, the truth-perverting traditions of the Romanising Ritualist, are all consigned in indistinguishable dishonour to a common grave, with no one to act the part of chief mourner at the funeral. It will still survive when all the kingdoms of this world, all the lordly hierarchies of idolatry and superstition, are for ever swallowed up amid the overpowering glories of Messiah's reign.

#### AFFAIRS IN CHINA

Have, for a long time, worn a threatening aspect. The probability is, that matters will soon come to a crisis. Mr. JOHN, in his great speech at the London Missionary Society Meeting, thus refers to the matter:—

"I think we are on the eve of great troubles in China. Perhaps you are inclined to ask me whether we want the gunboats to help us through the difficulties. I will tell you what I think. It is your matter as well as my own, and it is a matter for the Government as well as for us missionaries and for the society. I believe the Chinese are pursuing a policy, and that that policy is to exclude every foreigner from the country. Mr. Wade has been trying to persuade this Government that the Government of China has nothing to do with these riots and rows and massacres. I tell you they have; they are the work of the Government of China, not the work of the people. I have had much to do with the people. I have lived in more than one of the inland cities with my family. I have travelled over large portions of the country, I have seen a great deal of the mandarins and the scholars, I have had much to do with the people, and I tell you that the people are not opposed to us. I never met with a more quiet, innocent, inoffensive people than the Chinese; I believe they are perfectly ready to receive us if they are allowed to do so by the Government. At the same time, I have no hesitation in telling you that rather than have gunboats to help us, let us give up the work altogether. Let us have all the moral power that the Government can give us, and I think they would consult their own interest by doing so; but let us have no gunboats. Gunboats have nothing to do with the propagation of the Gospel. It is a Gospel of love, and we must go in the spirit of love about our work if we are to conquer the hearts of the Chinese."

Mr. DOUGLAS, at a meeting in aid of the Presbyterian Foreign Missions spoke in the same strain. Referring to the Shanghai telegram which had been lately received to the effect that the Government was assuming an attitude of hostility to Missions, he said:—



"If that telegram be true, and there was too much reason to fear that it was so, it simply meant that the Chinese Government supposed the time had come when they might stamp out missions in China with impunity. He thought the Chinese authorities had just gone a little too far; but, at all events, he warned the British public that if the rights secured to the missionaries by treaty were to be set aside, and if they were to be dealt with in the manner indicated in that telegram, very soon the same measure would be meted out to their merchants in every port of China. If our Government yielded on this point, the Chinese Government—and here he drew a distinction between the people and their rulers, as the opposition to Christianity rested very little with the former—would regard it as a proof of weakness on our part; and he trembled to think of what fearful calamities might be impending over all the foreign settlements in China."

The greatness of the work accomplished by the *City Mission* cannot be fully imagined. Here is one fact from the Report. During the year nearly a quarter of a million of persons had been visited or conversed with in factories, work-houses, penitentiaries, and other public buildings, and the missionaries had held 20,000 meetings, at which there had been three-quarters of a million of attendances. Of one of the Missionaries of the Society, a veritable hero of the noblest type, the Chairman thus spoke at the meeting:—

"Every one knew that where there was a bad case of fever there was a certain shrinking from going to that bedside, whether for the cause of religion or temporal relief; but in the last annual report of Kaines he stated that he visited no less than 3878 patients sick with fever. What an amount of suffering and infection this indicated! Of that number no less than 451 of the patients, including five nurses and two doctors, died in the hospital of the fevers from which they were suffering. Kaines himself went on year after year. He on more than one occasion suffered very severely from fever caught in the visitation, and on his recovery he had more than once been pressed by the committee whether it was or was not his duty to give up that mission, and go into some healthy and airy district; but the answer had been uniformly the same—that he believed God had called him to that work, that God had preserved him in that work, and in that work he was prepared to live or die as God might direct. And now he had gone to his rest, his death resulting not from fever, but from an attack of apoplexy. Such an instance as that should put them all to shame, and they could only honour the memory of a man who had worked in such a way during so long a period. He was thankful to say that the same spirit existed in the mission as when Kaines undertook this office; for when Mr. Robinson announced to the divisional meeting that Kaines was dead, and inquired whether any were ready to take his place, a man immediately came forward and said, 'Here am I; send me.'"

We have read the accounts of what is doing for the most degraded and destitute in our own country by the *Ragged School Union* and other organizations with the greatest interest, but as Mr. GUTTRIDGE truly said at the Annual Meeting of the *National Temperance League*, "If our abstinence principles were everywhere triumphant, the necessity for most of these would cease at once. Our philanthropy is sadly wanting in a bit of common sense. Is it not better to go and purify the poisoned fountain than parley about the deadly stream? Is it not better to keep a man from the slippery path, and prevent his falling, than to wait and watch until he has fallen, and then go and put him on a stretcher? There is no cause in England of more direct necessity and of greater importance, apart from Christianity itself, than our noble temperance movement."

## Memoirs and Obituaries.

### JANIE PONSFORD.

*To the Editor of the Bible Christian Magazine.*

When we cannot, as we desire, report accessions to the church of Christ on earth, there is sometimes a mournful pleasure in being able to report accessions to the redeemed in heaven. 'Tis melancholy, 'tis distressing when those who have "tasted the good word of God, and felt the powers of the world to come, fall away;" but when conversion ends in final conquest;—when the consummation of admission to the church below is admission to the church above; there is something to rejoice over even while you weep.

On entering this station in August, 1869, I found among the members of society here a young female, about seventeen years of age, engaged as nurse to a young child, the daughter of a gentleman and lady who were occasionally from home. At those times Janie Ponsford, the nurse, felt that more than ordinary responsibility rested upon her; and being devotedly attached to the child, she endeavoured in every possible way to train her to habits suited to her position in society. About twelve months ago, in the absence of the parents, the child was taken suddenly ill. The lady was telegraphed for, and fortunately arrived in time to see the child alive. No reflection whatever was cast upon Janie Ponsford, and yet her system received such a shock from the death of the little one entrusted to her care, that she never recovered. When I left home to attend the last Conference I was apprehensive she might be gone by the time of my return, and yet she lingered on, then better and then worse, till the fourth of this month. At different times I have called expecting to find her ill in bed, when to my astonishment I should find she was out for a walk, or gone to make a call on some friend. About a fortnight before her death, as I

stood by her bedside, I said, "Well, Janie, how are you now?" "Without a moment's hesitation she said, "Longing to go." I said, "Then you have no fear?" "Oh, no," she said, "the devil has not a bit of power." On Sunday, April 30th, Miss King called to see her, and Janie said, "I hope I shall be in heaven before next Sunday." Being from home Monday, May 1st, I did not see her; but on Tuesday morning I called, and was surprised to see how greatly she had altered in the short time since I saw her before. I said, "Janie, you are not far from heaven now." She smiled, as if that were the most consoling word I could have uttered. She asked some one, whether Mr. Robins thought her end was near, as if in very deed she was "longing to go." On Wednesday morning I called again, but as her cough had been very distressing during the night, and she seemed to be resting a little, her mother thought it best not to disturb her. The following morning, May 4th, she passed so quietly away that it was scarcely known at first that her spirit had fled. Mrs. Forward and Mrs. Elver, who were present at the time, told me the room was like heaven itself; and the latter said it was almost too much to name the name of Jesus, so all-but-overpowering was the influence that accompanied it.

It is worthy, I think, of record that, during her affliction, she was seldom idle. If you went into the hospital to see her—for she was there for several weeks—she was generally at work. If she called to spend an afternoon at our house—and she has done so more than once when we thought she was too ill to get out—she would bring her work with her; and when lying in bed within a few days of her death, she was still busy. Not long before she died she was desirous of knowing if her Magazines were all paid for, saying what she got was her own, and that she had a little money. Her mother a little before her death,

finding she had a little money, and thinking she intended it for some purpose, asked what should be done with it. She said, "Give it to Mr. Robins."

She was greatly disappointed at not seeing some notice in the Magazine of another young friend who died about twelve months ago, and of whom I believe Br. Rogers has sent some account.† She was converted, the friends tell me, nearly

four years ago, and, as far as I know, has been decided for the Lord from that time to the day of her death. She was interred in the Weston-Super-Mare cemetery on Wednesday, May 10th, 1871; and though not generally thought to be so old by a year or two, her coffin bore the age of nineteen years. I have arranged to improve her death on Sunday next.

"Blessed are the dead that die in the Lord." M. ROBINS.

May 17th, 1871.

† Not to my knowledge.—ED.

## Brief Notices of Books.

*Gems of Song with Music: a Hymn and Tune Book for the Sunday School, and for use in Families. Containing Two Hundred and Six Hymns, and one Hundred and sixty-five Melodies. Compiled and Edited by GEO. THOMAS CONGREVE. London: Elliot Stock, and the Editor, Peckham.*

A MARVEL of cheapness, and musical friends tell us, as excellent as it is cheap.

*Religion in Earnest: Designed to aid in Forming and Perfecting the Christian Character. By SILAS HENN, Author of "Heart Yearnings," etc., etc. Second Edition, with large additions. London: George Lamb.*

We believe, with Mr. Henn, that this work "is calculated," we would add, so far as we have had opportunity to examine it, that it is *eminently* calculated, "to enlighten and awaken sinners, and lead them to Christ, and direct and aid Christians in their endeavours in the divine life." The plainness of Mr. Henn's style, the earnestness of his spirit, and the pungency of his appeals, have vividly brought to our remembrance some sermons and addresses by Mr. C. G. Finney which we had the privilege of hearing more than twenty years ago.

*The Earnest Minister. A Memoir of the Rev. Thomas Carlisle. By*

WILLIAM COOKE, D.D. London: Hodder and Stoughton.

OF an amiable disposition, converted early in life, with natural gifts of a high order, which he assiduously cultivated, intensely loving the work of the ministry to which he had been called, and for which he was eminently fitted, Mr. Carlisle was removed by a mysterious Providence "when his powers had but begun to effloresce, and when his usefulness, though considerable, seemed to those who knew him, but an earnest of the more eminent service he was destined to render to the Church of God in future years." Dr. Cooke justly remarks that his was "a life made great by its goodness, and high by the simplicity and loftiness of its purpose," and we therefore earnestly recommend this work to all, to young ministers especially, to whom it will prove both a stimulus and an encouragement.

*Apocalyptic History. By SAMUEL ALLIN. Plymouth, 1871.*

MORE modest than many interpreters of the Apocalypse, Mr. Allin only professes to give the probable meaning of the various symbolical representations of the most mysterious book of Scripture. We do not understand why "twelve hundred and sixty days" are to be regarded as "777 common years" in one place, and "forty and two months," "according to the prophetic method

of reckoning," 1260 years in another. The historical notes and the moral reflections are interesting and valuable, and, as to all the rest of his book, our Author bids us take it for what it is worth.

*Christian Stewardship: Reminiscences of the Life and Labours of the late Henry Craigie, W. S., Edinburgh.* By the Rev. W. WATSON. Edinburgh: John Menzies and Co.

THIS memorial of Mr. Craigie's character and labours has very forcibly recalled Charles Wesley's lines to memory:—

"Father, into thy hands alone  
I have my all restored;  
My all, thy property I own,  
The steward of the Lord.

"Hereafter, none can take away  
My life, or goods, or fame;  
Ready at Thy command, to lay  
Them down, I always am.

"Confiding in Thine only love,  
Through Jesus strengthening me;  
I wait Thy faithfulness to prove,  
And give back all to Thee."

The difference between Mr. Craigie and ordinary Christians is only this (*only*, did we say? the difference is all but infinite) that what they formally acknowledge he firmly believed and fully acted out. He was a fine specimen of thorough consecration to God, and we hope the publication of his "Life and Labours" may stimulate many to become his imitators and followers.

*Addresses for the People.* By FRED HARPER. London: William Macintosh.

SIMPLE, earnest, practical addresses, full of unction and power, but with a slight infusion of Calvinism, which in some quarters will detract from their usefulness and acceptance.

*The Biblical Museum.* A Collection of Notes, Explanatory, Homiletic, and Illustrative, forming a complete Commentary on the Holy Scriptures, especially designed for the use of Ministers, Bible Students, and Sunday School Teachers. Part II. By JAMES COMPER GRAY. London: Elliot Stock.

INVALUABLE must this work prove to those persons for whom it is "especially designed." We know of nothing to be compared with it.

*Everlasting Punishment not "Eternal Torments."* By ROBERT ROBERTS. London: G. J. Stevenson.

THIS pamphlet professes to be a reply to three letters, written by Dr. Angus, and published in the "Christian World." Mr. Roberts is an able and fair controversialist, but all his readers will not be able to accept his conclusions. For example, in commenting on the passage "*Whosoever was not found written in the Lamb's Book of Life, was cast into the lake of fire*," one of Dr. Angus's proof-texts, Mr. Roberts says, "If this were to be understood literally, it might favour Dr. Angus's view," though open to another interpretation, but it is a "symbol"—a misleading symbol, some might object, if Mr. Roberts's view be correct, notwithstanding the remark that in the same verse in which it occurs, we have its true interpretation.

*The Class-Leader's Assistant, and Christian's Hand-book.* By JOHN BATE. London: Elliot Stock.

A new and improved edition of this excellent work is to be published in about twelve parts, at two-pence each.

*Lecture on Vegetarianism.* By Professor F. W. NEWMAN. London: F. Pitman.

AN exceedingly able Lecture.

*The Dietetic Reformer and Vegetarian Messenger.* London: F. Pitman.

ITS title sufficiently explains its purpose, but besides advocating vegetarianism pure and simple, it contains well written articles on cognate topics of somewhat wider interest.

*The Doctor: A Monthly Review of British and Foreign Medical Practice and Literature.* London: Bailliere, Tindall and Cox. No. 1. "THE chief object of this journal"

is "to furnish, in the smallest possible compass, an epitome of the Practice and Literature of the Medical Profession at Home and abroad."

*The Pattern of Service.* By the Rev. A. MACLAREN, B.A. London: Hodder and Stoughton.

We envy the preacher's spiritual insight who can from such a simple incident as is recorded in Mark vii. 33, 34, educe so naturally and forcibly such "large lessons" as are enforced in this memorable sermon.

## Connexional Intelligence.

### ST. COLUMB CIRCUIT.

It is truly gratifying to ministers who labour in the word and doctrine, as well as to others, to be able to report religious success even on a small scale.

At our Michaelmas Quarterly Meeting some connexional matters were comfortably discussed, and, things taking a favourable turn, greatly encouraged us in our work as ministers.

A resolution also was passed, almost without opposition, that the preachers should receive their full salary in future, according to Conference rule.

Preachers and friends, too, resolved that they would in future labour unitedly and earnestly for the prosperity of the work. This had a favourable impression on the societies generally.

Special services were held, much labour was bestowed, and several weeks passed away before much visible prosperity was realized. Nevertheless, preachers and people (the latter in particular, many of whom worked well) continued their pleadings at the Throne of Grace for the outpouring of the Holy Spirit. In answer to faithful prayer, Jehovah greatly favoured us, and many precious souls were saved by faith in Jesus. To His name be everlasting praise!

Prosperity at many places in the circuit has been realized.

At *St. Dennis* rather more than one hundred persons have professed faith in Christ, and received notes of admittance, many of whom regularly attend the means of grace, and we hope will be useful to the church.

At *Quintal Downs*, (where a new chapel was opened for divine worship last Christmas-day), a gradual but real blessed work has been in progress for the last four months. Upwards of thirty have been hopefully converted, and joined society, who, with scarcely an exception, are holding on their way.

The societies at *Belovely*, *Whitmoor*, *St. Columb Minor*, and other places have been visited with showers of blessings, and the result is that many have been converted and joined our little church. "Not unto us, not unto us, but to God's name be all the praise."

It has been reported that large numbers have been converted on this station during the last few months, but we think it wise not to say too much at present. If our young converts remain firm, we may at some future time give a full report.

COR. DENING.

### ST. AUSTELL.

Having finished holding our missionary meetings for the year, it affords pleasure to find that, with a pleasing uniformity, they are all in advance of the previous year's. At *Ebenezer*, *Bethel*, *Sparnon Moor*, and *St. Austell*, we were assisted by Br. R. Spencer, and at *St. Austell* by Br. James Thorne. At *Fowey*, *Tywardreath*, *Tregorrick*, and *Old Pound*, by Br. Lillington. At *Providence*, *Highway*, and *Bethesda*, by Br. Bendle. The receipts will probably be nearly £20 in advance. Already, they are over £70.

Sermons were preached by the pastor at the anniversary of *Tregorrick* chapel, in the Autumn. Receipts the highest for twenty-five years. An effort was inaugurated by which it is proposed to pay off the entire debt in one year.

At *Bethel* chapel anniversary, the pastor preached on the Sabbath, and Br. Turner on the Monday afternoon. Receipts about £5.

*Providence* chapel anniversary sermons were preached by Br. J. D. Balkwill, the chairman of the district. Receipts about £11.

*Tywardreath* anniversary sermons were preached on the Sabbath, and on the Monday, by Br. James Thorne, of *Plymouth*. The receipts, which were

higher than those of the year before, were £7 2s. 6d.

At these services our congregations have been, mostly, crowds. A Divine influence has been realized, and a spirit of harmony and co-operation manifested.

At our Lady-day quarterly meeting we had an overplus of £6 5s. 2d.; and we have admitted seventy-one persons on trial for church-membership during the year. "For Thine is the kingdom, the power, and the glory."

S. L. THORNE.

#### ADELAIDE DISTRICT MEETING.

We have only received a few particulars of this meeting, held in February. We believe that there is a considerable deficiency on the year's working, but which our friends generally know has to be borne in the colony, and that the numbers are about as last year. Mr. Way has, at his own request, been relieved of the Superintendency of the district, Mr. Ashton succeeding to the office. Mr. Counter, for the time, retires from the ministry. A fellowship meeting was held on Friday evening, February 25th, and on the following Monday a public tea was held in the Town Hall Exchange room, and a public meeting afterwards in Young St. Chapel, presided over by Mr. T. Richards, and addressed by Messrs. J. Ashton, W. Richards, R. Lang, and others. Messrs. O. Lake, J. Trewin, T. Allen, J. Rock, and other brethren preached. Several preachers change their spheres of labour, Br. Mason going to Mount Torrens, Br. Stoyel to Port Augusta, Br. Allen to Bowden, Br. Hancock to Moonta, Br. Richards to Kapunda, Br. Ridclift to Mount Lofty, Br. Bandt to Riverton, Br. Dingle to Port Wakefield, and Br. Ashton to Gawler.

#### LANIVET, BODMIN CIRCUIT.

##### TEETOTAL FESTIVAL.

The Teetotal Society, in this place, held their annual festival and Band of Hope tea, on Tuesday, May 2nd. The Band of Hope children assembled in the Wesleyan Chapel at three o'clock, when Mr. Parry, Wesleyan Minister, preached an appropriate sermon from Ezekiel xxvii. 9. Service over, the friends, with the Band of Hope children, proceeded to the Bible Christian Chapel, where a public tea was provided, for a respectable company. A public meet-

ing was held in the evening in the Wesleyan Chapel. After singing and prayer, Mr. J. Bendle, in a few suitable remarks, proposed that Mr. E. Parry should preside, to which the audience heartily responded. The chairman called on Mr. Spencer to deliver his lecture on "The pillars of drunkenness, and how to knock them down." The lecture was clear, forcible and convincing, repeatedly applauded by the audience, who were highly interested and delighted for upwards of an hour and a half. A hearty vote of thanks to the lecturer, and to the chairman for their efficient services terminated a most successful anniversary.

W. DATSON.

#### CHAPELS.

ELBURTON. — The anniversary of this chapel was held on Sunday and Monday, April 16th and 17th. The sermons on the Sunday were preached by W. Lee. On the Monday, at half-past five p.m., a goodly company—among whom were several friends from the three towns—sat down to an excellent tea, gratuitously provided by a few kind friends connected with the chapel. All—those who provided and those who assisted them—did their utmost to accommodate their assembled friends. The public meeting was opened with singing and prayer by W. Lee. Mr. Yeo was called to the chair, and, as usual, did his work well. In his opening address he gave expression to the deep interest he had felt in the cause at Elburton for about twenty-eight years. They had had services in the place for many years, but only recently had they been able to succeed in erecting a chapel. He considered that a village was never what it ought to be without a house for God. Until the erection of that chapel the worship of God was transferred from place to place; and since, by a mysterious providence, some of the principal friends and supporters had had to leave the neighbourhood for America and other parts. He hoped, however, that no more would have to emigrate, but that they might be able to get on comfortably at home. Very lately one of their active members, Miss Bessie Watts, had passed away, to her reward in heaven. These things to them appeared to be very mysterious.

"God moves in a mysterious way,  
His wonders to perform."

But God never left Himself without His witnesses. He had no doubt that many would have to bless God to all eternity for the erection of that sanctuary as being their spiritual birth-place. The financial statement showed that the debt on the chapel and the little adjoining cottage was £235, which he hoped would be gradually reduced to nothing.

The chairman then called on Mr. B. NOTT, who delivered a very able speech. He dwelt with considerable force on the relation of the present to the future, and on the high vocation, the solemn duty, and the tremendous responsibility of individual Christians.

The next address was delivered by W. LEE, which, I am sure, to speak truly, was a very indifferent one; and the only little atonement that he can now make is to write an epitome of the meeting, and speak a little of what others did, and did well.

Mr. TREMELLING followed, and for half-an-hour, swayed the audience at will. He said some excellent things, in first-rate style, about true religious progress. Then came the collection, amounting, with the proceeds of the tea, to £8. Promises of a few donations for the coming year, thanks to the ladies and friends for such a good tea, and to Mr. Yeo for his valuable services as chairman, a few verses of the hymn beginning with "There is a land of pure delight," and prayer, terminated, an interesting anniversary. All things considered, the friends at Elburton have done well. The visitors from town were so well pleased, that our friends at Elburton may, I think, fairly expect them again on a similar occasion. We hope, through the liberality of one or two true-hearted friends, to be able to pay off £20 of the debt this year.

*Haddington Road.* W. LEE.

**WATCHET, KINGSBROMPTON CIRCUIT.**—The anniversary services commenced on Saturday evening, April 29th, when Mr. W. Luke, of Newton Abbot, gave (by request) his interesting lecture on "Ancient Egypt" in the Assembly Room. The chair was taken by Mr. J. Gliddon, of Williton. The following Sunday Mr. Luke preached two excellent sermons in the chapel to large and attentive congregations. On Monday, the 1st of May, a Bazaar was held in the Assembly Room, which was tastefully decorated, and furnished with a great variety of articles. The weather being fine, a large number of people from various parts of the circuit came

to the assistance of our Watchet friends. At five o'clock an excellent tea was provided, of which about 120 partook. At seven Mr. Luke delivered in the chapel his popular lecture on "Human Physiology," which was very highly appreciated.

The money received from all sources amounts to nearly £50, which, after paying all expenses and meeting the current year's expenditure, will enable the trustees at once to pay off £35 of the debt. There are several pounds worth of goods remaining, which we hope to dispose of so as to be able to pay off £15 more at the next anniversary, and leave only £100 debt on the chapel.

There is a disposition on the part of many of our excellent friends in this circuit to reduce the debt on our chapels so as to get from them assistance to the Quarter Board. Steps are being taken to pay off £50 of the £100 now owing on Timberscombe Chapel. Some liberal offers have been made for the purpose, and I have reason to hope that it will be accomplished by Christmas next. Our great want is larger outpourings of the Spirit, and extensive revivals of the work of God. And this, by the Divine blessing, I believe we shall soon realize.

G. DANIEL.

**YORKLEY SLADE.**—The anniversary services of the above chapel were celebrated on Sunday and Monday, April 23rd and 24th. On Sunday three excellent sermons were preached; in the morning by Mr. T. E. Mundy, and in the afternoon and evening by Mr. J. Bennetts, (Independent) of Blakeney. The attendance at each service was very good, and the collections were in advance of former years.

On Monday a public tea was provided, of which a goodly number partook, and all seemed to enjoy themselves. The provisions and arrangements of the tea reflected great credit on the ladies who had the management thereof.

At the public meeting, a large company assembled—more than could be accommodated in the chapel—some of whom had come to hear Mr. S. Edwards, the Vicar of Viney Hill, who had promised to deliver a lecture on "The Wesleys," but who, through indisposition of body, was not able to be present. The friends, however, were not deficient of men who were well able to interest, encourage, and benefit the people thus assembled, there being on the platform Messrs. J. Bennetts, (Independent) H. Morgan, (Baptist) T. E. Mundy, and J. Wilson, Hopkins, Dowel, Henderson and Ben-

ney. After singing and prayer, Mr. W. Henderson was elected to the chair, the duties of which he discharged very efficiently. After some earnest, pointed, and powerful speeches, and votes of thanks to the speakers, chairman, ladies, &c., the meeting was closed. On the whole, the anniversary was a good one.

Mr. Hiram Smith (one of the Trustees) led the choir with his Harmonium on both Sunday and Monday. At the tea he offered to sell it to the Society for the use of the Chapel, give a handsome donation towards it, and to play it at least until one of the choir is capable of taking his place. A sufficient sum to warrant the closing of the bargain was quickly promised.

The Society is gradually rising from the low and dead state in which it has been for many years; a few useful persons having recently joined it.

For our success we "thank God, and take courage." T. E. MUNDY.

**THREE OAKS, GUESTLING.**—Very interesting and successful re-opening services were held on Sunday and Monday, March 26th and 27th.

Having realized an outpouring of the Spirit, resulting in the conversion of more than twenty souls, the chapel had become too strait for its numerous attendants, and the members of society were anxious that it might be enlarged. The writer told them that he could only consent on condition that the en-

tire amount required for the object should be raised, as the Mission is heavily burdened already. They set to work earnestly, and Mr. T. Cooper in a few days collected £8; Miss Playford, Mrs. Brenton and others rendering considerable help.

Mr. Jehu Martin was secured for the re-opening services. He preached two powerful sermons on the Sabbath. On the Monday afternoon he again preached, when a rich influence was felt. At five o'clock a public tea was provided: the chapel filled with cheerful visitors. Although the charge for tea was only sixpence, several persons, with their large hearts, took no change for their shillings. A public meeting followed; T. Edwards, Esq., who presided, in a kind and sympathetic manner, gave £2 to the collection. Addresses were given by Messrs. J. Martin, T. Cooper, and J. Corbridge; J. Brenton closed with a few remarks and prayer. It was indeed a good meeting, the best, the people say, they ever attended. Twelve months ago, at the anniversary, it was said to be the best meeting ever held in the chapel. Six months ago, at the missionary meeting, it was again said to be the best, and on the 27th March, 1871, it was said again, This is the best meeting we ever had. Praise the Lord!

"The Lord of Hosts is with us, and the God of Jacob is our refuge."

J. B.

## Missionary Chronicle.

JUNE, 1871.

### CUMBERLAND MISSION.

*New Millom, Holborn Hill,  
Cumberland, May 16th, 1871.*

MY DEAR BROTHER, — We all feel sincerely grateful that the Missionary Committee have resolved to send Br. E. Rogers amongst us; we are looking forward to his coming with pleasure; and have no doubt as to the result.

On the 16th of April last we opened another place, Ireleth, which is about three-and-a-half miles from Dalton, and easy of access from Millom. The inhabitants are chiefly supported by the large iron mines and furnaces in the neighbourhood. We had our minds

directed to the spiritual necessities of the people, and felt anxious to assist in removing the veil of ignorance and superstition from their minds, and point out to them the simple and only way of life and liberty. Br. S. Mellen and his brother Thomas willingly consented to take the lead. They first visited the people, and found a great number of them in a wretched state of neglect and carelessness respecting their souls' salvation, yet willing to have the gospel preached in their midst. They were earnestly entreated to rally around the preacher at a given time; the sound of mercy was flung upon their ears,



and they were invited to receive gratefully the free gift of God. As is always the case, the effect was various. Some were careless—others manifested signs of deep interest and pleasure. Every Sunday since then we have delivered our message to them—from door to door, and in the open-air. Rooms have been offered to us in case the weather should prevent our preaching on the sands. Friends are rallying around us; and soon we hope to establish a permanent cause in that place, and to gather the fruit of our toil, for the old promise is ours: "You shall reap if you faint not." We are grateful to the Missionary Committee for giving us some substantial encouragement in our chapel-building efforts. Sympathy and kindness expressed in this practical way, somehow, has a greater effect on us, than any mere words, however kindly expressed, can have. And I sincerely hope that the desire of the Editor will be realized, viz., that by the increasing liberality of our friends in the Connexion the sum of £131 voted by the Committee will not in reality be drawn from the funds of the Missionary Society. We hope to be able to lay the corner-stone of the New Millom chapel in a few weeks. Through the kindness of a gentleman in Barrow, we have secured a piece of land at New Millom, in a good situation for half its value, a donation of at least "£31."

At Dalton a company of trustees has been formed; some of them men of good repute and intelligence. And at a meeting held last Saturday, it was felt by all that a chapel was necessary in that place, and each one seemed resolved to spare neither pains nor influence to bring it about.

At Swarthmoor the present place of worship is so inconvenient and repulsive that it became almost unbearable, and the society and congregation could only be satisfied by the resolve to purchase land and build a chapel.

The work here is hard, and will be harder still—and while we do not want easier work, we should like to hear the "cheers" and receive the support of our friends who can assist us. For the sake of the souls that are perishing, as well as for the comfort of the friends we have gathered and are still gathering, we must have chapel accommodation, and I dare not fear that there will be any lack of means to accomplish the object we have in view. In behalf of all our friends, I desire to return thanks for the support already given to us, and hope to be continually remembered.

Yours, in the best of bonds,

R. KELLEY.

[Mr. J. O. Keen suggests that the £131 should be raised by a penny subscription from our Sunday scholars at home.]

## FROM THE FOREIGN SECRETARY'S PORTFOLIO.

(Concluded from page 237).

### CANADA.

#### ACCIDENT TO THE CANADIAN PRESIDENT.

THE following particulars of an accident which befell our highly esteemed Br. Pascoe, during the last winter in Canada will call forth a feeling of sincere sympathy with our brother, and lead to emotions of devout gratitude to God for His gracious interposition on our brother's behalf. Under date, March 15th, 1871, Br. Pascoe says,—

"Since I wrote last I have had a remarkable escape from a violent death. About three months ago, or a little over, I exchanged horses, and made on the whole a good bargain. Two days after I got my mare, I was in company with Br. L. W. Wickett. He was leading in his buggy over a road in the township of Clarke, over which I had never before travelled. Now you must know that Clarke is a regular jumble of ugly hills. After going down one break-neck hill, we ascended another, narrow, steep, and crooked. On one side were a ravine and a wood, there was

no fence on that side. The first snow was gone off, and the road was glassy with ice. Br. Wickett's horse was "smooth-shod," and rather slow; mine sharp-shod, fiery and fast. In ascending the hill I soon found that the distance between Br. W. and myself (about ten rods), was becoming rapidly smaller. I called out twice or thrice for him to pull in and let me pass, or there must be a smash. He being rather deaf did not hear distinctly, and when he did hear and tried to pull in, I was close upon him. His horse fell on the ice. Mine got restive, lost her footing,

and we came down the hill backwards more rapidly than we ascended. The buggy wheels slipped towards the bank, but we managed very well until we got within twenty feet of the bottom of the hill, when it became evident that nothing could prevent my going over the bank into the wood. Fortunately I retained my presence of mind, and although in great danger, was very calm. Quick as thought, I pulled the near rein hard and managed to pull the horse sharp round across the road, in the hope that with less weight behind her she might regain her feet and spring to the opposite side of the road; but the wheels slipping round more than I had calculated on I went over, not sideways as I had been in danger of before, but backwards, pulling the beast after me down a bank of eight feet, at an angle of about forty-five degrees or a little more! Brought up against a big pine. Smashed both shafts, broke a buckle, bent stay of dash board, slightly bruised and cut horse, tore my overcoat and received a shake, and so providentially escaped. If I had gone over the bank when my mare lost her footing at first, I should have gone down nearly twenty-five feet almost perpendicularly! The accident was seen by a man who ran to my help through the wood—he expecting to find me among the dead. Br. Wickett's horse had taken fright and was off. When Br. W. came back it was with fear and trembling, as at the last he had seen of me—I was going over the bank, and he imagined that if I was not killed, I must have been fearfully battered and broken! I got a terrible shake in my nervous system though, as I found when we got to Orono. God be praised for His providential care.

Our new Lindsay Mission has so far proved a success, in two blessed revivals.

New ground is likely to be broken in connection with our Mariposa work, which will likely result in a new mission, to the south of Lake Simcoe, and north of our Scott work. Whether we shall break new ground in the County of Essex, which is the southernmost part of Canada on Lake Erie, at next Conference remains to be seen. Possibly we shall, as many of our friends are going in there."

## PRINCE EDWARD ISLAND.

### SIGNS OF PROSPERITY.

Br. Newcombe writing Feb. 28th last, says: "I think we are making a little progress on this island. At Charlotte Town, I hear, there has been a good work of grace going on for some time, and between twenty-five and thirty have been added to the church. At Union Road, in the Charlotte Town Circuit, several have professed faith in Christ. Br. Webber and Br. Medland are doing well among the people.

"On this mission (New Bideford) we are living together in peace. Twelve months ago we had a gracious revival at Lot 10. About 30 joined the society, and most of them are holding on their way—and living to Christ. We have commenced building a new church thirty-four by twenty-four feet, and hope to have it dedicated to the worship of God next summer. At Bideford we have raised £60 towards shingling and plastering the chapel during the last two years. We have it now comfortable and respectable. At Northam we have a little chapel that was built when Br. Butcher was on this mission—but not plastered until last fall, now we have it somewhat snug. After all, our great need is the Divine Power. May the Lord baptize us with the Holy Ghost."

W. GILBERT.

## MONTHLY RETROSPECT.

THE SOCIETY FOR THE LIBERATION OF RELIGION FROM STATE PATRONAGE AND CONTROL held its Ninth Triennial Conference on Tuesday and Wednesday, May 2nd and 3rd, (followed by a public meeting on the evening of the second day in the Metropolitan Tabernacle); about seven hundred delegates were in attendance. The Report ably reviewed the ecclesiastical events of the last three years, and expressed a confident hope that the object of the Society would be ultimately secured. The gentlemen who presided over the deliberations of the Conference, H. Richard, Esq., M.P., Isaac Holden, Esq., of Bradford, and J. Candlish, Esq., M.P., ably performed their task. Some of the speeches were uncommonly good, notably those of the chairman at the first sitting, the Revs. R. W. Dale, and E. White, Mr. F. Miall, M.P. and Mr. Neville Goodman. Among the more important Resolutions, we may mention those on Mr. Miall's motion to disestablish the

English Church, on the Disendowment of the Established Churches, on the University Tests Bill, on the Burials Bill, and on the National aspects of Disestablishment. But the resolution that excited most warmth of feeling and the greatest difference of opinion was one introduced by the Rev. H. W. Crosekey, of Birmingham, on Education. Mr. H. Richard distinctly averred that Mr. Forster's Education Act took the shape it did in consequence of the divided counsels of Nonconformists themselves. Mr. Dale elicited the most enthusiastic applause when he declared that if, as Dean Stanley affirmed, "the great authorities on Liberal thought are our most distinct and determined opponents" then "they and the Liberal party had done with each other." The public meeting was magnificent, the numbers present, the principal speeches, and the enthusiasm evoked, were all that could be desired. We did not quite see the pertinency or wisdom of Mr. Miall's severe castigation of the Liberal press for their neglect of the movement, as the remedy is in our own hands, but he was terribly in earnest, and there may be more reason in his remarks than to us appears.

Four of our ministers—Messrs. W. Luke, F. W. Bourne, I. B. Vanstone, and S. L. Thorne—were present as delegates, and Mr. Thorne on the second day delivered a brief speech, which was very well received. Of one thing we are assured, that among Liberationists—as well as among Churchmen—the true state of the case so far as Church and Dissent are concerned in the rural districts is not clearly apprehended; there is apparently almost as much ignorance among the Dissenters of the large Towns on this subject as there is in the House of Commons. That the rural districts would sink into a state of semi-barbarism if the Church were disestablished is one of those "amusing superstitions" which many good men indulge. Churchmen and Dissenters alike, forgetful or ignorant of the fact that in some districts at least the people have only emerged from that condition through the voluntary efforts of the despised Dissenters, who would have done much more if it had not been for that intolerable tyranny which both the clergy and laity of the dominant Church know how to exercise so well. In this connection we may add a few words on

MR. MIALL'S MOTION FOR DISESTABLISHMENT, who in his studiously moderate and able introductory speech, rejoiced that it did "not rest upon any sectarian or narrow grounds," but involved "a matter of high national policy." He truly asserted that the State Church had failed, as an institution set up for the purpose of Christianising all the people of the State." "Its nationality was but a fiction of law." And, then, "the nation's influence, the nation's authority, the nation's honour, the nation's wealth, could not be exclusively made over to a part of the nation, without inflicting manifold wrong upon the residue." The social mischief wrought by a State Church was not less than its political injustice. The Church itself suffered serious disadvantage, as it could "not be at once free and established." The "rural parishes" argument or fiction Mr. Miall effectively touched towards the close of his speech. In his impressive peroration he clearly showed that the question of Church and State was one of "serious practical importance." The motion was briefly but wisely and heartily seconded by Mr. J. D. Lewis, one of the members for Devonport. Mr. Bruce, speaking in behalf of the Government, was not prepared to defend the Established Church "with any abstract argument," but "no Government would," he thought, "be justified in undertaking such a task in the present state of public opinion." It is doing Sir Roundell Palmer, Mr. Disraeli, and Mr. Gladstone, no injustice to say that they did not attempt to grapple with Mr. Miall's main arguments, and he had candidly acknowledged beforehand that the Church was doing "a work of inestimable value." Mr. H. Richard produced some elaborate statistics in reference to Wales, to prove "not the necessity for an Established Church, but the efficiency of the voluntary principle." Not to refer to the other speeches, we may say that Mr. Leatham

who strongly contended for "complete and absolute and perpetual equality" in religious matters, was by far the most lively and animated. Two things are to our mind clear. First, that the discussion has done much to raise the question of disestablishment "to the first great political problem of the time," and, Secondly, that Mr Gladstone gave utterance to his innermost convictions when he said he "did not profess to limit his opposition to the present occasion," and therefore that the honour is not likely to be his but that of his successor at the head of a Liberal Government, to carry a measure for the disestablishment of the Churches of the British Empire. 89 voted for Mr Miall's resolution, and the tellers and pairs brought that number to 96.

THE UNIVERSITY TESTS BILL has been amended, or, at least, greatly altered and a new test imposed, at the instance of Lord Salisbury, by the House of Lords, notwithstanding that the witnesses examined by his committee proved, if they proved anything, the uselessness of all tests. Mr. Gladstone has successfully asked the House of Commons not to agree to the principal alterations.

THE GOVERNMENT HAS BLUNDERED OVER ITS BUDGET in an extraordinary manner, and has sunk much in consequence in the esteem and confidence of the public. Their great mistake was in proposing a large increase in the Navy and Army estimates, which they foolishly refused to modify after they must have been convinced of their error.

THE LICENSING BILL has been withdrawn, or at least that part of it which relates to licenses and the mode of granting them. The brewers and publicans raised a perfect storm of opposition to Mr. Bruce's Bill, while the Teetotalers, the Permissive Bill men, and others, only rendered it a somewhat lukewarm support. Mr. Baines supposes that if the Bill had become law there would have been a reduction of the 150,000 public-houses said to be existing now, to something like 40,000. Temperance Reformers may well therefore regret its loss for a single session; but this regret is considerably mitigated by the fact that it was not to come into operation for ten years, and we may be well assured that the great "tidal wave" of public opinion so rapidly rising, will long before that time beat with "overwhelming effect" upon the drink trade of the country. Sir Wilfred Lawson has also failed to induce the House of Commons to read the "Permissive Prohibitory Bill" a second time, but as many as 124 members of all kinds were found, for various reasons, willing to vote in its favour.

THE INTERNATIONAL EXHIBITION was opened on the 1st of May, and though the sanguine expectations which were indulged twenty years ago when the first of the kind was set on foot, have been rudely destroyed by the course of events, we are still confident that the movement, of which these International Exhibitions are only the embodiment, is a mark of progress, and is, in some respects, the beginning of a new epoch. While we are dwelling in peace, and dreaming of the golden age,—

THE CIVIL WAR IN FRANCE rages with increased virulence. Its details long tedious, are now terribly tragic; dreary, but yet dreadful, in their monotony. The insensate fury which prompted the destruction of the Tuileries and the Louvre with their incomparable art treasures is perfectly incomprehensible. Men who begin by denying God, end in losing both God and the world. The Treaty of Peace has been finally concluded with Prussia, with but little alteration and no mitigation of the terms previously agreed on.

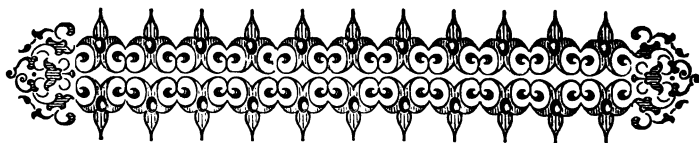
THE JOINT HIGH COMMISSION has finished its labours, and an authentic

copy of the Treaty our statesmen and the public generally are now anxiously awaiting. It has been condemned by both Houses of the New Brunswick Legislature so far as it affects Canadian interests, and Earl Russell, with his characteristic, we had almost said, his mischievous activity, has given notice of a motion which he intends to make in the House of Lords, but which in any other assembly, and we would fain hope even in that he must inevitably fail to carry.

THE OPPOSITION TO THE INFALLIBILITY DOGMA is spreading with amazing rapidity. Rome, by its sentence of excommunication on Dr. Dollinger and his two fellow-professors, "has virtually declared war against Liberal Catholicism throughout the world." The King of Bavaria remains firm. His people, in many parishes, are rallying round the excommunicated. Addresses from towns, and even from the professors of Catholic Universities, are being poured in upon them. "The address which Dr. Dollinger has received from the professors of the University of Rome is very remarkable. In expressing sympathy with the doctor in the struggle he has entered upon, it sets forth that for three centuries the Catholic Church has been the Company of Jesus; and that 'all the Episcopacy which is called Italian, because it inhabits our country, served as the instruments of the Jesuits during the last Council.' And then the address continues: 'We hail your voice with hope, and we offer up vows for your just cause, which is also ours, and that of all Christian civilization. And we say this to you openly, that in your judgment you may separate the responsibility of our people from that of the Italian Episcopacy. The episcopacy which inhabits our land has no country, and has nothing in common with the Italian people. The Syllabus, Infallibility, Papal autocracy—all those negations of divine and human reason—form a system which has no connection with the Italian character or with Italian thought. Our race abhors as much as does the Germanic race that evil system of the bondage of the understanding. Italian morality is no longer that of the sixteenth century, and we know that in the present day for the sacred cause of reform the German and the Italian people will fight and conquer together.' The immediate result we do not pretend to foresee, but the final result of the attitude of "irreconcilable hostility with the most irresistible tendencies and the strongest convictions of the civilized world" which the Church of Rome has boldly assumed, is not difficult to predict with all but absolute certainty.

There are many other topics on which we should be glad to enlarge, but our space is occupied. Our readers will learn, with much regret, that there is likely to be a considerable decrease of members in the "old Body," and that the Primitive Methodists only expect a slight aggregate increase this year. The deaths of Sir John Herschel and the Rev. T. T. Lynch, the safety of Dr. Livingstone, the revivals in Norway and Sweden through the labours of Methodist missionaries, the important series of lectures at St. George's Hall, to counteract the scepticism of the educated classes, the outrage upon Mr. Murphy, the Protestant lecturer, in whose person free speech is attacked, are among the topics that might be profitably dwelt on, but which we must reluctantly pass over.

*May 25th, 1871.*



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THE OBSERVANCE OF THE SABBATH.

THE word Sabbath, in the Hebrew, signifies rest—rest to the body from labour and toil, and rest to the soul from all worldly cares and anxieties. The Sabbath is an institution of Divine origin, and has a twofold purpose, namely, rest from all secular pursuits, and consecration to the solemn exercises and holy services of religion. The doctrine of the blessed Sabbath is combined with the moral history of the world, and is dovetailed into the religious, the physical, the social, and the prospective life of man. It is an institution that is coeval with the existence of our race, and will retain its force through all the ages to come. It was appointed by Jehovah at the close of the stupendous work of creation. "And God blessed the seventh day, and sanctified it : because that in it He had rested from all His work which God created and made."—Gen. ii. 3. Thus the Sabbath dates its origin from the creation of the world. It was enjoined upon man amid the bowers of Eden, and, therefore, cannot be a mere Jewish institution as some persons contend, in order to invalidate its Divine authority in the Gospel dispensation. No doubt the ancient patriarchs observed the Sabbath, though in their short history we have no express account of it, any more than their family worship. In Homer, Hesiod, Herodotus, and other ancient heathen writers we have hints of a seventh-day observance, which they had learnt from their ancestors. The sanctity of the Sabbath was distinctly marked in the history of the manna in the wilderness. A double portion fell on the preceding day, and none on the Sabbath. Moses said unto the Hebrews, "Six days ye shall gather it ; but on the seventh day, which is the sabbath, in it there shall be none."—Exodus xvi. 26. To mark the perpetual and universal obligation of the observance of the Sabbath, God proclaimed the law of it from Sinai—engraved it on a table of stone by His own finger, along with

the other commandments, and enforced it with manifold reasons absolutely moral and universal. Hear the great Lawgiver—the supreme Legislator of the universe, saying, in thrilling tones to the Israelites from the mount, “Remember the Sabbath day to keep it holy.” Its observance throughout the law and the prophets is connected with the highest promises, and its violation with the severest threatenings. That it is still in force among all men is evident also from the example of the Apostles and early Christians. Christ says, “The Sabbath was made for man, and not man for the Sabbath.”—Mark ii. 27. Man was made first, and then the Sabbath was appointed for his physical and spiritual welfare. It was not made merely for the Jewish nation, but for man universally without distinction or restriction—it was not made for any limited period of time, but for man in all ages of the world’s history. It is a blessed privilege, and the birth-right of every man that breathes, whether Jew or Gentile. The advantages derived from the Christian Sabbath no tongue can express, no pen can describe, no human mind can comprehend.

“Imagination’s highest stretch  
In wonder dies away.”

What the eagle is amongst the birds, the lion amongst the beasts, the rose amongst the flowers, the oak amongst the trees, gold amongst other metals, wheat amongst other grain, and the sun amongst the planets, is the Sabbath to the other days of the week; it is a holy festival in relation to the initiation of the world and man’s regeneration—the queen and princess of days, a royal day, a day that shines amongst other days as doth the dominical letter, clad in scarlet, among the other letters in the calendar; or as the sun imparts light to all the planets, so does this day, bearing the name of Sunday, afford both light and life to all other days in the week. George Herbert beautifully says—

“O day most calm, most bright,  
The fruit of this, the next world’s bud.”

A world without a Sabbath would be like a man without a smile, a summer without flowers, a tree without green leaves or fruit, a well without water, a landscape without beauty, a night without moon or stars. It is the most joyous day of the whole week. It is like sunshine after storm, peace after war, spring after winter, with green flowery fields, rest after labour, joy after sorrow. On this day tens of thousands of Christian ministers read the Holy Bible, and offer up prayer to the mercy-seat in the midst of millions, who gather around them, listening to their words and joining in their devotions, while angels bear the mighty hallelujah chorus of praise rising from the earth to the throne of God. It is not too much to say, that without the Sabbath the Church of Christ could not as a visible society exist on earth. Men would forget their Maker and their own immortality, and the world would become a counterpart of hell itself. Where there is no Sabbath ignorance, vice, disorder, and crime prevail. But where it is properly observed order predominates, morals are promoted, education is encouraged, vice withers, virtue thrives, and religion prospers.

Many reasons might be assigned why the Sabbath should be carefully and fully observed, but we can only at present refer to one, namely, because God expressly commands it. This reason is quite sufficient if there were no other. To observe the Sabbath is a moral duty, and is of universal and perpetual obligation. It is a duty incumbent upon all men because all stand in the same relation to God. All are His subjects, and owe this duty in submission to His will, and in acknowledgment of His sovereign authority. All God's moral laws are binding on all men, and must retain their obligation down to the end of time. As the fourth commandment has never been repealed all men are bound to obey it. Christ says, "If ye love me, keep my commandments. He that hath my commandments, and keepeth them, he it is that loveth me." Implicit obedience is our first duty to God. The Duke of Wellington said to an officer of engineers, who urged the impossibility of executing the directions he had received, "Sir, I did not ask your opinion, I gave my orders, and I expect them to be obeyed." Such should be the obedience of every disciple of Christ. We must obey, whether we see the reason for doing so or not. The farmer must obey God's natural laws of the seasons if he would win a harvest; and we must obey God's moral laws if we would reap happiness here and hereafter. Luther said, "I would rather obey than work miracles." Obedience is better than sacrifice. The song of the creation is the hymn of duty. Every bird that sings, every bee that hums, every flower that blooms, every star that shines, bears its part in the great flood of harmony, which floats the tribute of the duty of creation before the eternal throne. For man duty in the doing is glory in the winning. Nelson breathed out his spirit with the words on his lips, "Thank God, I have done my duty!" To observe the Sabbath, therefore, is a duty incumbent upon all men because it is one of God's positive commandments. But in what sense should we observe the holy Sabbath? We should observe it,

I. *By early rising.* Many persons rise early in the week, but very late on the Sunday morning. They have enough to do to get in time, and sometimes are too late, for the morning service. This is far from being a proper observance of the Lord's Day. Procopius reports, that near to the pole, where the night endures many months together, the people in the end of such a long night, when the sun begins to appear, get up to the tops of the mountains, striving who shall have the first sight of that glorious luminary; and no sooner do they see it than they deck themselves in their best apparel, and with mutual embraces of joy, congratulate each other, saying, "Behold the sun, the sun appeareth." How should we rejoice in the light of the blessed Sabbath morning after the gloom and darkness of the week. We should hail its dawn with great delight. We should be ready to sing with joyous hearts the lines of Dr. Watts—

" Welcome sweet day of rest  
That saw the Lord arise;  
Welcome to this reviving breast,  
And these rejoicing eyes."

Franklin says, "The morning hour has gold in its mouth." Dean Swift avers that "he never knew any man rise to greatness and



eminence who lay in bed of a morning." Early rising is essential to the proper observance of the Sabbath. It is said of Mary Magdalene, and Mary the mother of James, "Now upon the first day of the week, very early in the morning, they came unto the sepulchre." We should observe the Sabbath—

II. *By the cessation, as far as possible, from all physical labour, civil affairs, and wordly engagements.* The Divine command is, "Six days shalt thou labour, and do all thy work; but the seventh day is the sabbath of the Lord thy God: in it thou shalt not do any work, thou, nor thy son, nor thy daughter, thy man-servant, nor thy maid-servant, nor thy cattle, nor thy stranger that is within thy gates." Exodus xx. 9, 10. Man's nature requires periodical intervals of rest and relaxation. It is essential to his physical as well as to his spiritual well-being. Constant and laborious toil would render existence a burden, break down the constitution, deteriorate the human species, and abridge the duration of human life. The most eminent physicians have declared that men who labour six days in a week are healthier, and live longer than those who labour seven; that the latter, in great numbers, bring upon themselves a premature old age, and sink into an untimely grave. Sir Robert Peel said, "I never knew a man to escape failures, in either body or mind, who worked seven days in a week." The celebrated Wilberforce ascribes his continuance, for so long a time, to his conscientious and continual observance of the Sabbath. He says: "O what a blessed day is the Sabbath, which allows us a precious interval wherein to pause; to come out of the thickets of wordly concerns, and give ourselves up to heavenly and spiritual objects." All secular labour that can be avoided—vain recreation, mingling in scenes of amusement, travelling by public conveyances, pleasure-taking, visiting, worldly conversation, non-religious reading, luxury, slothfulness, and such like things, are inconsistent with the sacred observance of the Christian Sabbath. It is said of Sir William Cecil, some time Lord Treasurer of England, that when he went to bed he would throw off his gown and say, "Lie there, Lord Treasurer," as bidding adieu to all state affairs, that he might the more quietly repose during the night. So we, on the Saturday evening, should say, "Lie by world; lie by all secular cares, all temporal pursuits, all earthly affairs. Lie by all—adieu all, until Monday morning." Our language should be:—

" Sweet is the day of sacred rest,  
No mortal care shall seize my breast;  
O may my heart in tune be found,  
Like David's harp of solemn sound."

We should observe the Sabbath—

III. *By devoting its sacred hours to religious purposes and spiritual employments,* such as sincere, earnest, and believing prayer, devout meditation, carefully reading the Holy Scriptures, and regularly attending to the holy services of public worship. Our observance of this blessed day must not be merely of a negative character. We should not regard it only as a day of cessation from physical labour, but as a day set apart especially for the culture of our spiritual powers, so that we may be "made meet to be partakers of the in-

heritance of the saints in light." We should be regular and punctual at the house of God, that we may unite with our fellow-men in adoring the Father of our spirits, in supplicating "the throne of grace," with a hopeful penitence that His Divine mercy may cover the multitude of our sins, in thankfully rendering the praise due to His glorious name; in earnestly seeking, through the mediation of Christ, a higher spiritual life, nobler impulses, purer aspirations, diviner consolations, and sublimer joys. Some persons are found only once at the house of God on the Sabbath—that is, if the weather is perfectly suitable, if it does not rain or is not likely to rain, if it is not too hot or too cold, they go once—on special occasions, such as the chapel or Sabbath-school anniversary, they may be disposed to attend twice; but in the regular way they are quite satisfied with going once, and the remainder of the holy day is spent in sleeping, visiting, feasting, and talking about the things of the world. Surely an hour and a-half is not sufficient time to spend in religious exercises, especially for persons who are immersed in worldly cares and pressed with earthly things six days out of the seven. The whole Sabbath is not too long for engagements so important and employments so necessary to our spiritual advancement. Through the week we go down into the valleys of care and shadow. Our Sabbaths should be hills of light and joy in God's presence; and so, as time rolls by, we shall go on from mountain top to mountain top, till at last we catch the glory of the celestial gate, enter into the heavenly city, and enjoy its rest for ever. Let us, dear reader, highly value the blessed Sabbath, and fully devote its sacred hours to spiritual, heavenly, and divine things. See to it that you do not neglect the ordinances of the house of God. Be found there as often as possible. "I was glad when they said unto me, Let us go into the house of the Lord." Divine worship is the vital air and sunbeam of the soul—it is the highest end of our being—it is the heaven of the immortal spirit. Heaven's employment is worship, and its language is praise. There can be no happiness without it. Those only who rightly worship possess real happiness. Well might Milton say,

"Happy who in Thy house reside  
Where Thee they ever praise;  
Happy whose strength in Thee doth hide,  
And in their hearts Thy ways."

The Sabbath is the sweetest and the most precious day because it is appointed for Divine worship and brings heaven itself into the soul.

"Sweet is the day of holy rest,  
To earthly pilgrims given;  
A day for which the Lord is blest  
By those who live for heaven.  
Appointment of Thy early grace,  
Thy day, O Lord, we own;  
By faith it points us to the place  
Of rest before Thy throne."

May we, dear reader, possess a deep conviction of the Divine authority and universal obligation of the Sabbath,—may you and I properly observe it, and at last enter into that eternal rest in heaven of which the Sabbatic rest on earth is a beautiful type.

R. GROSS.

## THE GUIDE OF THE BELIEVER AT THE SACRED TABLE.

BY THE REV. J. H. GRANDPIERRE, DOCTOR OF THEOLOGY, ETC.

*Translated from the French by W. Lee, Bible Christian Minister*

### THE EFFICACY OF THE HOLY SACRAMENT, OR THE EFFECTS OF A GOOD COMMUNION.

"He who eateth my flesh, and drinketh my blood, hath eternal life." JOHN vi. 54.

THE Lord's Supper is not purely a commemoration of the death of Christ, nor is it merely a seal of the evangelical alliance. In it we should behold something more than a solemn and a holy ceremony calculated, by the symbols which are employed therein, to re-animate the sentiments of faith and piety in the soul of the believer. The Saviour and His apostles so speak as to represent to us that we ought to seek in it a more intimate signification, a greater efficacy, a more elevated object; and, if we have well understood the general spirit of the Divine teachings on this subject, we think we are authorized to affirm that the Sacrament of the Lord's Supper is designed not only to recall to mind the benefit of Redemption and furnish us with an assured pledge thereof, but is destined, moreover, to offer us a powerful means of communion with the Saviour, and with believers who are the members of His sacred body.

Although we cannot prove by the words which are found at the head of this meditation, more than in the whole chapter of which they form a part, that Jesus Christ here treats of the particular question of the Holy Sacrament, which at that time was not yet instituted; we cannot deny this, that He herein presents to us faith in His expiatory death, as the only and unique way by which to enter into spiritual union with Him. *To eat the flesh and to drink the blood of the Son of God*, is to be spiritually nourished by the fruits of His sacrifice, it is to appropriate to oneself its immortal benefits, it is to live by mercy and grace, it is to desire no other righteousness before God, no other merits or salvation than those purchased for us by the death of Christ. The man who fulfils this condition of the evangelical alliance, and who by a lively and habitual faith identifies himself with the Crucified, hath eternal life. He possesses this life from the time in which he is converted to God and believes in Jesus Christ, and he feels it growing and developing itself in him in proportion as he is stripped of himself to live only by the life of his Master. Now, if this is true of every act of faith, and every exercise of piety to which the believer gives himself up in a Christian spirit, how much more so must it be from his participation at the Supper of the Lord, inasmuch as Christ can nowhere be more present with His disciples, nor work more efficaciously within them, than in this holy institution, destined to perpetuate His presence in the midst of the Church, even to the end of the world?

Let us always take heed not to exaggerate; and let us be careful to prevent the false interpretations that one might give to the thought which we are about to express. Many persons, especially young communicants, in partaking the Holy Sacrament, expect to feel the impulses of excessive joy, to be raised heavenward by

religious transports approaching extasy, to receive, in a word, some supernatural communication of the goodness of God and of the love of Christ, which for some moments almost deprives them of their senses. But these sensible consolations being seldom accorded, when they come again from the Sacred Table without tasting them, the persons of whom we speak thereby infer either that they have badly communed, or that God hath not deigned to reveal Himself to them, or that they have neither understood the true nature of the Sacrament, nor penetrated into its essence. Hence the secret inquietudes, painful and often prolonged doubts, and sometimes even anguishes and a religious dejection, which, in more cases than one, have degenerated into spiritual melancholy. Exaggeration in every thing is a very great evil; it is particularly so in religion. It is dangerous to expect that for which God gives not ground to hope, or to reckon on that which He has not promised. Let us seek in the Communion that which God is thereby pleased to give us, and not that which He has not engaged to accord unto us, lest, being deceived in our imaginary hopes, we should only accept with diffidence those settled promises which should be embraced with an unshaken faith. And surely the graces which God wills to give us at the Table of His Son are sufficiently solid and magnificent that we need not add thereto the seducing illusions of our imagination. And if He there condescend to honour us with one of those gracious visits which astonish, which enravish, and which appear occasionally to transport the soul with gratitude and love even to the abode of the blessed, let us bless Him on our knees, and above all let us watch and pray, for these are graces which, if we are not attentive thereto, may turn into a snare; but let us not habitually ask Him for privileges which He only exceptionally accords, and let us be satisfied with the ordinary gifts of His grace, all of which, though less brilliant, contribute as efficaciously as the former to the advancement of the soul in piety, and are not subject to the same seductions. Now, it is the ordinary effects of the communion that I would seek to bring to your remembrance in discoursing with you for some moments on the efficacy of the Lord's Supper.

From what we have said, you must already perceive, that the Sacrament has for its object not so much to give birth to new religious sentiments in the believer, as to fructify and develop the seeds of piety which the Holy Spirit has deposited in his soul. He possesses eternal life by the pure act of faith in Christ, and from union with Him. This life is composed of various elements:—peace with God, the love of Christ, fraternal love, and a tendency to holiness. Very well, these are the very sentiments which Christ nourishes and strengthens at the Sacred Banquet which He prepares in the church for the members of His mystical body.

*Consequently, the first effect of the Communion is to strengthen the believer in the assurance of the pardon of his sins.* How many causes alike concur to enfeeble this sentiment within him, or to make him lose it!—such as new discoveries of a profound and inveterate corruption which sadden and disconcert; frequent downfalls which, every time they are repented of, put the soul in suffering and throw it into perplexity; doubts, not perhaps on the grandeur of the love

of God nor on His mercy towards sinners, but as to the privileges on which one had reckoned and the portion that he could yet possess in it after so many sins and multiplied unfaithfulness; moments of obscurity and of trouble in which one can only see his misery and feel his sins, in which he can only perceive objects of confusion and motives of fear; in which one brings in question his faith, his hopes, his salvation; in which one asks himself with anxiety whether he is a Christian, and whether he should dare to arrogate to himself the glorious title of a child of God. In these hours of mortal sadness the word of God and prayer impart a marvellous support, and bring powerful relief. The promises of God, examined with faith, and studied with care, are an unspeakable blessing to the soul; they lift it up and revive it. But even as a convalescent bears in his convalescence the visible traces of his malady which has profoundly weakened him; so the Christian is always affected, more or less, by the consequences of the doubts which have troubled him, and deeds of unfaithfulness under which he has given way. His soul is healed, but it is weak and staggering; it is become distrustful of itself and timorous; he needs the cordial of love which restores it, assurances of pardon and of peace which strengthen it. O faithful soul that seekest Jesus, and art persuaded that thou canst only find rest in Him, though thus bruised and mangled, draw near the Table of thy Lord. Look; it is even Him. Behold His pierced hands which offer thee pardon; behold His open side in which thou mayest find a refuge; behold His blood which flowed to wash away thy sins; behold His body bruised for thy eternal redemption, and the healing of thy bruises. Nothing prevents thy coming: not one threat, not one interdiction forbids access; Jesus invites thee to the banquet Himself. He not only says that He pardons thee, but that He makes thee see that thou art pardoned. He not only gives thee the assurance that He has reconciled thee to God His Father, but He gives thee the pledge of it. He not only permits thee to feel this pledge for a moment, but He leaves it with thee, He wills that thou shouldst carry it with thee, that thou shouldst keep it within thee. "Take, therefore, eat and drink," that with these august symbols of the body and blood of Jesus Christ, the peace of heaven may descend and abide within thee. O, my Saviour, I have seen Thee, I have heard Thee, I have understood Thee; Thou lovest me, Thou lovest me infinitely, Thou lovest me notwithstanding my misery, and to all eternity. This is all that I could desire; I could never have dared to hope as much. "Return unto thy rest, O my soul, for the Lord hath dealt bountifully with thee." \*

*The participation of the Lord's Supper which is very suitable to establish the faith of the wavering believer, is equally efficacious to tighten the bonds of his union with Jesus Christ. These invisible and ineffable bonds are established at the moment of conversion, and are afterwards strengthened by prayer and the various exercises of the Christian life. And, were faith perfect, love invariable, fidelity constant, the soul dead to sin and the world crucified unto it, nothing could ever alter, or even momentarily interrupt the bonds*

of our union with Christ. But the faith of the believer is often languishing; his love now and then appears to be extinct; his fidelity is only too frequently defective, and sin, which should have no more dominion over him, is only too prompt to revive in his soul! Conscious of so much unfaithfulness and so many falls, so many ruptures in this divine intercourse into which the soul has entered with his God, fatigued by his struggles, enfeebled by his defeats, stunned by the noise of the world and the commotion of visible things, he sometimes doubts whether he yet breathes or whether he is dead, whether he belongs to Christ or whether he is left to himself to engage afresh in the service of the world. Lord, how good Thou art to have anticipated these alternatives of piety and of languor, of hope and of discouragement in the life of Thy faithful ones, and to have provided for them in so admirable a manner in the institution of the Lord's Supper! Desirous to answer to the all-paternal designs of Thy mercy in regard to me, forgetting the earth and its interests, the world and its thousand varieties, that I may only remember my sins and Thy love, I approach the altar at which Thou Thyself, as the voluntary victim, art immolated to make my peace with God. Here, moreover, nothing comes to place itself between myself and Thee, or to intercept the Divine communications of Thy grace. I give myself to Thee, and Thou givest Thyself to me; I believe, and Thou comest to dwell in my heart. I eat Thy flesh, I drink Thy blood, and I feel a new life of faith, of hope, and of love circulating in my entire being to make it young, and to restore it. The mystery of the communion of the human soul with its God is consummated: God is in man, and man is in God. Nothing can any more separate them; this is a union in which a divorce is not possible. I begin, therefore, to sing the song of celestial love, "My beloved is mine, and I am His." "It is no more I who live, it is Christ who liveth in me; and if I yet live in this mortal flesh, I live in the faith of the Son of God, who hath loved me, and who hath given Himself for me." "Thanks be to God who hath given me the victory through our Lord Jesus Christ!"\*

*But the celebration of the Sacrament is not only designed to render more intimate and indissoluble the bonds of their communion with their glorified Head, but closely to unite Christians among themselves.* The Gospel has taught them that they are all brethren, and, as such, charity has made them capable of loving one another. The Lord's Supper consummates this celestial brotherhood preached by the Gospel and established by love, and thereof gives to each of them the most precious pledge, and, at the same time, the most touching proof. Believers, in taking their place at the Sacred Banquet, and sitting at their Father's Table, forget all the differences which distinguish them in civil society, to remember only one thing, that they are children of God, and consequently brothers and sisters of Jesus Christ. Here there are no more rich and poor, great and small, masters and servants, learned and ignorant. All are rich, for they possess the incomprehensible riches of the grace of God; all are great and noble, for they are become kings and priests; all are

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\* Songs ii. 16. Gal. ii. 20. 1 Cor. xv. 57.

masters, for they reign over a vanquished world, and over sin from which they are freed; all are learned, for they possess the science of sciences,—the knowledge of God in Christ. And at the same time all are poor, for they have divested themselves of self to receive the wealth of heaven; all are little, for they are meek and humble; all are servants, for they glory to consider themselves as the servants of God; all have renounced being wise, and desire “to know nothing but Christ and Christ crucified.”\* Speak no more of the differing of peoples, of languages, of climates, of nations: before the cross all nationalities are effaced. In Christ “there is neither Jew nor Greek, for all are one by faith”† in Him; neither European nor Barbarian, for the love of Christ unites them; nor east, nor west, for the church reaches the extremities of the globe. Here is another wonder: charity is not limited to the annihilation of the differences of conditions, it reconciles hearts that sin has separated, it cements the union of souls that hatred has divided. You have done me evil or desired it, but I have forgotten it; you have injured me in my interests or wounded my feelings, but I can no more remember it; you persist in imputing to me odious intentions or criminal actions, but I cannot think of it; you hate me, you curse me, you persecute me, you maltreat me, but my Saviour has commanded me to love you, to bless you, to pray for you, and to do you good;‡ I can do no other, I desire no other. In presence of the mystery of the redemption of my soul I can only see the mercy of God and my own sins,—the immense mercy of my God to whom I am indebted for pardon; and my own sins, so black, so numerous, that they prevent me from thinking of those of others. There is here the same Saviour for all, the same pardon for all, the same grace for all, the same earnestness of reconciliation and of love for all. Men of the world, I reach out a hand to you all “washed in innocence!”§ I declare to you I know not an enemy within your ranks. Brethren in Christ, draw near; let us put aside the questions which alienate us, the points which divide us; let us renounce the sins which trouble us, the defects which reciprocally wound us; let us commune together of the body and blood of Jesus Christ; let us identify ourselves with our merciful Redeemer; let us lose ourselves in His love; let us be one with Him, as He is one with the Father, nor by His lessons and by His example, by His life and by His death, He has taught us “to love one another as He Himself hath loved us.”||

*But, to shew forth the consequences of a new Communion, what as to the consolations which it gives, the holy joys with which it inundates, the forces which it communicates, and the hopes by which it sustains the soul?* I here ask the testimony of sincere believers and true communicants. Let them tell us, if sad from one or other of the thousand sorrows to which our poor nature is subject, whether they have not more than once returned to their homes from communing calm and happy, as if they had felt the hand of the Saviour Himself remove the burden which weighed heavily upon their heart, and release them from it. Let them relate to us how obdurate, and dry, and cold they

\* 1 Cor. ii. 2. † Gal. ii. 28.

‡ Matt. v. 44. § Psalm xvi. 6. || John xv. 12.

were on approaching the altar; but how they have returned therefrom rejoicing in God their Saviour, making melody to the Rock of their salvation. Let them impart to us a portion of that courage which they have drawn in participation of the Eucharist, of the confidence which they have thereby experienced, of that increase of faith by which they have been raised above themselves and the world, and which has inspired them with a holy boldness to recommence their conflicts, to pursue their course, to undertake every work and to make every sacrifice with the view to please their Divine Redeemer. Let them tell us, in a word, to the praise of the grace of God and for our encouragement, of that horizon which, though dark and threatening just before the Communion, suddenly brightened as they received the symbols of the body and blood of Christ; of those lightnings which have furrowed their night; of those rays which have shined upon their paths; of those foretastes of life and immortality, those earnestings of resurrection and of glory which have been accorded them when with Christian faith they have eaten the flesh and drunk the blood of the Son of God. Let them give us all this from true pictures, from living descriptions; and let them know that their word, which is often beyond their thought, is here inadequate to express the reality. These are things which eye hath not seen, which ear hath not heard,\* and which, consequently, human language cannot relate.

My brethren, these graces so precious, these effects so powerful as those of which I come to remind you, as the result of communing in faith, cannot be explained, if we confine ourselves to seeing in the Holy Sacrament a pure and simple memorial of the Saviour's death, designed only to remind us of His bloody passion, and to represent His expiatory sacrifice. If there is so much peace for the believer who communes; if, in his act of partaking the Holy Sacrament, his soul is so intimately united to his Saviour; if the love of Christ so bind him as to make of him and his brethren the members only of one body; if the consolations and Divine forces are communicated to him every time he makes a Christian commemoration of the death of Christ, he must necessarily admit a spiritual, but very real presence of Jesus in the Lord's Supper. And where, I ask you, should this loving Redeemer be more present, where should He shew Himself more disposed to bless, more liberal, more magnanimous, than at the celebration of the most august, the most sacred of mysteries? You believe, do you not, in the efficacy of prayer? You are persuaded that when you raise your soul to God through Jesus Christ, your request not only profits you, inasmuch as it calls you to exercise, and, consequently, to develop and strengthen the pious sentiments which animate you; but especially because it brings down upon you, and causes to descend unto your soul, the Spirit of God, which is the light of the intelligence, the life of the heart, the strength of the will. You believe also, do you not, in the efficacy of the Holy Word? You are convinced that when you read it with faith and in a prayerful spirit, this reading is profitable to you, not only by the influence which the revealed truths exercise on your heart, but still more by the power of that grace which worketh in

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\* 1 Cor. ii. 9.



you to make you understand them, to accept them, and to taste them. You still believe, do you not, in the efficacy of the communion of the believers? You doubt not when Christ's sincere disciples meet together the edification that they experience in the society of one another is much less from the love which they reciprocally bear, from the encouragements which they give, and from the experiences which they communicate to each other, than from the extreme benediction of the great Head of the Church which rests upon them according to this promise, "Where two or three are gathered together in My name, there am I in the midst of them."\* Very well, that which you would not deny in regard to prayer, nor refuse to believe in reference to the reading of the word of God and the communion of saints, why question in connection with the Sacrament of the Eucharist? Certainly if Christ would manifest Himself anywhere, in all the immensity of His love and in all the power of His grace, it is in the Lord's Supper; nowhere can or should His magnificent word be realized more or better than there, "I am glorified in them."†

I will take heed, therefore, O my Divine Saviour, to say nothing that might injuriously touch the consoling and efficacious doctrine of Thy spiritual presence in the Eucharist. This would be to set myself up against the letter and spirit of thy teachings, contradict the experience of the ages of the Church, belie that which Thou Thyself hast thoroughly taught me by the secret virtue of Thy Holy Spirit. I would advance nothing more on this subject than that which Thou hast taught me, but nothing less; and I would publish it openly for the encouragement of souls who thirst for Thy blessed communion, and whom this communion can alone satisfy in this world; and who, if they may at all times and places find it and cultivate it, will prove especially at the Sacred Table, how sweet, intimate, efficacious, real, complete, and sanctifying it is.

But when one has been sufficiently happy to find such a treasure, it is necessary to preserve it. Now, it is not in the midst of the commotion and agitation of the world, nor in dissipations, nor in the habitual frequentation of light and frivolous persons, nor in idle conversations that one keeps it—there must be reflection and meditation.

This precious communion with Christ is not nourished from our own soil. Neither our best thoughts, nor our most serious meditations, nor our most sincere resolutions can feed it. Being naturally empty vessels we can receive life when it is given us, but cannot reproduce it when it is fled, or augment it when it diminishes; it is at the source from which it at first flowed into us that we must every day go to seek it,—hence the necessity of the spirit of prayer.

The happy fruits of the Communion are very soon lost if one is not attentive narrowly to watch his own heart, to escape the occasions of fall, to flee the temptations against which he feels himself particularly feeble, to provide himself against the infirmities of which he is conscious, the propensities to evil whose attractive power he has already proved,—hence watchfulness must be united with prayer.

In fine, as the tree by its roots pumps up the nourishing juices

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\* Matt. xviii. 20. † John xvii. 10.

which the earth enloses for it; so love, which draws its life in and by faith in the bosom of God, is also nourished and strengthened by the fruits which it bears. Let us not imagine, therefore, that a life of pure contemplation can suffice to keep up the spiritual life in our souls. Spiritual life should have as its product and support, as it has for its principle, charity. In communing we acknowledge that God has presented His offering; and what an offering! Shall we not lay ours also on the altar of expiation? God has given His Son for us; shall we not give some of our wealth for the poor, that Jesus Christ deigns to call His brethren and friends? Dare we to present ourselves before the face of the Lord with empty hands? And when we see that under the ancient alliance the people of Israel were called to give in tithes and in tributes, and that which under the Gospel, the Christians of the first ages did for the relief of the poor and the necessitous, do we not think that our faith and duty not only oblige us not to do less, but even to do more?

My God! enlarge my heart, that I may truly love Thee, and that, when thou showest Thyself so loving towards me, I may not remain selfish by the most unreasonable and criminal contradictions. Lord, who, by an incomprehensible sacrifice, hast given Thyself for me, permit me not to forget that Thou hast said, "The poor ye have always with you, but Me ye have not always."† Therefore, let me not confine myself to depositing my offering into the treasury of the church, but go to seek the wretched in those obscure nooks in which they languish a prey to indulgence, in those hospitals where they suffer a thousand maladies, in the prisons which they fill with their groanings. Inspire me, inspire me especially with the love of souls, that, wherever a sinner wanders far from Thee, I may have for him a word of love, and, above all, bowels of mercy!

O Lord, who alone savest, protect me against my passion, the world, and myself; and, since Thou comest to reveal Thyself to me at the Sacred Table, kind, ready to help, merciful and faithful, be Thou thus found even of Thy feeble child all the days of his life, in all his trials, in the midst of all his conflicts, at his dying bed, even till it please Thee to consummate in Thy glory this ineffable Communion with Thee to which Thou hast called him by Jesus Christ, to whom with the Father and the Holy Spirit, one ever-blessed God, be equal glory for ever and ever!

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\* Exodus xxiii. 15. † Matt. xxvi. 11.

## THE PATTERN OF SERVICE.\*

"He touched his tongue; and looking up to heaven, He sighed, and saith, Ephphatha, that is, Be opened."—Mark vii. 33, 34.

For what reason was there this unwonted slowness in Christ's healing works? For what reason was there this unusual emotion ere He spoke the word which cleansed?

As to the former question, a partial answer may perhaps be that our Lord is here on half-heathen ground, where aids to faith were much needed, and His power had to be veiled that it might be beheld. Hence the miracle is a process rather than an act; and, advancing as it does by distinct stages, is conformed in appearance to men's works of mercy, which have to adapt means to ends, and creep to their goal by persevering toil. As to the latter, we know not why the sight of this one poor sufferer should have struck so strongly on the ever tremulous chords of Christ's pitying heart; but we do know that it was the vision brought before His spirit by this single instance of the world's griefs and sicknesses, in which case, however, the special case before Him was by no means lost, that raised His eyes to heaven in mute appeal, and forced the groan from His breast.

The "missionary spirit" is but one aspect of the Christian spirit. We shall only strengthen the former as we invigorate the latter. Harm has been done, both to ourselves and to this great cause, by seeking to stimulate compassion and efforts for heathen lands by the use of other excitements, which have tended to vitiate even the emotions they have aroused, and are apt to fail us when we need them most. It may therefore be profitable if we turn to Christ's own manner of working, and His own emotions in His merciful deeds, set forth in this remarkable narrative, as containing lessons for us in our missionary and evangelistic work. I must necessarily omit more than a passing reference to the slow process of healing which this miracle exhibits. But that, too, has its teaching for us, who are so often tempted to think ourselves badly used, unless the fruit of our toil grows up, like Jonah's gourd, before our eyes. If our Lord was content to reach His end of blessing step by step, we may well accept patient continuance in well-doing as the condition indispensable to reaping in due season.

But there are other thoughts still more needful which suggest themselves. Those minute details which this evangelist ever delights to give of our Lord's gestures, words, looks, and emotions, not only add graphic force to the narrative, but are precious glimpses of the very heart of Christ. That fixed gaze into heaven, that groan which neither the glories seen above nor the conscious power to heal could stifle, that most gentle touch, as if removing material obstacles from the deaf ears, and moistening the stiff tongue that it might move more freely in the parched mouth, that word of authority which could not be wanting even when His working seemed likeliest a servant's, do surely carry large lessons for us. The condition of all service, the cost of feeling at which our work must be

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\* The first two heads of a sermon by the Rev. A. Maclaren, B.A., preached before the Wesleyan Missionary Society, April 28th, 1871.

done, the need that the helpers should identify themselves with the sufferers, and the victorious power of Christ's word over all deaf ears,—these are the thoughts which I desire to connect with our text, and to commend to your meditation to-day.

I. We have here set forth the foundation and condition of all true work for God in the *Lord's heavenward look*.

The profound questions which are involved in the fact that, as man, Christ held communion with God in the exercise of faith and aspiration, the same in kind as ours, do not concern us here. I speak to those who believe that Jesus is for us the perfect example of complete manhood, and who therefore believe that He is "the leader of faith," the head of the long procession of those who in every age have trusted in God and been lightened. But, perhaps, though that conviction holds its place in our creeds, it has not been as completely incorporated with our thoughts as it should have been. There has, no doubt, been a tendency, operating in much of our evangelical teaching, and in the common stream of orthodox opinion, to except, half unconsciously, the exercises of the religious life from the sphere of Christ's example, and we need to be reminded that Scripture presents His vow, "I will put my trust in Him," as the crowning proof of His brotherhood, and that the prints of His kneeling limbs have left their impressions where we kneel before the throne. True, the relation of the Son to the Father involves more than communion—namely, unity. But if we follow the teaching of the Bible, we shall not presume that the latter excludes the former, but understand that the unity is the foundation of perfect communion, and the communion the manifestation, so far as it can be manifested, of the unspeakable unity. The solemn words which shine like stars—starlike in that their height above us shrinks their magnitude and dims their brightness, and in that they are points of radiance partially disclosing, and separated by, abysses of unlighted infinitude—tell us that in the order of eternity, before creatures were, there was communion, for "the Word was with God," and there was unity, for "the Word was God." And in the records of the life manifested on earth the consciousness of unity loftily utters itself in the unfathomable declaration, "I and my Father are one;" whilst the consciousness of communion, dependent like ours on harmony of will and true obedience, breathes peacefully in the witness which He leaves to Himself: "The Father has not left me alone; for I do always the things that please Him."

We are fully warranted, then, in supposing that that wistful gaze to heaven means, and may be taken to symbolize, our Lord's conscious direction of thought and spirit to God as He wrought His work of mercy. There are two distinctions to be noted between His communion with God and ours before we can apply the lesson to ourselves. His heavenward look was not the renewal of interrupted fellowship, but rather, as a man standing firmly on firm rock may yet lift his foot to plant it again where it was before, and settle himself in his attitude before he strikes with all his might; so we may say Christ fixes Himself where He always stood, and grasps anew the hand that He always held, before He does the deed of power. The communion that had never been broken was renewed;

how much more the need that in our work for God the renewal of the—alas! too sadly sundered—fellowship should ever precede and always accompany our efforts! And again, Christ's fellowship was with the Father. Ours must be with the Father through the Son. The communion to which we are called is with Jesus Christ, in whom we find God.

The manner of that intercourse, and the various discipline of ourselves with a view to its perfecting, which Christian prudence prescribes, need not concern us here. As for the latter, let us forget that a wholesome and wide-reaching self-denial cannot be dispensed with. Hands that are full of gilded toys and glass beads cannot grasp durable riches, and eyes that have been accustomed to glaring lights see only darkness when they look up to the violet heaven with all its stars. As to the former, every part of our nature above the simply animal is capable of God, and the communion ought to include our whole being.

Christ is truth for the understanding, authority for the will, love for the heart, certainty for hope, fruition for all the desires, and for the conscience at once cleansing and law. Fellowship with Him is no indolent passiveness, nor the luxurious exercise of certain emotions, but the contact of the whole nature with its sole adequate object and rightful Lord.

Such intercourse, brethren, lies at the foundation of all work for God. It is the condition of all our power. It is the measure of all our success. Without it we may seem to realize the externals of prosperity, but it will be all illusion. With it we might perchance seem to spend our strength for naught; but heaven has its surprises; and those who toiled, nor left their hold of their Lord in all their work, will have to say at last with wonder, as they see the results of their poor efforts, "Who hath begotten me these? behold, I was left alone; these, where had they been?"

Consider in few words the manifold ways in which the indispensable pre-requisite of all right effort for Christ may be shown to be communion with Christ.

The heavenward look is the renewal of our own vision of the calm verities in which we trust, the recourse for ourselves to the realities which we desire that others should see. And what is equal in persuasive power to the simple utterance of your own intense conviction? He only will infuse his own religion into other minds, whose religion is not a set of hard dogmas, but is fused by the heat of personal experience into a river of living fire. It will flow then, not otherwise. The only claim which the heart of men will listen to, in those who would win them to spiritual beliefs, is that ancient one: "That which we have seen with our eyes, which we have looked upon, declare we unto you." Mightier than all arguments, than all "proofs of the truth of the Christian religion," and penetrating into a sphere deeper than that of the understanding, is the simple proclamation, "We have found the Messiah." If we would give sight to the blind, we must ourselves be gazing into heaven. Only when we testify of that which we see, as one might who, standing in a beleagured city, discerned on the horizon the filmy dust-cloud through which the spear-heads of the deliverers flashed at intervals,

shall we win any to gaze with us till they too behold and know themselves set free.

The heavenward look draws new strength from the source of all our might. In our work, dear brethren, contemplating as it ought to do exclusively spiritual results, what we do depends largely on what we are, and what we are depends on what we receive, and what we receive depends on the depth and constancy of our communion with God. "The help which is done upon earth He doeth it all Himself." We and our organisations are but the channels through which this might is poured; and if we choke the bed with turbid masses of drift and heavy rocks of earthly thoughts, or build from bank to bank thick dams of worldliness compact with slime of sin, how shall the full tide flow through us for the healing of the salt and barren places? Will it not leave its former course silted up with sand, and cut for itself new outlets, while the useless quays that once rang with busy life stand silent, and "the cities are solitary that were full of people?" We are

"The trumpet at thy lips, thy clarion  
Full of thy cry, sonorous with thy breath."

Let us see to it that by fellowship with Christ we keep the passage clear, and become recipient of the inspiration which shall thrill our else-silent spirits into the blast of loud alarum and the ringing proclamation of the true King.

The heavenward look will guard us from the temptations which surround all our service, and the distractions which lay waste our lives. It is habitual communion with Christ alone that will give the persistency that makes systematic, continuous efforts for Him possible, and yet will keep systematic work from degenerating, as it ever tends to do, into mechanical work. There is no greater virtue in irregular desultory service than in systematized labour. The one is not freer from besetting temptations than the other, only the temptations are of different sorts. Machinery saves manual toil, and multiplies force. But we may have too heavy machinery for what engineers call the boiler power—too many wheels and shafts for the steam we have to drive them with. What we want is not less organisation, or other sorts of it, but more force. Any organisation will do if we have God's Spirit breathing through it. None will be better than so much old iron if we have not.

We are ever apt to trust to our work, to do it without a distinct recurrence at each moment to the principles on which it rests, and the motives by which it should be actuated,—to become so absorbed in details that we forget the purpose which alone gives them meaning, to over-estimate the external aspects of it, to lose sight of the solemn truths which make it so grand, and to think of it as commonplace because it is common, as ordinary because it is familiar. And from these most real dangers, which beset us all, there is no refuge but the frequent, the habitual, gaze into the open heavens, which will show us again the realities of things, and bring to our spirits, dwarfed even by habits of goodness, the freshening of former motives by the vision of Jesus Christ.

Such constant communion will further surround us with an

atmosphere through which none of the many influences which threaten our Christian life and our Christian work can penetrate. As the diver in his bell sits dry at the bottom of the sea, and draws a pure air from the free heavens far above him, and is parted from that murderous waste of green death that clings so closely round the translucent crystal walls which keep him safe; so we, enclosed in God, shall repel from ourselves all that would overflow to destroy us and our work, and may by His grace lay deeper than the waters some courses in the great building that shall one day rise, stately and many-mansioned, from out of the conquered waves. For ourselves, and for all that we do for Him, living communion with God is the means of power and peace, of security and success.

It was never more needful than now. Feverish activity rules in all spheres of life. The iron wheels of the car which bears the modern idol of material progress whirl fast, and crush remorselessly all who cannot keep up the pace. Christian effort is multiplied and systematized beyond all precedent. And all these things make calm fellowship with God hard to compass. The measure of the difficulty is the measure of the need. I, for my part, believe that there are few Christian duties more neglected than that of meditation, the very name of which has fallen of late into comparative disuse,—that augurs ill for the frequency of the thing. We are so busy thinking, discussing, defending, inquiring, or preaching, and teaching, and working, that we have no time and no leisure of heart for quiet contemplation, without which the exercise of the intellect upon Christ's truth will not feed, and busy activity in Christ's cause may starve the soul. There are few things which the church of this day in all its parts needs more than to obey the invitation, "Come ye yourselves apart into a lonely place, and rest awhile."

Christ has set us the example. Let our prayers ascend as His did, and in our measure the answers which came to Him will not fail us. For us, too, "praying, the heavens" shall be "opened," and the peace-bringing Spirit fall dove-like on our meek hearts. For us, too, when the shadow of our cross lies black and gaunt upon our paths, and our souls are troubled, communion with heaven will bring the assurance, audible to our ears at least, that God will glorify Himself even in us. If, after many a weary day, we seek to hold fellowship with God, as He sought it on the Mount of Olives, or among the solitudes of the midnight hills, or out in the morning freshness of the silent wilderness, like Him we shall have men gathering around us to hear us speak when we come forth from the secret place of the Most High. If our prayer, like His, goes before our mighty deeds, the voice that first pierced the skies will penetrate the tomb, and make the dead stir in their grave-clothes. If our longing, trustful look is turned to the heavens, we shall not speak in vain on earth when we say, "Be opened."

Brethren, we cannot do without the communion which our Master needed. Do we delight in what strengthened Him? Does our work act upon the basis of inward fellowship with God, which underlay His? Alas! that our Pattern should be our Rebuke, and the readiest way to force home our faults on our consciences should be the contemplation of the life which we say that we try to copy?

II. We have here pity for the evils we would remove *set forth by the Lord's sigh.*

The frequency with which this Evangelist records our Lord's emotions on the sight of sin and sorrow has been often noticed. In his pages we read of Christ's grief at the hardness of men's hearts, of His marvelling because of their unbelief, of His being moved with compassion for an outcast leper and a hungry multitude, of His sighing deeply in His spirit when prejudiced hostility, assuming the appearance of candid inquiry, asked of Him a sign from heaven. All these instances of true human feeling, like His tears at the grave of Lazarus, and His weariness as he sat on the well, and His tired sleep in the stern of the little fishing-boat, and His hunger and His thirst, are very precious as aids in realizing His perfect manhood; but they have a worth beyond even that. They show us how the manifold ills and evils of man's fate and conduct appealed to the only pure heart that ever beat, and how quickly and warmly it, by reason of its purity, throbbed in sympathy with all the woe. One might have thought that in the present case the consciousness that His help was so near would have been sufficient to repress the sigh. One might have thought that the heavenward look would have stayed the tears. But neither the happiness of active beneficence, nor the knowledge of immediate cure, nor the glories above flooding His vision, could lift the burden from the labouring breast. And surely in this, too, we may discern a law for all our efforts, that their worth shall be in proportion to the expense of feeling at which they are done. They predict the harvests in Egypt by the height which the river marks on the gauge of the inundation. So many feet there represent so much fertility. Tell me the depth of a Christian man's compassion, and I will tell you the measure of his fruitfulness.

What was it that drew that sigh from the heart of Jesus? One poor man stood before him, by no means the most sorely afflicted of the many wretched ones whom He healed. But He saw in him more than a solitary instance of physical infirmities. Did there not roll darkly before His thoughts that whole weltering sea of sorrow that moans round the world, of which here is but one drop that He could dry up? Did there not rise black and solid against the clear blue to which He had been looking the mass of man's sin, of which these bodily infirmities were but a poor symbol as well as a consequence? He saw as none but He could bear to see, the miserable realities of human life. His knowledge of all that man might be, of all that the most of men were becoming, His power of contemplating in one awful aggregate the entire sum of sorrows and sins, laid upon His heart a burden which none but He have ever endured. His communion with Heaven deepened the dark shadows on earth, and the eyes that looked up to God, and saw Him, could not but see foulness where others suspected none, and murderous messengers of hell walking in darkness unpenetrated by mortal sight. And all that pain of clearer knowledge of the sorrowfulness of sorrow, and the sinfulness of sin, was laid upon a heart in which was no selfishness to blunt the sharp edge of the pain, nor any sin to stagnate the pity that flowed from the wound. To Jesus Christ, life was a daily martyrdom before death had "made the sacrifice complete," and



He bore our griefs, and carried our sorrows through many a weary hour before He "bare them in His own body on the tree." Therefore, "Bear ye one another's burden, and so fulfil the law" which Christ obeyed, becomes a command for all who would draw men to Him. And true sorrow, a sharp and real sense of pain, becomes indispensable as preparation for, and accompaniment to, our work.

Mark how in us, as in our Lord, the sigh of compassion is connected with the look to heaven. It follows upon that gaze. The evils are more real, more terrible, by their startling contrast with the unshadowed light which lives above cloudracks and mists. It is a sharp shock to turn from the free sweep of the heavens, starry and radiant, to the sights that meet us in "this dim spot which men call earth." Thus habitual communion with God is the root of the truest and purest compassion. It does not withdraw us from our fellow-feeling with our brethren, it cultivates no isolation for undisturbed beholding of God. It at once supplies a standard by which to measure the greatness of man's godlessness, and therefore of his gloom, and a motive for laying the pain of these upon our hearts, as if they were our own. He has looked into the heavens to little purpose who has not learned how bad and how sad the world now is, and how God bends over it in pitying love.

And that same fellowship which will clear our eyes and soften our hearts, is also the one consolation which we have when our sense of all the ills that flesh is heir to becomes deep to near despair. When one thinks of the real facts of human life, and tries to conceive of the frightful meanness and passion and hate and wretchedness that has been howling and shrieking and gibbering and groaning through dreary millenniums, one's brain reels, and hope seems to be absurdity, and joy a sin against our fellows, as a feast would be in a house next door to where was a funeral. I do not wonder at settled sorrow falling upon men of wild imagination, keen moral sense, and ordinary sensitiveness, when they brood long on the world as it is. But I do wonder at the superficial optimism which goes on with its little prophecies about human progress, and its rose-coloured pictures of human life, and sees nothing to strike it dumb for ever in men's writhing miseries, blank failures, and hopeless end. Ah! brethren, if it were not for the heavenward look, how could we bear the sight of earth! "We see not yet all things put under Him." No, God knows, far enough off from that. Man's folly, man's submission to the creatures he should rule, man's agonies, and man's transgression, are a grim contrast to the Psalmist's vision. If we had only earth to look to, despair of the race, expressed in settled melancholy apathy, or in fierce cynicism, were the wisest attitude. But there is more within our view than earth; "we see Jesus;" we look to the heaven, and as we behold the true man, we see more than ever, indeed, how far from that pattern we all are; but we can bear the thought of what men as yet have been, when we see that perfect example of what men shall be. The root and the consolation of our sorrow for men's evils is communion with God.

Let me remind you, too, that still more dangerous than the pity which is not based upon, and corrected by, the look to heaven, is the pity which does not issue in strenuous work. It is easy to excite

people's emotions ; but it is perilous for both the operator and the subject, unless they be excited through the understanding, and pass on the impulse to the will and the practical powers. The surest way to petrify a heart is to stimulate the feelings, and give them nothing to do. They will never recover their original elasticity if they have been wantonly drawn forth thus. Coldness, hypocrisy, spurious sentimentalism, and a whole train of affectations and falsehoods follow the steps of an emotional religion, which divorces itself from active work. Pity is meant to impel to help. Let us not be content with painting sad and true pictures of men's woes,—of the gloomy hopelessness of idolatry, for instance,—but let us remember that every time our compassion is stirred, and no action ensues, our hearts are in some measure indurated, and the sincerity of our religion in some degree impaired. The white-robed Pity is meant to guide the strong powers of practical help to their work. She is to them as eyes to go before them, and point their tasks. They are to her as hands to execute her gentle will. Let us see to it that we rend them not apart ; for idle pity is unblessed and fruitless as a sigh cast into the fragrant air, and un pitying work is more unblessed and fruitless still. Let us remember, too, that Christ-like and indispensable as Pity is, she is second, and not first. Let us take heed that we preserve that order in our own minds, and in our endeavours to stimulate one another. For if we reverse it, we shall surely find the fountains of compassion drying up long before the wide stretches of thirsty land are watered, and the enterprises which we have sought to carry on by appealing to a secondary motive, languishing when there is most need for vigour. Here is the true sequence which must be observed in our missionary and evangelistic work, "Looking up to heaven, He sighed."

Dear brethren ! must we not all acknowledge woful failures in this regard ? How much of our service, our giving, our preaching, our planning, has been carried on without one thought of the ills and godlessness we profess to be seeking to cure ! If some angel's touch could annihilate all that portion of our activity, what gaps would be left in all our subscription lists, our sermons, and our labours both at home and abroad ! Annihilate, do I say ? It is done already. Such work is nothing, and comes to nothing. "Yea, it shall not be planted ; yea, it shall not be sown ; and He shall also blow upon it, and it shall wither."

The hindrances to such abiding consciousness of and pity for the world's woes run all down to the one tap-root of all sin, selfishness. The remedies run all up to the common form of all goodness, the self-absorbing communion with Jesus Christ. And besides that mother-tincture of everything wrong, subsidiary impediments may be found in the small amount of time and effort which any of us give to bring the facts of the world's condition vividly before our minds. The destruction of all emotion is the indolent acquiescence in general statements which we are too lazy or busy to break up into individual cases. To talk about hundreds of millions of idolaters leaves the heart untouched. But take one soul out of all that mass, and try to feel what his life is in its pitchy darkness, broken only by lurid lights of fear and sickly gleams of hope, in its passions

ungoverned by love, its remorse uncalmed by pardon, its affections feeling like the tendrils of some climbing plant for the stay they cannot find, and in the cruel blackness that swallows it up irrevocable at last. Follow him from the childhood that knows no discipline to the grave that knows no waking, and will not the solitary instance come nearer our hearts than the millions? But however that may be, the sluggishness of our imaginations, the very familiarity with the awful facts, our own feeble hold on Christ, our absorption in personal interests, the incompleteness and desultoriness of our communion with our Lord, do all concur with our natural selfishness to make a sadly large proportion of our apparent labours for God and men utterly cold and unfeeling, and therefore utterly worthless. Has the benighted world ever caused us as much pain as some trivial pecuniary loss has done? Have we ever felt the smart of the gaping wounds through which our brothers' blood is weltering away, as much as we do the tiniest scratch on our own fingers? Does it sound to us like exaggerated rhetoric when a prophet breaks out, "Oh that my head were waters, and mine eyes a fountain of tears, that I might weep night and day!" or when an apostle in calmer tones declares, "I have great heaviness and continual sorrow of heart?" Some seeds are put to steep and swell in water, that they may be tested before sowing. The seed which we sow will not germinate unless it be saturated with our tears. And yet the sorrow must be blended with joy; for it is glad labour which is ordinarily productive labour—just as the growing time is the changeful April, and one knows not whether the promise of harvest is most sure in the clouds that drop fatness, or in the sunshine that makes their depths throb with whitest light, and touches the moist-springing blades into emeralds and diamonds. The gladness comes from the heavenward look, the pain is breathed in the deep-drawn sigh; both must be united in us if we would "approximate ourselves as the servants of God—as sorrowful, yet always rejoicing."

### "I PAINT FOR ETERNITY."

There is many an oft-told tale, which is familiar enough to our outward ears, but which bears repeating again and again, on account of the important lesson which lies wrapped up in the homely little story.

The incident is no longer startling, nor new, the words have become a hackneyed phrase; and yet the whole is a forcible text, which we cannot afford to lose, because it contains a profound truth—a truth which is in itself ever fresh and young, and of which the world will ever need to be reminded. Such is the well-known story of the Italian painter, who being one day engaged on one of his masterpieces of art, was watched meanwhile by an attentive pupil. The young man looked on while the great master put stroke upon stroke; retouching some parts again and again; choosing those colours which endure, rather than those which charm the eye by an immediate effect; and working up the minutest details to an exquisite degree of finish.

"This is slow work," remarked the pupil, "and time flies swiftly. The results are small for so much labour."

"*I paint for eternity*," replied the master, patiently working on.

Here is expressed the true principle and aim of all good work—Perfection and endurance, rather than immediate effect and ready applause. And here

we see how a truly great man can work slowly on, sparing no pains nor toil, striving to realize a high ideal of perfection in his work; better satisfied with having accomplished a little, that shall be sound and lasting, than with having obtained the noisy applause granted to rapid and striking results.

The worship of success has undoubtedly led to a vast increase of activity of every kind; but it has also induced the habit of publishing abroad the immediate results of work; and this again tends to lower the principle upon which it is carried on; until the idea of striving after perfection in work is lost sight of in endeavours to produce great apparent effects at the least possible cost. Work comes thus to be regarded as only a means to an end—the end being self-interest or self-glorification; and so all genuine love of the work for its own sake ceases, for it is impossible to feel any tender regard for a production which is intended to strike the public eye, but which hides under a superficial varnish manifold defects, of the existence of which the producer is well aware.

The old workers of ancient times were wont to regard their art with the constant and tender affection of a true lover. They were ready to stand by it through good report and evil report; and no toil was too laborious, no sacrifice too great, no time too long, which were expended upon it. But if the aim of the work be simply an increase of wealth and fame, and the immediate results of the work are not such as to produce these, it follows that the work itself will soon be looked upon with impatient disgust.

The temptation of working for the present is certainly one which presses far more strongly on the workers of this generation than in former times; because a wide-spread, but frequently superficial culture has awakened an interest in a variety of arts, and created a demand for even inferior productions. The necessities of life have also become more numerous, and the difficulty of supplying them greater. "One must live," is the ready excuse, and "those who live to please, must please to live." What does it matter how long the work will last, or how inferior it is in itself, if it can be rapidly supplied, and be quickly turned into money? When immediate success means better food and clothing, and a better position in society, it is difficult to "*paint for eternity*."

And yet the manifold and degrading evils which follow this false principle of work are so numerous and injurious, that every worker of honest intent may well strive to shun the snare, and dread the downward path, which looks so inviting. For if it be once admitted that the true end of work is to produce the most striking appearance, at the least cost of time and labour, the entrance is immediately granted to every kind of crafty trick by which fallacious results may be obtained; and the worker sinks into the charlatan, satisfied with catching the attention of the public by hollow illusions and cheap effects.

The more an art appeals to the popular sympathies, or supplies popular wants, the greater is the danger to the workers in that art from this snare. For the demand being large, and the discrimination of the demand small, no check is placed upon the hastiness or craftiness of the worker, except that of individual conscientiousness. Thus in the art of painting the tendency has been rather towards greater truthfulness and care, than towards false effects; because the circle to which it appeals has become more thoroughly cultivated, more discerning and critical. The arts employed in the manufacture of articles of general use, for which there is a large demand among the people, have, on the other hand, suffered much deterioration from the corrupt principle of producing rapid effects at the least possible cost to the producer. Hence the universal cry, that nothing wears as well, lasts as long, or is as well made, as it used to be.

It is doubtless a serious misfortune for a people, when its fine arts and manufactures suffer from unprincipled and selfish workers; but still deeper

is the injury if this corruption creep into the spheres of literature, education, and religion. In the genuine excellence of these lies the hope of a people's continued greatness, and the true foundation of the dignified position which it may be able to hold amongst surrounding nations.

"Righteousness exalteth a nation;" and national righteousness cannot be maintained when the literature of a country becomes corrupt through unprincipled workers, who for immediate gain strive to produce startling effects, and to win a cheap and fugitive renown by gratifying the craving for excitement and sensation. Fearful is the responsibility of those who thus make self-interest, or a petty self-glory, the aim of their work; for of literary work it may be doubly said that it is done "for eternity." The little stone which is laid in the building of the vast edifice may itself be lost sight of almost as soon as it is placed in its niche, and the name and fame of the workmen who prepared it and put it there may scarcely be known even to his comrades; yet if his skill have been directed to perfection and endurance in his work, the stone will aid in the support of the building, and will tend in its measure to render it sound and useful.

On the other hand, careless, unsound work, though only destined to a short-lived renown, is an agent after its degree in causing a general corruption and ruin, the effects of which long outlast the ephemeral production. The *feuilletons* of the French press, hastily thrown off, and of but an hour's fame, may well have been regarded as work done only for the day; yet, though they and their writers may quickly be forgotten, the moral degradation which the influence of such literature has wrought on the French nation, and the terrible consequences of it, will long endure and be held in everlasting remembrance.

There is also even a more solemn aspect of the fact that literary work is done for eternity than that afforded by looking at its enduring influence on the national character of a people. All literature addresses itself to that part of every human being which must live for ever. It excites feelings, awakens trains of thought, suggests pictures to the imagination; and these cannot exist in the mind without having (with or without the consciousness of the individual) a powerful influence over the moral and spiritual nature. The reception of a false view of truth, of an exaggerated appeal, of a grotesque or unholy image, produces inevitable results on the character and actions; and the impulse thus given in a wrong direction may lead to a fixed rejection of God's plan for man's salvation, and to a rejoicing in iniquity, which of themselves proclaim the final condemnation of the ever-living soul.

In an excellent little book published some years ago, called "The Pleasures of Literature," the author, the Rev. Robert Aris Willmot, suggests a very impressive thought respecting the enduring effects of literary work, and the lasting responsibility resting on those workers who, eager for immediate results, seek to obtain these by corrupt and thoughtless work, fancying, perhaps, that it is but for the present, and that when their day is done all will be over. "A book," he says, "is even more than the life treasured up, which Milton considered it to be. *It is a fountain that flows for ever.* What should be done to the man who lavished his fortune in naturalizing a fever, and organised a system of propagating the plague through the post office? The execration of the world would drive him into the wilderness. Yet it may be well thought that an established moral evil is worse than a continuous pestilence. It has been also conjectured by more than one grand and stern thinker that a departed spirit may retain a living sympathy with the evil fame and influence of its earthly career, and receive intimations of the corrupting and enduring might of its works in a succession of direful shocks, every impulse to evil and clouding of the faith in a reader darting a pang of intolerable agony, through the author's spirit. Under this affecting view of the accountability of literature, we may look upon each betrayal to iniquity and un-

belief as a dismal episode of spiritual torment, upon each death-bed of crime, first taught or cherished by the ministry of the pen, as a sharper sting given to the worm that dieth not."

It is a happier thought, and one equally stimulating, to reflect that a new and continuous joy may be added to the blessedness of a redeemed spirit in heaven, in tracing the results of simple honest work done for the spread of truth and godliness. The holy resolve awakened, the fresh gleam of light thrown into some mind, the purifying effect of some sweet and holy scene presented to the imagination,—all these must be unseen and unknown to the literary worker on earth, who often toils on in weariness and discouragement; but when the sanctified spirit has done with the weakness of vanity and the temptations of low motives, it may be permitted to it to watch results, and to follow the continuous influence of some work which has been wrought with care and patience, and the simple, honest intent to offer the best to God. We may imagine thus the new thrills of joy which may be continually added to the bliss of such men as John Bunyan, Leigh Richmond, and many others, who have long "rested from their labours," but whose works still "follow them."

An equally solemn responsibility rests on those taking any part in the work of training the young, to see that perfection and endurance are aimed at, rather than immediate and showy results. There is, perhaps, a stronger temptation here to conform to the popular demand, and to seek to gratify an impatient ambition by the exhibition of striking effects, than in almost any other work. The true culture and discipline of the mental powers is a slow process, needing careful attention at every step, and it is only petal by petal that the bud unfolds into the well-formed and perfect blossom. A hasty hand may soon produce the appearance of a flower by forcing open the bud, and unfolding the delicate half-formed petals to the light of day; but there is no perfection nor endurance in the grotesque production—it is work which has its reward in the present, and only answers a temporary purpose.

True education is a work emphatically done for eternity, for it concerns itself with the development and perfecting of an immortal being, instructing and training those mental and mortal qualities which must endure for ever. To form the mind to habits of correct thought, to inspire a love of truth rather than of novelty, to teach the due use of facts received into the memory, all that constitutes a sound and complete training for the intellect, must necessarily be a long process, demanding sustained attention and care; but it is a work as lasting in its results as it is thorough in the performance of it. A superficial process of forcing, on the other hand, which only aims at exhibiting surprising results by imparting a smattering of a great variety of subjects, leaving the intellect irregular and undisciplined, and the moral nature a waste, cannot be called work done for eternity; it is rather a fugitive effort, the fruit of which must quickly perish.

The moral culture and religious teaching of the young is a work so frequently and tritely spoken of as done for eternity, that it may almost appear as though any attempt at Christian nurture must necessarily be of that enduring character. But the temptation to aim at immediate results besets us even here. We weary of the line upon line, the precept upon precept, of the slow growth of faith and principle, and of the long process by which divine truth leavens the whole mass and manifests its working; and we are tempted to play upon those readily excited youthful feelings, by means of which an appearance of success may be quickly obtained in religious emotion and sentiment. The early cloud and the morning dew are not without their loveliness nor their refreshing and fructifying influences; but if we are indeed working for eternity, we shall not be satisfied with these evanescent vapours as the ultimate result of our work. A strong and lasting faith, a strict fidelity to God's commands, a self-forgetful love, the abiding impulse of high and holy motives, the vigorous government of the

natural tendencies and feelings,—these are not the fruit of seed lightly scattered on the surface, but of that good seed sown faithfully in good ground, which germinates in darkness, and will “spring and grow, the sower knoweth not how.” The honest and good teacher works for the autumn, not for the spring; for his Master, not for himself; he has his appointed employment, and it is for him to give to it all the perfection of which he is capable, though another may reap what he has sown.

This aiming at future and enduring results is, in truth, the genuine principle of all Christian work, for it is the very principle on which the kingdom of God was founded on earth. Judged by its immediate effects, how many would have pronounced the work done by Jesus Christ himself, during His life in this world, as a failure! Where are the frequent reports giving statistical accounts of the numbers converted by His ministry, and proclaiming themselves His followers? How few are those “signs” by which the worshippers of brilliant results are too apt to test the worth and earnestness of religious work! It has been said that Mahomet made more disciples during his lifetime than Jesus Christ; yet the sword and the tongue of the self-seeking zealot were but feeble and perishable weapons compared with the undecaying vitality which abides eternally in Christ’s declaration of divine truth, and in that costly manifestation of love, rising to the sublimest self-sacrifice. In the light which streams from the cross of Christ we see how what was regarded by even the religious parties of that day as the depth of failure, was, in truth, the crowning finish to a work the most glorious in its complete perfection, and the most enduring in its results, that the world has ever seen.

It is to Christ himself that we must go to learn to work for eternity. In His life we see none of that eager anxiety after present results which tempts to hasty and unsound work. From Him we learn how to labour with fidelity and patience, giving to our work our very best efforts even when that best seems to be but spending our strength in vain. He alone can inspire in us that faithful and brave heart, which lifts us up above the petty discouragements of disappointed vanity, and the taunts of those who can appreciate nothing but the showy glitter of success. In His strength we can work with faith and earnestness, without the applause of a circle of observers, for God has His own standard by which to judge the worker and his work; and there is a day coming when “every man’s work shall be manifest: for the fire shall try every man’s work, of what sort it is: if any man’s work abide, he shall receive a reward; if any man’s work shall be burned, he shall suffer loss.”—*Golden Hours*.

## THE CONFLICT OF MAN AND HIS WORKS WITH NATURE.

Few contrasts are more remarkable, or in their essentials more deeply interesting, than those which exhibit Man and his works in conflict with Nature, and the graces with which she delights to surround herself; making, no matter under what difficulties of local surface, everywhere the aspect and feeling of home.

Man wants coal. He has accidentally discovered long ages ago how valuable a fuel it makes. He has eagerly sought for the storehouses of so precious a commodity. He has pertinaciously solicited Nature to give him the keys.

She, on the contrary, appears to wish him to understand she has intentionally hidden away the coveted thing where he may never hope to get at it; far down in the very bowels of the earth, where human foot has never trod, where no form of life, however humble, can possibly exist.

Man needs her not, except in so far as he may learn how to circumvent her. Having dug out whatever he can reach from the surface, he prepares

boldly to follow the coal, whithersoever it may lead him, through any difficulties, any dangers, to any depth.

Learned men come to his help; and by the study of the earth-rocks, where these happen to be broken through by some primeval convulsion, and exposed, as in great ravines, show him how to track the unseen mineral, step by step, till at a given point they say, "Strike down boldly there, and you will find it."

He does so. He bores into the ground sometimes through long, weary, and most anxious months of unremitting and unremunerative labour, perhaps to find there has been a deplorable miscalculation and waste; but if so, he only changes the arena where he means to fight out this great battle, again ventures, and at last succeeds.

Who but those who have continually experienced the alternations of hope and despair can tell the deliciousness of the moment which brings the first tokens of such success—the little handfuls of coal that emerge from the boring-rod—not once, but continuously, through the space say of a couple of yards? Yes; the promised seam is there, is found at last; and no star-gazer ever looked on a new world discovered with greater exultation than the mining engineer looks upon the fragments of his earthly one, which now ensure reputation to him, wealth to the enterprising speculators, employment to hundreds of the needy, and a something of the glow and glory of the sun from which all its virtue is derived, to innumerable hearths.

Yet Nature, with her sweet, impassive, sphinx-like countenance still hostilely confronts him, and says, "Thus far and no farther! Thou knowest. Be content with that, and with the fact thy knowledge has taught thee, that the treasure thou seekest lies hundreds of fathoms deep. Go. Leave me to the solitudes thou hast already too much disturbed."

And how does man answer her? "Where my boring-rod has gone, I too can go, and will."

So he digs a great shaft down from the surface of the fern-clad soil, making its rounded sides into safe and strong walls at every step of the descent until he can plant his foot at bottom firmly on the coal bed; and thence look up as through an interminable chimney to where, diminished to a mere point of light, is the opening indicating the spot where he quitted the safeguards of mother earth.

Now then, surely he has only to strip, and dig away with a will, and be content! The strife is over. Nature owns defeat, and gives up the contest.

Ah no! The strife is now only beginning in its real intensity.

Water floods the bottom of the shaft, and threatens at once ruin to the works and death to the workmen.

But this had been foreseen and provided for. Man has already erected his powerful engines, and stretched down his pumps, ever lengthening with the depth of the shaft, and now laughs at the idea of inundation. With sublime audacity he laughs at Nature's law that makes water ever tend to go down; he takes it, as it were, into his hands, even to the volume of a small river, and at once sends it flowing perpendicularly upwards to the surface straighter than arrow could be made to fly; and having got it there, is only too glad to let Nature re-assert herself, and help him by carrying it away in her own manner, and, like Wordsworth's stream, "at its own sweet will."

Even in this, however, he is often beaten, prostrated, rendered helpless; but only uses the experience to make himself progressively ever stronger, and still more strong, till he sees a dry bottom, and has ample means to keep it so.

Nature *must* now retreat before her assailant; but it is only to lie in wait for him in the deeper recesses of the mine; to make his every act of locomotion, of labour, even of breathing a source of deadly danger, a cause of constant unrest.

A stone falls from the roof as the collier passes along one of the dark, low, and narrow channels, which are his only roads, and death takes the toll.



An unexpected issue of gas—that is to say, the natural air of the mine—touches the lips of a worker, in answer to a blow of his pick, and the implement drops from the nerveless grasp, the man falls back senseless, and dies, unless it should happen that his state is soon discovered, and recovery be still possible.

And here, let us ask, how many of us sitting at ease in our light and pleasant chambers, so carefully ventilated that not even the slightest taint may be feared of sufficient potency to shorten the natural term of life even by the most infinitesimal amount, would have the individual courage, the fortitude to continue such a contest, no matter how brilliant the temptations, seeing that it is not for a day, for a special effort or occasion bringing with it its own sufficing motive and reward, but for the whole life through, of the actual working collier?

Ah, yes! the world has yet to know, to feel with, and to act justly by this humble, patient, undemonstrative, but truly heroic example of manhood. A model in some respects surely for the whole of his kind. Watch him as he goes daily to his labour, asking no inconvenient questions, parading none of his unhappinesses through the press unto the world, fainting before no obstacles, losing heart at the contemplation of no perils. He simply says, or better still, feels it without saying, "This is the work I have got to do, and which, please God, I mean to do;" and he goes and does it.

Not certainly rejoicingly, rather perhaps sadly, but he goes.

And still the strife proceeds, to even more tragical issues, but varied by incidents that lend a certain piquant, almost a humorous, interest to it.

As if to meet artifice by artifice, Nature one day plays the miner an odd trick. His pick strikes into something that is clearly not coal, and the unwelcome discovery is made that the treasure-house is suddenly empty.

Incredulous miner! He is not thus to be cheated out of his lawful prey. He guesses what has happened—"a fault" geologically speaking, but which he no doubt might like to express by a stronger term. He guesses rightly. As if expressly to circumvent him whose whole life is spent in circumventing her. Nature has here broken the seam asunder, and cunningly dropped one of the ends some five-and-twenty feet perhaps below the other, perhaps even much more, and covered it with intervening rocks as useless as they are baffling to the miner.

Well, the boring-rod is again set to work, the lost treasure re-discovered that had been so cunningly hidden, and down go sloping roadways into it, and man is again victorious.

But at what a cost! Some day or other, however distant it will surely come—at least so fears every thoughtful miner—an unlucky accident to a lamp, or a vengeful swinging of it in a moment of passionate anger against the head of a comrade, or a criminal yet scarcely thought of negligence or disobedience in exposing the naked flame to kindle a pipe of tobacco, causes an explosion. Nature during one moment of terrible vengeance seems to make herself visible in all-destroying flame, but those who see her—die. In the space of a breath—a spasm, without even time for a single cry of prayer, the whole of the busy workers in that black hive may be plunged into eternity, leaving not even one solitary survivor to narrate how the ghastly tragedy happened.

Then new efforts:—perhaps a new shaft made, interminable inquests, legislative inquiries, sudden spasmodic efforts to improve—and so the conflict goes on, and will continue to do so, till the hour of truer knowledge, of more Christian-like faith in the ultimate good attainable through brotherly sympathy and help shall reconcile the combatants; but when that blessed hour comes, man will find how true and noble has been the friend he has so long struggled with as his worst enemy—how she has disciplined and elevated him—and how necessary and vital it is to him to sit at her feet in reverence, and learn from her what he so much needs to know.

Why have we dwelt on this theme? Why but to ask, as a question, the answer to which deeply imports us all to know, whence do these humble—and for the most part uneducated men, with no special gifts of insight or intelligence—whence do they derive the inward power that can make them equal to such dread responsibilities? What is the light that illumines for them the darkest mine? Whose the hand that can be supposed efficient to save through a thousand dangers? Whose the words that can carry warmth and comfort, and hope, if hope be wise, and fortify against despair, when hope is but an idle dream?

Our readers do not need for us to answer these questions. Suffice it to say that apart from the effects of habit, association, and poverty, all no doubt potent influences in determining men to accept and bear with the least agreeable or safe modes of obtaining a livelihood; apart also from that natural chivalry and unselfishness of spirit, and the courage and balanced strength to endure which these give, and which make our working classes—as yet so unspoiled, unconventionalized—so promising a material for the future fabric of Britain's true greatness; apart from these things, infinitely above them, and infinitely beneath them in power of reach, of magnitude and comprehensiveness of grasp, is the religious feeling and belief that now so largely pervades our mining population. It is hardly too much to say that had the ideas of a God or of a Saviour been absolutely unknown till mining and the life of miners had begun, they must then have arisen if even but in few hearts, and in imperfect and fantastic shapes, for nowhere as in mines do men so carry their lives in their hands; nowhere feel so helpless at the least alarm, or in such sore need of help; nowhere do the natural instincts cry out more loudly for what the Athenians called the "Unknown God," or natural faith aspire more boldly and trustfully, even till its very fervour turns to extravagance and makes it superstitious. To such a people who shall estimate the value of the Gospel of Christ?—*Sunday Magazine*.

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## THE LETTERS OF VAN LUR.

At some bookstall in the metropolis, the wanderer who is curious in such matters, may come across a dull-looking little volume of 178 pages, published in 1792 in St. Paul's Churchyard, and which contains a collection of letters, "translated from the original Latin" by the poet Cowper. No subsequent edition seems to have appeared in England, though they were republished in Scotland, at what date I am not aware. No notice of this appears in the biographies of Cowper, and the information we have about it, which is scant, is mostly afforded by his own letters. In a communication addressed to Mrs. King, (June 14, 1790), he tells her that having less to do with Homer just then, he had undertaken to translate these letters to oblige his friend Newton. Writing to this friend, the same summer (Aug. 11) he reports progress, and states that he gave as much time to the work in his mornings as he could spare. By the autumn, it appears as if he had well-nigh finished, if not quite, for he observes (Oct. 13th), that he was quite willing to be announced in print as the translator. Some delays, however, must have retarded the appearance of the volume, since Newton's preface is dated June 5, 1792. The book, altogether, is of a style which even in that day was not popular amongst the class of readers to whom it was particularly addressed, and, in our time, no publisher in his senses would bring out a work of the kind. There is little that is at all characteristic of the poet Cowper in the translation throughout, and we surmise that the Latin which he had thus to manipulate was of a barbarous sort. And, though Newton was a truly good and worthy man, and loved Cowper dearly, it was hardly wise, on his part, to place such a work in his friend's hands, considering his peculiar cast of mind, and his tendency to

despondency. These letters, in an imperfect auto-biographic form, are supposed to delineate the growth of religious life in the soul of the writer, a pastor of the Dutch Reformed Church. His name (Van Lur) was not, however, attached to them in the volume, they being signed *Christo dulus*, that is a "servant of Christ." Beginning with childhood, the story of his life is sketched in some slight way, with much of soliloquy interjected here and there, until we take leave of him as the earnest Christian pastor, toiling, in spite of impaired health, and other drawbacks, to save the souls of men, and favoured with much Divine assistance. An extract or two from this little known book will be of interest to the admirers of Newton and Cowper, but who would nevertheless scarcely care to devote the time which the perusal of the whole would demand. The preface, which is a most suitable introduction, is very characteristic of the pen of Newton, and it closes with the following account of the writer of the letters. "He was a scholar," says Newton, "proud of his abilities and attainments, and trusting to his reasoning powers, he disdained to think with the vulgar, and was too wise, in his own esteem, to be instructed by Divine revelation. But while a stranger to God, he was a stranger to peace. Like a ship in a storm, without rudder or pilot, he was hurried about by the violence of tumultuous passions, till he was weary of life. In such a state of mind, and at such a crisis, the light of truth broke in upon his mind. The Lord spake, and it was done. The storm was hushed. The man was suddenly and totally changed. The servant of sin became the devoted servant of God. The fact is evident and incontrovertible. Let philosophers account for it, if they can, upon any other grounds than what the Scripture assigns. But let them be serious, and not think to answer or evade the enquiry, by the unmeaning cry of enthusiasm. They cannot thus satisfy others; nor even themselves."

Of his life after he had completed his education, and devoted himself extensively to philosophic and literary pursuits, Van Lur thus speaks in his second letter. "I was destitute of religion. I seldom went to Church, and when I went was manifestly inattentive, sitting there as a spectator merely, and occupied with any trifle. My meditations were vain and sinful, and I was often too impatient to stay till the sermon was ended. To such a height did my impiety rise, that I accounted it an honour, and boasted of it among my friends, that I seldom made one in the congregation. I made no use of Scripture but to oppose it, or to consult it perhaps in the course of my studies; much less had I any inclination to explore the contents of other books of practical divinity. I had not therefore even the appearance of religion, and though externally I seemed entitled to the praise of much decency, in my heart I cherished all manner of depravity and malice, which I suffered, not seldom, to break forth in private."

Throughout some years, though leading this irreligious, semi-infidel life, he had his moments of uneasiness. His mother remonstrated with, and prayed for him, with apparent want of success. He had a remarkable preservation from sudden death, which he thus notes down: "One day, my friend Mr. L. going on the ice alone fell into the water and was drowned. His deplorable death, when the news reached me, affected me with a variety of very sensible emotions, yet not proportioned to the occasion, or in fact of any use to me. To certain of my friends I observed that Mr. L. had suddenly become much wiser than we, and that I should be heartily glad to know what he knew! Thus I remarked on the tragical occasion, and soon forgot it. Some time after, the ice breaking under me, I fell myself into the stream of a rapid river. The danger of a terrible death then threatened me indeed, for there was no help at hand. Hopeless of escape I yet struggled, and by the good providence of God, emerged."

The turning-point in Van Lur's career (as seen from an earthly point of view) was the decease of a young lady to whom he had hoped to be married, and whom he regarded with intense affection. Overwhelmed with

grief, he was at first incapable of application to any of his wonted employments. He sought relaxation in the country, but his despair overpowered him. Neglecting all other studies, he endeavoured to force himself to suppress his sorrow. He read various religious books, especially Lavater's "Prospect," and the works of some Socinian he does not name, upon natural religion. His attempts at gaining composure had only partial success; and it was just at this crisis that God interposed. A new light burst upon him with a suddenness, and intensity of influence only to be attributed to the agency of the Spirit of God.

"Suddenly," says he, "an idea altogether extraordinary of the glory and majesty of God struck me. I had in my mind an apprehension of His presence perfectly new to me. It was not so much a *notion* that my illuminated intellect entertained of His infinite majesty and perfections, as it was a sense of them; they were so present to me that I *felt* them. I saw so clearly His supreme worthiness of all my love and obedience, that my mind was carried by an irresistible force to love Him with sincerity, and my heart, broken at the sight, abhorred its former ingratitude. I purposed to carry out a total reform in my conduct, and to take henceforth all His commandments for my rule of life without any exception. To myself I seemed to have been hitherto the blindest and most ungrateful of creatures, who had never formed to myself such views of God before—who had neither loved nor obeyed Him. I began to acquire other and new ideas of God, of myself, of the vanity of earthly things, and of the inestimable value of grace. I was translated, as it were, into a new world. Christ lived in me, although until then I had not known Him, and I became a new creature."

This beginning of the change which we denominate "conversion," excited the astonishment of Van Lur's friends. It was followed, though by slow degrees, by the development of right views regarding the Gospel in its completeness. He became earnest and faithful in private and in public, though his health had apparently been undermined. The remainder of the work details his experiences in heart and life, and concludes with a kind of farewell letter to his dear brother John Newton. In ending this he says, "Perhaps this will be the last letter you will receive from me; and perhaps before it reaches you, I shall have already left this world. Should you hear of my departure, do not mourn, but rather rejoice and praise God on my behalf; I am well persuaded that Christ is my life, and therefore death will not be loss, but gain to me."

We are not informed, however, at what time his decease took place, nor does Newton add any further particulars regarding him. J. R. S. C.

## THE ELDER'S FEAST—A TRADITION OF LAODICEA.

BY MRS. H. B. STOWE.

At a certain time in the earlier ages there lived in the city of Laodicea a Christian elder of some repute named Onesiphorus. The world had smiled on him, and although a Christian he was rich and full of honours. All men, even the heathen, spoke well of him, for he was a man courteous of speech and mild of manner. His wife, a fair Ionian lady, but half-reclaimed from idolatry, though baptized and accredited as a member of the Christian church, still lingered lovingly on the confines of old heathenism, and if she did not believe, still cherished with pleasure the poetic legends of Apollo and Venus, of Jove and Diana. A large and fair family of sons and daughters had risen around these parents, but their education had been much after the rudiments of this world, and not after Christ. Though, according to the customs of the church they were brought to the font of baptism, and sealed in the name of the Father, the Son, and the Holy Ghost,

and although daily, instead of libations to the Penates, or flower offerings to Diana and Juno, the name of Jesus was invoked, yet the spirit of Jesus was wanting. The chosen associates of all these children as they grew older were among the heathen; and daily they urged their parents by their entreaties to conform in one thing after another to heathen usage. "Why should we be singular, mother?" said the dark-eyed Myrrha, as she bound her hair and arranged her dress after the fashion of the girls in the temple of Venus. "Why may we not wear the golden ornaments and images which have been consecrated to heathen goddesses?" said the sprightly Thalia; "surely none others are to be bought, and are we to do altogether without?" "And may we not be at feasts where libations are made to Apollo or Jupiter?" said the sons; "so long as we do not consent to it or believe in it, will our faith be shaken thereby?" "How are we ever to reclaim the heathen if we do not mingle among them?" said another son; "did not our Master eat with publicans and sinners?" It was, however, to be remarked that no conversions of the heathen to Christianity ever took place through the means of these complying sons and daughters, or any of the number who followed their example. Instead of withdrawing any from the confines of heathenism, they themselves were drawn so nearly over that in certain situations and circumstances they would undoubtedly have been ranked among them by any but a most scrutinizing observer. If any in the city of Laodicea were ever led to unite themselves with Jesus, it was by means of a few who observed the full simplicity of the ancient faith, and who, though honest, tender, and courteous in all their dealings with the heathen, still went not a step with them in conformity to any of their customs. In time, though the family we speak of never broke off from the Christian church, yet if you had been in it you might have heard much warm and earnest conversation about things that took place at the baths or in feasts to various divinities, but if anyone spoke of Jesus there was immediately a cold silence, a decorous, chilling, respectful pause, after which the conversation *with a bound flew back into the old channel again*. It was now night, and the house of Onesiphorus the Elder was blazing with torches, alive with music and all the hurry and stir of a sumptuous banquet. All the wealth and fashion of Laodicea were there, Christian and heathen; and all that the classic voluptuousness of Oriental Greece could give to shed enchantment over the scene was there. In ancient times the festivals of Christians in Laodicea had been regulated in the spirit of the command of Jesus, as recorded by Luke, whose classical Greek had made his the established version in Asia Minor. "And thou, when thou makest a feast, call not thy friends and thy kinsmen, nor thy rich neighbours, lest they also bid thee and a recompense be made thee. But when thou makest a feast call the poor and the maimed, and the lame and the blind, and thou shalt be blest, for they cannot recompense thee, but thou shalt be recompensed at the resurrection of the just." That very day, before the entertainment, had this passage been quoted in the ears of the family by Cleon, the youngest son, who, different from all his family, had cherished in his bosom the simplicity of the ancient belief. "How ridiculous, how absurd," had been the reply of the more thoughtless members of the family when Cleon cited the above passage as in point to the evening's entertainment. The dark-eyed mother looked reproof on the levity of the younger children, and decorously applauded the passage, which she said had no application to the matter on hand. "But, mother, even if the passage be not literally taken, it must mean *something*. What did the Lord Jesus intend by it? If we Christians may make entertainments with all the parade and expense of our heathen neighbours, and thus spend the money that might be devoted to charity, what does this passage mean?" "Your father gives in charity as handsomely as any Christian in Laodicea," said his mother warmly. "Nay, mother, that may be; but I bethink me now of two or three times when means have been wanting for the relieving of the poor, and the ran-

soming of captives, and the support of apostles, when we have said that we could give no more." "My son," said his mother, "you do not understand the ways of the world." "Nay, how should he," said Thalia, "shut up day and night with that old papyrus of St. Luke, and St. Paul's epistles. One may have too much of a good thing." "But does not the holy Paul say, 'Be not conformed to this world?' " "Certainly," said the Elder; "that means that we should be baptized and not worship in the heathen temples." "My dear son," said his mother, "you intend well, doubtless; but you have not sufficient knowledge of life to estimate our relations to society. Entertainments of this sort are absolutely necessary to sustain our position in the world. If we accept we must return them." But not to dwell on this conversation let us suppose ourselves in the rooms now glittering with lights, and gay with every costly luxury of wealth and taste. Here were statues to Diana and Apollo and to the household Juno—not meant for worship—of course not—but simply to conform to the general usages of good society; and so far had this complaisance been carried that the shrine of a peerless Venus was adorned with garlands and votive offerings, and an exquisitely wrought silver censer diffused its perfume on the marble altar in front. This complaisance on the part of some of the younger members of the family drew from the Elder a gentle remonstrance as having an unseemly appearance for those bearing the Christian name, but they readily answered, "Has not Paul said, 'We know that an idol is nothing?' Where is the harm of an elegant statue considered merely as a consummate work of art? As for the flowers, are they not simply the most appropriate ornament? And where is the harm of burning exquisite perfume?" "Upon my word," said one of the heathen guests as he wandered through the gay scene, "how liberal and accommodating these Christians are becoming! Except in a few small matters in the temple they seem to be with us entirely." "Ah," said another, "it was not so years back. Nothing was heard among them then but prayers, and alms, and visits to the poor and sick; and when they met together in their feasts there was so much of their talk of Christ, and such singing of hymns and prayer that one of us found himself quite out of place." "Yes," said an old man present, "in those days I quite bethought me of being some day a Christian; but look you, they are grown so near like us now, it is scarce worth one's while to change. A little matter of ceremony in the temple, and offering incense to Jesus instead of Jupiter, when all else is the same, can make small odds in a man." But now the ancient legend goes on to say, that in the midst of that gay and brilliant evening a stranger of remarkable appearance and manners was noticed among the throng. None knew him or whence he came. He mingled not in the mirth, and seemed to recognise no one present, though he regarded all that was passing with a peculiar air of still and earnest attention; and wherever he moved his calm penetrating gaze seemed to diffuse a singular uneasiness about him. Now his eye was fixed with a quiet scrutiny on the idolatrous statues with their votive adornments—now it followed earnestly the young forms that were wreathing in the graceful waves of the dance; and then he turned towards the tables loaded with every luxury and sparkling with wines, where the devotion to Bacchus became more than poetic fiction; and as he gazed a high indignant sorrow seemed to overshadow the calmness of his majestic face. When, in thoughtless merriment, some of the gay company sought to address him, they found themselves shrinking involuntarily from the soft piercing eye, and trembling at the low, sweet tones in which he replied. What he spoke was brief, but there was a gravity and tender wisdom in it that strangely contrasted with the frivolous scene, and awakened unwonted ideas of heavenly purity even in thoughtless and dissipated minds. The only one of the company who seemed to seek his society was the youngest, the fair little child Isa. She seemed as strangely attracted towards him as others were repelled, and when unsoli-

cited, in the frank confidence of childhood, she pressed to his side and placed her little hand in his, the look of radiant compassion and tenderness which beamed down from those eyes was indeed glorious to behold. Yet here and there as he glided among the crowd, he spoke in the ear of some Christian words which though soft and low seemed to have a mysterious and startling power, for one after another, pensive, abashed, and confounded, they drew aside from the gay scene and seemed lost in thought. That stranger—who was he? Who? The inquiry passed from mouth to mouth, and one after another who had listened to his low, earnest tones looked on each other with a troubled air. Ere long he had glided hither and thither in the crowd, he had spoken in the ear of every Christian—and suddenly again he was gone and they saw him no more. Each had felt the heart thrill within—each spirit had vibrated as if the finger of its Creator had touched it, and shrunk, conscious as if an omniscient eye were upon it. Each heart was stirred from its depths. Vain sophistries, worldly maxims, making the false look true, all appeared to rise and clear away like a mist; and at once each one seemed to see as God sees the true state of the inner world, the true motive and reason of action, and in the instinctive pause that passed through the company, the banquet was broken up and deserted. "And what if their God were present?" said one of the heathen members of the company next day. "Why did they all look so blank? A most favourable omen we should call it, to have one's patron divinity at a feast." "Besides," said another, "these Christians hold that their God is always everywhere present, so at most they have but had their eyes opened to see Him who is always there."

What is practically the meaning of the precept, "Be not conformed to this world?" In its every day results it presents many problems difficult of solution. There are so many shades and blendings of situation and circumstances, so many things innocent and graceful in themselves, which like flowers and incense on a heathen altar, become unchristian only through position and circumstances, that the most honest and well-intentioned are often perplexed. That we must conform in some things is conceded; yet the whole tenor of the New Testament shows that this conformity must have its limits, that Christians are to be transformed, so as to exhibit to the world a higher and more complete style of life, and thus "prove what is the good, and acceptable, and perfect will of God." But in many particulars as to style of living, and modes of social intercourse, there can be no definite rules laid down, and no Christian can venture to judge another by his standard. One Christian condemns dress, adornment, and the whole application of taste to the usages of life as a sinful waste of time and money. Another perceiving in every work of God a love and appreciation of the beautiful, believes that there is a sphere in which he is pleased to see the same trait in his children, if the indulgence do not become excessive and thus interfere with higher duties. One condemns all time and expense laid out in social visiting as so much wasted. Another remembers that Jesus when just entering on the most vast and absorbing work turned aside to attend a wedding feast, and wrought his first miracle to enhance its social enjoyment. Again, there are others who because some indulgence of taste, and some exercise of the social powers are admissible, go all lengths in extravagance, in company, dress, and the externals of life. In the same manner in regard to style of life, and social entertainment, most of the articles which go to constitute what is called style of living, or style of particular parties, may be in themselves innocent, and yet they may be so interwoven and combined with evils that the whole effect shall be felt to be decidedly unchristian both by Christians and the world. How then shall the well-disposed person know where to stop, and how to strike the just medium? We know of but one safe rule: read the life of Jesus with attention—study it—inquire earnestly with yourself, "What sort of a person in thought, in feeling, in action, was my Saviour?" live in constant sympathy and com-

munion with Him: and there will be within a kind of instinctive rule by which to try all things. A young man who was to be exposed to the temptations of one of the most dissipated European capitals, carried with him his father's picture and hung it in his apartment. Before going out to any of the numerous resorts of the city, he was accustomed to contemplate this picture and say to himself, "Would my father wish to see me in the place to which I am going?" and thus was he saved from many a temptation. In like manner the Christian who has always by his side the beautiful ideal of his Saviour, finds it a holy charm by which he is gently restrained from all that is unsuitable to his profession. He has but to inquire of any scene or employment, "Should I be well pleased to meet my Saviour there? Would the trains of thought I should there fall into, the state of mind that would there be induced be such as would harmonise with an interview with Him?" Thus protected and defended, social enjoyment might be like that of Mary and John, and the disciples, when under the mild approving eye of the Son of God, they shared the festivities of Cana.

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## DIRECTIONS CONCERNING PRONUNCIATION AND GESTURE.

How we may speak, so as to be heard without difficulty, and with pleasure.

1. Before we enter upon particular rules, I would advise all who can, (1), to study the art of speaking betimes, and to practise it as often as possible, before they have contracted any of the common imperfections or vices of speaking; for these may easily be avoided at first, but when they are once learned, it is extremely difficult to unlearn them. I advise all young persons, (2), to be governed in speaking, as in all other things, by reason rather than example, and, therefore, to have an especial care whom they imitate therein; and to imitate only what is right in their manner of speaking, not their blemishes and imperfections.

2. The first business of a speaker is, so to speak, that he may be heard and understood with ease. In order to this, it is a great advantage to have a clear, strong voice; such, at least, as will fill the place where you speak, so as to be heard by every person in it. To strengthen a weak voice, read or speak something aloud, for at least half-an-hour every morning; but take care not to strain your voice at first: begin low, and raise it by degrees to the height.

3. If you are apt to falter in your speech, read something in private daily, and pronounce every word and syllable so distinctly, that they may all have their full sound and proportion. If you are apt to stammer at such and such particular expressions, take particular care, first, to pronounce them plainly.

When you are once able to do this, you may learn to pronounce them more fluently at your leisure.

The chief faults of speaking are:—

(1). Speaking too loud. This is disagreeable to the hearers, as well as inconvenient to the speaker. For they must impute it either to ignorance or affectation, which is never so inexcusable as in preaching.

Every man's voice should indeed fill the place where he speaks; but if it exceeds its natural key, it will be neither sweet, nor soft, nor agreeable, were it only on this account, that he cannot then give every word its proper and distinguishing sound.

(2). The speaking too low. This is, of the two, more disagreeable than the former. Take care, therefore, to keep between the extremes, to preserve the key, the command of your voice; and to adapt the loudness of it to the place where you are, or the number of persons to whom you speak. In order to this, consider whether your voice be naturally loud or low;



and if it incline to either extreme, correct this first in your ordinary conversation. If it be too low, converse with those who are deaf; if too loud, with those who speak softly.

(3). The speaking in a thick, cluttering manner. Some persons mumble, or swallow some words or syllables, and do not utter the rest articulately or distinctly. This is sometimes owing to a natural defect; sometimes to a sudden flutter of spirits; but oftener to a bad habit.

To cure this, accustom yourself, both in conversation and reading, to pronounce every word distinctly. Observe how full a sound some give to every word, and labour to imitate them. If no other way avail, do as Demosthenes did; who cured himself of this natural defect, by repeating orations every day with pebbles in his mouth.

(4). The speaking too fast. This is a common fault; but not a little one; particularly when we speak of the things of God. It may be cured by habituating yourself to attend to the weight, sense, and propriety of every word you speak.

(5). The speaking too slow is not a common fault; and when we are once warned of it, it may be easily avoided.

(6). The speaking with an irregular, desultory, and uneven voice, raised or depressed unnaturally or seasonably. To cure this, you should take care not to begin your periods either too high or too low; for that would necessarily lead you to an unnatural and improper variation of the voice. And remember, never either to raise or sink your voice, without a particular reason, arising either from the length of the period, or the sense or spirit of what you speak.

(7). But the greatest and most common fault of all, is, the speaking with a tone: some have a womanish, squeaking tone; some a singing or canting tone; some a high swelling, theatrical tone, laying too much emphasis on every sentence; some have an awful, solemn tone; others an odd, whimsical, whining one, not to be expressed in words.

To avoid all kinds of unnatural tones, the only rule is this,—Endeavour to speak in public just as you do in common conversation. Attend to your subject, and deliver it in the same manner as if you were talking of it to a friend. This if carefully observed, will correct both this, and almost all the other faults of a bad pronunciation.

For a good pronunciation is nothing but a natural, easy, and graceful variation of the voice, suitable to the nature and importance of the sentiments we deliver.

4. If you would be heard with pleasure, in order to make the deeper impression on your hearers, First, study to render your voice as soft and sweet as possible; and the more, if it be naturally harsh, hoarse, or obstreperous, which may be cured by constant exercise. By carefully using this every morning, you may, in a short time, wear off these defects, and contract such a smooth and tuneful delivery, as will recommend whatever you speak.

5. Secondly. Labour to avoid the odious custom of coughing and spitting while you are speaking. And if sometimes you cannot wholly avoid it, yet take care that you do not stop in the middle of a sentence, but only at such times as will least interrupt the sense of what you are delivering.

6. Above all take care, Thirdly, to vary your voice, according to the matter on which you speak. Nothing more grates on the ear, than a voice always in the same key. And yet nothing is more common; although this monotony is not only unpleasant to the ear, but destroys the effect of what is spoken.

7. The best way to learn how to vary the voice, is, to observe common discourse. Take notice how you speak yourself in ordinary conversation, and how others speak on various occasions. After the same manner you are to vary your voice in public, allowing for the largeness of the place, and the distance of the hearers.—*Selected by T. W. G.*

## THE RIGHTEOUS JUSTIFIED.

"And He shall bring forth thy righteousness as the light, and thy judgment as the noonday."—Psalm xxxvii. 6.

UNMARRIED and leading a retired and holy life, the wicked made the famous Mr. John Graham of Ardelach the victim of the foulest calumny. In the house in which he lodged there was a young woman who chose to think that Mr. Graham should be her husband. Finding it impossible to receive any encouragement, notwithstanding her assiduous attentions, she resolved to have revenge if she failed to have a husband. She began to drop hints in conversation with her neighbours of Mr. Graham's being too fond of ardent spirits. Having access in his absence to his room she put a bottle under his pillow, and then brought some of her neighbours in to see it there. The *fama* spread; and not a few believed it.

It was Mr. Graham's invariable habit to spend the Sabbath morning, from a very early hour, in a secluded and shaded spot within the wood on the margin of which stood the cottage in which he lodged. He required to carry with him a supply of cold water when he went to his study in the wood. Instead of a jug or other vessel, a bottle would be given him, which, he, unsuspecting, carried in his hand, and placed on the trunk of a tree at the end of his accustomed walk. Some of those who were still indisposed to believe the report would be conducted within sight of the bottle, and would retire with confirmed suspicions.

There lived, in Moy, a godly man, who never missed an opportunity of hearing Mr. Graham, and to whom the Sabbath in the church of Ardelach was usually a season spent at the very gate of heaven. The lying story reached him. After being throughout the week tormented by suspicions, on Sabbath the power of the Gospel would banish all his fears. But when the impression of the Sabbath service had abated, the Tempter would be at work in his mind again. Hearing the story of the bottle in the wood, he resolved to test the truth of it. Travelling all night he came at a very early hour to Mr. Graham's place of retirement. The minister was there before him. From behind a tree he watches him. He sees him walking leisurely on his usual path; and on the trunk of a tree at the end of his beat, he observes the bottle. After an interval the minister stops, lifts the bottle in his hand, and applies it to his mouth. The Tempter then suggested to the watcher, that, as he had now seen with his own eyes a confirmation of the report, he should return home at once, and never listen to that drunkard again. But, instead of yielding, he rushed forward while Mr. Graham was in the act of drinking, and seizing hold of the bottle, he asked, with desperate energy of voice, "What have you there?" Mr. Graham, recovering from the shock which the man's rashness gave him, meekly said, "Just try it." The man instantly placed the bottle to his lips, and the cold water flowed into his mouth. Ashamed of having yielded to the Tempter's power, he almost cast himself on his knees before the man of God, asking his forgiveness and explaining his strange conduct. The cold water from Mr. Graham's bottle was the sweetest, he said, which he had ever tasted; but sweeter still by far the "good news from the far country," preached in the church that day to his "thirsty soul."

But the report continued to circulate, and many believed it. The result was that Mr. Graham removed from Ardelach and forsook the Church of Scotland. In his new position he pined for a few months, and then sickened and died. Referring to his accusers shortly before his death he said, adopting the words of Moses, "If these men die the common death of all men, or if they be visited after the visitation of all men; then the Lord hath not sent me."—Num. xvi. 29. But the Lord had sent him; and his enemies were visited by startling judgments; and by uncommon deaths were swept off one by one. By fatal accidents, by mania, and by suicides, the Lord manifested His anger, and branded the names of those who per-

secuted His servant. It was an awful, but an ample vindication, the Lord gave, in His providence, of the character of this afflicted saint.

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## AN AMERICAN VIEW OF THE PAPACY.

It is not the religious dogmas of the Papal Church that the Protestant population of this country need trouble themselves about, but the political ends, of which religion is only the cloak, that this church has ever sought to accomplish, wherever it has gained a footing. It is this attempt to wield the political power, through the hold the Papal priesthood have upon the superstitions of the ignorant classes, that gives grave grounds of apprehension to every enlightened advocate of civil and religious liberty, when he sees this vast continent girdled from Maine to California, with Papal churches and Papal schools for the education of the young, the sound of whose bells might almost answer each other throughout the chain, from East to West.

But it is neither with the dogmas of the Papal Church, nor with the religious views of the Roman Catholics, that the great Protestant community, which happily still wields the destinies of this nation, has to deal. These are but side issues, which the wily Romish hierarchy in this country have adroitly fostered—a tub thrown to the whale, for popular Protestant pulpit orators to exhaust their breath upon. Little do these men care what Protestants think of their dogmas; and as little, could the truth be arrived at, as to where these dogmas may lead those who put their faith in them, provided they submit, body and soul, to their charge. These are the very least of the considerations by which the Papal church is moved, unless history be a lie, and it would be worse than silly for the Protestants of this country to waste a breath upon them, in any manner.

The grand truths that they should ever keep before them are, that here is the most astutely-organised and powerful body of men in all Christendom; acknowledging no allegiance whatever to the land of their sojourn or birth, but only to the head of the Papal Church; receiving from and accounting for to this head alone the powers with which they are clothed; wielding these powers with the single purpose to aggrandise this head; obeying the laws of the land in which they live only in so far as they are not repudiated or denounced by this head, and recognising in the astounding syllabus of 1864, put forth by this head, the only relations by which they are to hold themselves connected with the recognised government under which they may be living. That this whole organisation is, in fact, a huge, well-constructed machine, ostensibly for the purposes of religion, but mainly, if not solely—so far as the Papacy is concerned—for concentrating all power, temporal and spiritual, in the hands of a crowned despot termed the Pope.

These are the points of grave concern to the Protestant community of this country. It matters very little to them whether the members of the Papal Church believe that some old man at Rome—the creation and creature of that most corrupt, unscrupulous, and benighted body, the *Curia Romana*—has become infallible, through an election by another body noted for its finesse and intrigue. It is but little matter to them that this *soi-disant* infallible old man should pronounce upon the immaculate conception of a woman, of whom little or nothing is known previous to her selection of the greatest honour conferred by divine power on any of her sex, and should decree this as an article of faith necessary to salvation. It is nothing to Protestants that members of the Papal Church should subject the ears of their innocent young daughters and of their wives to the suggestive scrutinising of the confessional, where, for aught they can ever know, poison more potent and more deadly may be infused into their pure

minds than Eve received through the whisperings of the old serpent in Eden. Such things are no affairs of theirs. Claiming to be keepers of their own consciences, they must, in sheer consistency, award the same right to others.

Such are not the things that should trouble Protestants. It is the all-embracing political meshwork that underlies all these things woven by crafty hands, that would entrap and strangle civil and religious freedom, make conscience but the slavish tool of some designing priest, and crush all freedom of thought or its utterances, by a system of education perverted to mere priestly ends, that should bid them consider. It is against these that the press and pulpit of the Protestant world should unceasingly warn the people of this country.—*New York Times*.

### "POOR JOHN FRY."

A POOR New York city boy died about a week ago, whose story has caused many tears and prayers among those who never saw his face or heard of him until he was *almost home*. He was the first person who attracted my attention in commencing an attendance at the Wilson Chapel. He was always in his seat, looking earnestly at the preacher's face, and seeming to drink in every word. When the sermon ceased and the singing began, the same cheered, glad look came into his eye, as he turned toward the choir at the side of the pulpit, as if the sacred music had touched some hidden chord in his being.

He was apparently about twenty-one years of age, with a well-formed head and kind-beaming eye. Upon asking his name, I was told; "It is Poor John Fry. He is always here at that seat at every service, and has been for several years. No one can find out how much he understands. When he joined the church he said, in half-coherent tones—'I love to hear about Jesus; I love to hear them sing in church about Jesus. I want to come.' And with this simple, touching profession of his faith, he became a communicant of the church."

His right side had been paralyzed, which gave him a limping gait and helpless arm. His brain was so injured by convulsions from which he had suffered in childhood, that, with a face that seemed intended by nature to express intelligent thought, he sat in apparent darkness and silence. His ruling passion was love for God's house. With no one to assist or encourage him, and every thing to hinder he has been known to borrow raiment when he had not what he needed; and for an hour before the church-time he would often stand patiently leaning against the railing, waiting for the doors to open. He sat where I could not look at the speaker without encountering his face, almost immovable in its attention.

All through the burning heat of last summer, when the best and wisest excused themselves from encountering the sun's rays in attending church, John was in his seat drinking in each word, and occasionally wiping the tears from his eyes. At such times I would ask him after service,—“Do you love to hear about the Saviour? Have you enjoyed the meeting?” His head would nod with a grateful, childish smile, and a “Yes, ma'am,” issued from his lips. No more could be learned of the Holy Spirit's work so evidently going on in the heart of the afflicted boy. The hard-earned pennies that he dropped in the contribution-box, and the reputation for strict honesty that he acquired, and his love for God's house, spoke loudly of the sanctifying work within.

I was found to pray for him constantly; and almost unconsciously “Poor John,” whose image was inseparably associated with my Sabbath home, lived in my prayers beside the dearest objects of my heart. The pleased, glad look with which he regarded the evergreens on Christmas morning, as he glanced slowly about the church on taking his loved seat, still lingers in the memory of many who saw him then for the last time in this life.

One Sabbath John's seat was empty. A little girl met the pastor in the street, and said, "My brother wants to see you." He had said—"I want to see the minister. He used to make me cry in the church about Jesus. He will pray with me, I know." He was found sitting on the floor by the stone, leaning against the wall, in the little rear basement-room that supplied home and workshop to a family of five persons. His feet were wrapped in pieces of old carpet, and the blood was oozing through the wrappings. The pastor learned from his mother, through a child interpreter, that he had wandered from home and lost his way, and, after being absent several days, had returned with his paralyzed feet frozen. He could give no intelligible account of his fatal wanderings. His pulse was feeble, his face pale; but he exhibited great joy at seeing "the minister," and expressed his firm trust in the Saviour by the beaming eye, and the old words, "Yes, sir." He was conveyed to the hospital for better care. His ruling passion—love for the house of God and members of the church—still possessed him. After his toes had perished, and he was told that his feet must be amputated, he said, as he lay in utter feebleness, sustained by stimulants, "I can go to church on crutches."

He rejoiced during his last few days on earth, in the visits of the Bible-reader, and fellow church members. Prayer was requested for him at a meeting of the Ladies' Christian Union during the week of prayer. There were few dry eyes in that large assembly as a blessing was asked on "Poor John Fry," of whom they knew nothing but that he had a clouded brain and withered arm—one of the kind our Saviour loved to stop and bless. To the tender mercies of that Divine loving heart he was committed. Many took his case home to their closets, and inquired for him with tears of pity from day to day. He was told that he had been prayed for in that meeting "up-town," and that stranger ladies had wept for his sufferings. He seemed to understand and receive real pleasure from the recital, though he was unable to express his emotions.

When his last hour came he asked to be buried from the church he had loved so well; and his wish was granted. He lay in his coffin close by His empty seat. Few members of the church at death would have brought together a larger and more tearful assembly. Yet perhaps not one, unless his mother, had offered a prayer to detain that poor maimed boy, with his bewildered brain and homeless life, from his seat among the ransomed, where

"Congregations ne'er break up,  
And Sabbaths have no end."

He is "Poor John" no longer. "He won't feel strange *up there*; he will feel at home, he loved the church so well," said a fellow-worshipper, on returning with tear-dimmed eyes from his funeral.

May those of us to whom God has given health, brains, and active limbs, so consecrate those gifts that when called to exchange worlds we may "feel at home up there."—*Family Treasury*.

## Memoirs and Obituaries.

DIED at Robe, South Australia, on the 22nd January, 1871, aged forty-five years, JOHN TUBB MARTIN, formerly of the Launceston Circuit, England. Our departed friend, in the beginning of harvest, took a severe cold, which ultimately terminated in fever. No particular

danger was at first apprehended by the family, but as he did not improve Mrs. Martin at length resolved to bring him to Robe, (10 miles,) thinking the change and constant medical attendance would have a favourable effect. He, however, continued to sink,—rallying a little

sometimes, giving some hope of recovery: but death had marked him for his prey, and eight days after he left his home he entered into his rest. He retained his mental faculties, and was able to converse more or less to the last hour. At first he confessed he did not enjoy those clear, unmistakable tokens of the Divine favour that he had enjoyed in past years; but, taking a firmer hold on God's promises, he felt that death had lost his sting. Several times he shouted aloud the praises of God. In answer to a question, he said to the writer, "I have no fear. I know I am on the Rock,"—laying particular emphasis on the word "Rock;" and resting on this Rock he "fell asleep," leaving a widow and six children to mourn their loss.

T. HILLMAN.

DIED at Maidstone, in the county of Kent, December 23rd, 1870, SARAH, the beloved wife of WILLIAM DAVIES, of Sheerness. She was born in the county of Middlesex, where she was trained by her pious mother in the fear of the Lord. She was made the subject of Divine impressions in early life, and when a child desired to be a Christian. It was not until she was about twenty years of age that she experienced "the peace of God which passeth all understanding." Shortly after her conversion she removed to Sheerness, where she joined the Baptists, with whom she continued to be a creditable member twenty-eight years, when she identified herself with our people, in consequence of her husband having been converted during the faithful and successful pastorate of Br. J. C. Honey. Her act was purely spontaneous, and to her mind quite consistent, for she desired to worship God with her husband, amongst the people who had been instrumental in bringing him to the knowledge of the truth. She continued to be a consistent member until her death.

Mrs. Davies was not an idler, but a diligent worker in Christ's cause. She loved it, and did what she could to promote its interests. She was a visiting member of the Benevolent

Society, and was frequently found among the sick and poor, who highly appreciated "her works of faith and labours of love." She carefully dispensed the means with which she was entrusted for their temporal need, and instructed and comforted their minds by her godly conversation and earnest prayers. In this holy toil, she felt the preciousness of the Saviour's words, "Inasmuch as ye did it unto one of the least of these my brethren, ye did it unto me." Her desire was to be good, and her aim to do good.

The means of grace were highly appreciated by her; and all the services of the sanctuary were very attractive unto her soul. When, through a severe affliction, she could not attend the house of God, class and prayer-meetings were held on Sabbath afternoons at her home. Those who joined with her in them had seasons of refreshing "coming from the presence of the Lord." Oftentimes, both by day and night, has she been heard to praise the Lord with a loud voice, her happiness being so great that she could not sleep. Yet she had her cloudy and stormy seasons; but she felt that God was the strength of her heart, and that there was an unchangeable brightness beyond the clouds, and a deep peace beneath the elements which disturbed her life. The evidence of her acceptance with God was clear and strong, which enabled her to be patient in suffering, and to rejoice in tribulation. She ardently prayed for the Divine blessing to rest upon her fellow-Christians, on her own children in particular; their conversion she longed for in the Lord.

The visits of our ministers were much prized by her, and she delighted in adding to their comfort. All of God's servants were highly spoken of by her. The writer became acquainted with her shortly after his appointment to this circuit. I found her a great sufferer, but perfectly resigned to the will of God and happy in the Saviour's precious love. Christ was "all her salvation, and all her desire," and the heaven which he has pre-

pared she joyfully anticipated. Her patience, resignation, and joy, were conclusive evidences of the solidity, beauty, and value of her Christianity. Her strength gradually declined, and she became conscious of her approaching end, but the sting of death was removed from her soul by her firm trust in the merits of Jesus Christ. She quietly breathed her spirit out to God, within a few days of the fifty-eighth year of her age.

Her death was improved to a large and attentive congregation, from 2 Cor. v. 1.

"Thus star by star declines,  
"Till all are pass'd away,  
As morning high and higher shines  
To pure and perfect day:  
Nor sink those stars in empty night,  
But hide themselves in heaven's own  
light."

J. HENDER.

DIED, at Draycott, in the Weare Circuit, on the 1st April, 1871, MRS. SARAH SPENCER, the truly beloved wife of Mr. Frederick Spencer, and the much esteemed daughter of our old friends Mr. and Mrs. Jefferies of the above place, aged thirty-six years. She was brought to God some sixteen years ago in the midst of a revival; at once united in church-fellowship with us, and in that relationship continued till her removal by death, which was rather sudden and unexpected. In her short, but severe affliction, she was persuaded that her end was near, and heard again the voice, "Set thy house in order, for thou shalt die and not live." The defects she had were thoughtfully surveyed, and her omissions keenly felt, but without any attempt to justify herself, and at once, as with a bound, she grasped hold on the arm of God, and drew down the strength of Him whose hand had been many times open in seasons of emergency in closet visits when allured there for relief and consolation. She felt as if suspended in mid air, but her cry was—

"Other refuge I have none,  
Hangs my helpless soul on thee."

And while she looked steadily, fixedly at the sole object of saving faith and man's only refuge, "He sent from

above, He took her, He drew her out of many waters," and established her goings upon a rock; thus she was conscious that a power beyond her own had acted for her, as she consented that God should have all rule, and do in all things as he pleased, and having all trust, through Jesus Christ, and giving up all, God took all as she completely passed over into the Divine security. She had a clear manifestation of God's reconciliation and approving smile, so as to continue to look with unwavering, transforming confidence, while in the act of removal to another sphere, and committing her dear ones now left behind to the guardian care of him who is the "same yesterday, to-day, and for ever," and who inspires the glowing hearts of believers to utter forth into language—

"With prospects of meeting for ever,  
With the bright gates of heaven in view,  
From the dearest on earth I can sever,  
And smile a delightful adieu."

But just think of the contrast in the tremulous farewell of those who are left behind to mourn their loss while in submission they exclaim,—

"There is no flock, however watched and  
tended,  
But one dead lamb is there;  
There is no fireside, howso'er defended,  
But has one vacant chair."

Yet they can say—

"Gazing on thy spirit's casket,  
Thy still bosom, lip, and brow;  
Oft we summon faith and ask it  
What thy soul is doing now?  
And it tells a cheering story  
Of thy new-born wondrous grace,  
Of the tender, mystic glory  
Like a halo round thy face."

She was interred April 6th, in the chapel burying-ground, and a funeral service was conducted by the writer on Easter Sunday, when a large company was present to pay a tribute of respect to the departed, and sympathize with the survivors as well as benefit and cheer every traveller who is on his journey to the land beyond the grave.

T. WOOLDRIDGE.

DIED, at South Molton, September 14th, 1870. MARY TURNER, in her seventieth year. Her death to human sight was sudden and un-

expected. On the day of her death she performed her duties in the forenoon, complained after dinner of indisposition, was persuaded to lie on the bed and rest for a little time, and soon after she was found a corpse. She was a very good woman, and although no human eye witnessed the closing scene, her piety and consistent life furnish solid grounds to believe that her end was blessedly peaceful.

Death has deprived an aged husband of a kind wife, several children of a tender mother, the locality of Bish Mill of a peaceful neighbour,

the Bible Christian Society at Waterhouse of a useful member, and the general militant church of a most consistent Christian. Mrs Turner was very much respected. In the case of the deceased the grand utterance of Paul is most appropriate:—"To die is gain."

With a harp of angel melody, and a palm branch in her hand,  
This saint 'mid circling spirits 'round the golden throne shall stand:  
And her song shall be enduring as heaven's eternal day,  
And her victor crown of amaranth shall never fade away.

JOHN HICKS.

## The Gleaner.

### FINAL CAUSES OF ALPINE FLOWERS.

—When shall we learn the humbling truth, constantly preached to us, that nature has not yet passed under our dominion, and that the smallest wild flower does not bloom for man, or any other creature, as its primary object. We have seen how little the admiration of man is regarded by nature, in the boundless prodigality with which she pours out her treasures in the loveliest and most desolate spots, remote from human habitations, and rarely, if ever, visited by human foot. There are many beautiful scenes left far off by themselves among the solitudes of the mountains, where, unseen and unknown to all human beings, living nature fails not, from the glad morn to the silent eve, to call up all those sublime pageants of daily recurrence which show forth the Creator's unchangeable glory, in her ever-changing loveliness; where the sunrise unnoticed, clothes the mountains with regal robes of crimson and gold, and the red twilight, unadmired, paints them in hues soft as those which pass over the cheek of the dying; where grateful flowers, ungathered, breathe forth their odours like the incense of a silent prayer, while answering dews descend, untainted, from the skies; where storms unfear'd come down in all their terror, and the un-

heard winds make a ceaseless wailing music over the lonely heights. And are we to think that all these beauties and wonders of creation are lost, because no mortal is at hand to look on them with his cold eye and thankless heart? No! better to suppose that purer and holier eyes than ours are for ever keeping watch in grateful admiration over the minutest flower, as over the remotest star, than to believe that the works of the Creator are ever without some one of his created beings to adore His majesty in their perfection.—*Holidays on High Lands.*

USES OF THE MOUNTAINS.—The lofty mountain ranges have been piled up, and the rugged desolation of the moorlands spread out, because the soul requires some great outlets of this kind to escape from the petty cares and conventionalities of civilized life, and to expand in sublime imaginings towards the infinity of God. While to those who do not feel this craving for something higher and purer than they find in the every-day pursuits of life, and who, like good Bishop Burnet, consider hills and moors unsightly excrescences and deformities upon the face of nature—evidences of the ruinous effects of the Fall—it may be sufficient to say, in justification of this reckless waste of



land, that there is a physical as well as an æsthetic necessity for it. There is vicarious sacrifice in the arrangement of inanimate nature, as well as in the laws of human life. There is a beautiful balance by which barrenness is set over against fertility, and life against death. Some spots must be bleak and desolate in order that other spots may be clothed with verdure and beauty. These hills and moors are intended to be not only ornamental, but useful, not only picture-galleries for the poet and painter, but also store-houses of fertility and wealth for the farmer and merchant. Their towering crests and spongy heaths arrest the vapours which float in the higher regions of the atmosphere, collect and filter them in reservoirs in their bosoms, and send them down in copious streams to water the low grounds, and spread over the barren plains the rich alluvium which they bear away in solution from their sides; while the fresh cool breezes, that play around the summits, sweep down with healthful influences into the hot and stagnant air of the confined valleys. In many ways they perform a most important part in the economy of nature, and by their means is preserved the fertility of extensive regions which would otherwise become hopelessly sterile.—*Ibid.*

**THE MYSTERY OF LIFE.**—Life of any kind is a confounding mystery; nay, that which we commonly do not call life—the principle of existence in a stone or a drop of water—is an inscrutable wonder. That in the infinity of time and space anything should be, should have a distinct existence, should be more than nothing! The thought of an immense abysmal nothing is awful, only less so than that of All and God; and thus a grain of sand, being a fact, a reality, rises before us into something prodigious and immeasurable—a fact that opposes and counterbalances the immensity of non-existence.—*John Sterling.*

**KNOWLEDGE.**—It is not the mere cry of moralists, and the flourish of rhetoricians; but it is *noble* to seek

truth, and it is *beautiful* to find it. It is the ancient feeling of the human heart,—that knowledge is better than riches; and it is deeply and *sacredly true*. To mark the course of human passions as they have flowed on in the ages that are past; to see why nations have risen, and why they have fallen; to speak of heat, and light, and the winds; to know what man has discovered in the heavens above, and in the earth beneath; to hear the chemist unfold the marvellous properties that the Creator has locked up in a speck of earth; to be told that there are worlds so distant from our sun, that the quickness of light travelling from the world's creation, has never yet reached us; to wander in the creations of poetry, and grow warm again, with that eloquence which swayed the democracies of the old world; to go up with great reasoners to the First Cause of all, and so perceive, in the midst of all this dissolution and decay, and cruel separation, that there is one thing unchangeable, indestructible, and everlasting;—it is worth while in the days of our youth to strive hard for this great discipline; to pass sleepless nights for it, to give up to it laborious days; to spurn for it present pleasures; to endure for it afflicting poverty; to wade for it through darkness, and sorrow, and contempt, as the great spirits of the world have done in all ages and all times.—*Sydney Smith.*

**BRILLIANT BUT USELESS.**—Sir Astley Cooper, on visiting Paris, was asked by the surgeon *en chef* of the Empire how many times he had performed a certain wonderful feat of surgery? He replied that he had performed the operation thirteen times. "Ah, but Monsieur, I have done him one hundred and sixty times. How many times did you save his life?" continued the Frenchman, after he had looked into the blank amazement of Sir Astley's face. "I," said the Englishman, "saved eleven out of thirteen. How many did you save out of one hundred and sixty?" "Ah, Monsieur, I lose dem all; but de oper-

ation was very brilliant." Of how many popular ministries might the same verdict be given! Souls are not saved, but the preaching is very brilliant. Thousands are attracted and operated on by the rhetorician's art, but what if he should have to say of his admirers, "I lost them all, but the sermons were very brilliant?"—*American*.

**TWENTY POINTS OF PIETY.**—The following short account of our duty to God and our neighbour was written more than three hundred years ago, in 1557, by a good man called Thomas Leisser:—

1. To pray to God continually.
2. To learn to know Him right-fully.
3. To honour God in Trinity,  
The Trinity in unity.  
The Father in his majesty,  
The Son in his humanity,

The Holy Ghost's benignity:  
Three persons, one in Deity.

4. To serve him alway, guilelessly.
  5. To ask Him all things, need-fully.
  6. To praise Him in all company.
  7. To love him alway, heartily.
  8. To dread Him alway, Christ-ianly.
  9. To ask Him mercy, penitently.
  10. To trust Him alway, faithfully.
  11. To obey Him alway, willingly.
  12. To abide Him alway, patiently.
  13. To thank Him alway, thank-fully.
  14. To live here alway, virtuously.
  15. To use thy neighbour honestly.
  16. To look for death still, presently.
  17. To help the poor, in misery.
  18. To hope for heaven's felicity.
  19. To have faith, hope, and charity.
  20. To count this life but vanity:
- BE POINTS OF CHRISTIANITY.

## Poetry.

### HEAVEN.

Oh, talk to me of Heaven! I love  
To hear about my home above,  
For there doth many a loved one dwell  
In light and joy ineffable.  
Oh! tell me how they shine and sing,  
While every harp rings echoing,  
And every glad and tearless eye  
Beams, like the bright sun, gloriously;  
Tell me of that victorious palm  
Each hand in glory beareth;  
Tell me of that celestial calm  
Each face in glory weareth.

Oh, happy, happy country! where  
There entereth not a sin,  
And Death, who keeps its portals fair,  
May never once come in.  
No grief can change their day to night;  
The darkness of that land is light.  
Sorrow and sighing God has sent  
Far thence to endless banishment;  
And nevermore may one dark tear  
Bedim their burning eyes;  
For every one they shed while here,  
In fearful agonies,  
Glitters a bright and dazzling gem  
In their immortal diadem.

Oh, lovely, blooming country! There  
Flourishes all that we deem fair;  
And, though no fields nor forests green,  
Nor bowery gardens there are seen,

Nor perfumes load the breeze,  
 Nor hears the ear material sound,  
 Yet joys at God's right hand are found,  
     The archetypes of these ;  
 There is the home, the land of birth  
 Of all we highest prize on earth.  
 The storms that rack this world beneath  
     Must there for ever cease ;  
 The only air the blessed breathe  
     Is purity and peace.

Oh, happy, happy land ! In thee  
 Shines th' unveiled Divinity,  
 Shedding through each adoring breast  
 A holy calm, a halcyon rest ;  
 And those blest souls, whom death did sever,  
 Have met to mingle joys for ever.  
 Oh, soon may heaven uncloset to me !  
 Oh, may I soon that glory see !  
 And my faint, weary spirit stand  
 Within that happy, happy land !

Bowling.

### TEACHER'S HYMN.

"Feed thou My lambs," the Saviour said  
     To one whose spirit burned to prove  
 By toils endured, or life-blood shed,  
     The strength of his devoted love.

"Feed thou My lambs ;" oh ! sacred trust  
     E'en for a great apostle meet,  
 To raise the feeble from the dust,  
     And guide them to the Saviour's feet.

"Feed thou My lambs." And ever thus  
     His flock the heavenly Shepherd tends ;  
 His mild command He breathes to us,  
     And to our care His sheep commends.

"Feed thou my lambs ;" despised on earth  
     The friendless little one may be,  
 But who can tell the priceless worth  
     Of one soul, Lord, redeemed, by Thee !

May we pursue the blest employ  
     Endowed with wisdom from above,  
 And count it privilege and joy,  
     To feed the lambs whom Thou dost love !

—*Hymns and Poems.*

## The Fifty-third Conference.

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As the time for the assembling of the Conference draws nigh, imagination busies itself respecting it in many ways; but we suppose that one thought in many minds overshadows all the others, viz., that the results of another year's labours, so far as they can be ascertained by human inquiry, will then stand revealed. The results of one man's efforts and prayers and gifts for a whole year cannot be insignificant, though they may not be satisfactory. What is true in this sense of one man is more emphatically true of many men banded together to seek one common, glorious object; of, in fact, a whole Connexion pledged to serve the Lord Jesus Christ, and their generation according to His will. 251 Itinerant Preachers, 1,763 Local Preachers, and 9,076 teachers, to say nothing of class-leaders and other official persons and private members, ought to, and doubtless will have numberless spiritual victories to report, and numberless defeats and shortcomings to acknowledge. We anticipate the result somewhat hopefully, but we are not free from anxiety because the Connexion has not for several years made much visible progress, because hope has more than once lately been sadly disappointed, and because, unhappily, it is nearly always true that while we are gaining in one part of the Denomination we are losing in another.

The finances of the church have recently absorbed much precious time and attention, too much we fear proportionately, as there has been no corresponding improvement in them. We refer to this point because we are convinced that if the attention of preachers and people be diverted, in any degree and for any reason, from those great spiritual purposes for which a church mainly exists, we shall be doomed, even in the matter of finance, to perpetual disappointment and failure. It is as true of churches and nations as of individuals that we must "seek *first* the kingdom of God, and His righteousness," if we would have all other things added unto us. The golden harvest is not only the reward of human diligence, but mainly the result of divine working. In the absence of the mighty, constraining motives of the Gospel, pressing upon us with all their holy force, our hearts as well as our hands will soon grow tired and weary. But few Christians we fear heed the New Testament rule, to give as God has prospered them, and fewer still think of making sacrifices to shew their gratitude to Him, or their love to the souls of men; we cannot name any single Institution of the church so heartily and cheerfully sustained as to give its managers no anxiety; but matters will not be much mended by persons continually harping upon the string that it is the duty of most Christians to give much more than they do at present. A deeper spiritual life pervading every member of the church is our greatest need. By infinite pains it is possible to get a little water when all the rivers and ponds are covered and sealed by thick ice; but the ice itself must be melted by the warm breath of spring before it will diffuse itself over the whole land.

It is some consolation that the responsibility of failure, and the honour

of success do not belong to either preachers or people exclusively. The people share the power with the preachers in all official meetings, and the responsibility is therefore divided between them. In this respect we occupy vantage-ground, as we have no new principle to engraft into our system in order to put ourselves right with the unmistakable tendencies of this age. The right of the laity to be represented in all ecclesiastical assemblies has taken a firm hold upon the public mind. The disestablished church in Ireland has acted upon this principle in no grudging manner. The Methodist Episcopal Church in America has conceded the point with honour and advantage. And a voice has been heard proclaiming the expediency of the Wesleyan Methodist Conference throwing open its doors to the admission of duly qualified laymen. A no less distinguished person than a son of Dr. Bunting is found advocating this change.\* It is true that he frankly admits that he dislikes "setting up for an ecclesiastical reformer." He also protests "against the modern rage for the amalgamation of churches." But slowly and cautiously the conclusion is reached, "that it is the duty and privilege of the churches to enlist and employ largely the services of their lay members, especially in the management of their financial and general affairs,—of all affairs indeed, which the New Testament Directory does not exclusively confide to the separated order of the ministry." Mr. Bunting proposes to "throw the doors of Conference open to duly selected representatives of the laity;" but he would peremptorily exclude from lay interference "everything which relates to the status of a minister, as such," all ministerial "appointments to circuits and to Connexional offices," and all "questions relating to the admission or exclusion of officers or members" of Society. Whether such a Reform as this would not be found, like all other partial Reforms, to be most unsatisfactory in working, we do not pretend to determine; but the full significance of Mr. Bunting's proposition, notwithstanding its limitations and drawbacks, cannot easily be over-estimated.

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### ERRATA.

|                                              |                              |
|----------------------------------------------|------------------------------|
| Page 297, line 18, for " <i>varieties</i> ," | read " <i>vanities</i> ."    |
| " 297, " 46, " " <i>of Jesus</i> ,"          | " " <i>in Jesus</i> ,"       |
| " 298, " 9, " " <i>differing</i> ,"          | " " <i>differences</i> ."    |
| " 298, " 41, " " <i>new Communion</i> ,"     | " " <i>good Communion</i> ." |
| " 299, " 45, " " <i>unto</i> ,"              | " " <i>into</i> ."           |
| " 300, " 7, " " <i>extreme</i> ,"            | " " <i>supreme</i> ."        |

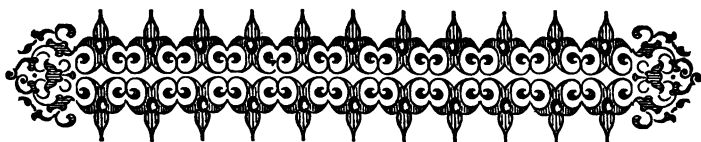
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\* *Laymen in Conference.* By T. PERCIVAL BUNTING. London: Elliot Stock.





*Yours truly,*  
*Henry Ebbots*  
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THE  
**Bible Christian Magazine,**  
AUGUST, 1871.

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FOR EVER.\*

THE recent fierce controversies on the subject of the Everlasting Punishment of the wicked have agitated men's minds to an unusual degree. The present slight lull in the storm must not be regarded as an indication that it has nearly spent itself. We have therefore peculiar satisfaction in calling the attention of our readers to a work of great argumentative power in favour of what hitherto has been generally regarded the Scriptural view of this question. The work is divided into eight chapters, severally entitled the "Importance of the Subject, Sources of Knowledge, Direct Testimony of Scripture, The Subject Viewed in the Light of God's Character, of Christ's Mediation, in Relation to Human Sympathy, Further Examination of the Alternative Theories, and Practical Conclusions. There is also an Appendix devoted to the examination of the strange notions propounded by Mr. Birks in his remarkable book on "The Victory of Divine Goodness." Our intention is to let Mr. Randles speak for himself on two or three points which have been raised in this controversy, not doubting that many of our readers will thereby be induced to consult his work for further and fuller information.

One of the most common objections against the doctrine is, *that it precludes degrees of suffering*. Mr. Randles describes this as, of all shallow objections, one of the shallowest. "It were as reasonable to say there was no difference between twelve months' imprisonment with hard labour, and twelve months' imprisonment without it. If eternal punishment did not admit of degrees, neither would eternal rewards; and yet the parable of the talents makes it clear that future blessedness, though eternal, will nevertheless be of different grades. Any given number in perdition may

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\* For Ever: an Essay on Eternal Punishment. By the Rev. M. RANDES.  
London: Wesleyan Conference Office.

AUGUST, 1871.      x



have gradations in the *intensity* of suffering as numerous as their persons, and exactly corresponding to their grades of guilt, without any difference in the duration. If a comparatively small offender deserve a lighter penalty for ever, and a greater offender a 'sorer punishment' equally endless, sameness of duration will not in the least prevent their different deserts from being equitably meted out. Equality of continuance admits easily of degrees of misery as fine and as manifold as are the deserts of the condemned. One might have thought this distinction too obvious to need statement; yet we frequently meet with language like the following gross misrepresentation: 'The popular doctrine of eternal punishment is *unjust*, because it overlooks the difference in the sins of men, launching on all whom it embraces one infinite penalty of indiscriminating damnation.'\* The authors of such sentences inexcusably overlook the difference between *intensity* and *duration* of punishment, (though it has been repeatedly pointed out by previous writers,) and launch 'indiscriminating damnation' on those who hold the doctrine intelligently, and those who incorporate with it their own absurdities." While we quote this argument with approval, we venture to suggest that Mr. Randles has overlooked the point of the objection as it is sometimes urged. That point is, that *eternal* punishment cannot, in any case, be a *light* punishment, because it is eternal. Even tooth-ache *for ever* would not be a small calamity. The objection really is, that whatever the degree of *intensity* the punishment cannot be a "*few stripes*," if the *duration* be *eternal*.

More conclusive, in our opinion, is our Author's reply to the reiterated declaration, that eternal punishment is "*a moral impossibility*," as transubstantiation is "*a physical impossibility*." "If this mean impossible because contrary to the moral attributes of God and the moral nature of man, (as transubstantiation is to the essential attributes of matter,) it amounts to a *mere assertion*, which these pages are designed to disprove. One writer † endeavours to demonstrate the opposition of the doctrine to God's love by a comparison, thus: 'Two and two make four.' 'If all the arithmeticians in the world assured you that two and two made five, you would *not* believe them.' To the compatibility of eternal evil in hell with the existence of a perfectly loving and blessed God, he simply replies 'that you might as well try to persuade me that two and two make five, or that the three angles of a triangle are equal to four right angles.' How strange that the fallacy of this attempted parallel could escape its author's attention, who evidently dwells on it with special complacency, as if it had the double virtue of illustration and proof, whereas it has neither! To suit his purpose, the impossibility of eternal evil ought to force itself on *all* minds to which the thought is presented; just as all minds understanding the meaning of the terms reject the proposition that two and two are five. Let the meaning of the words 'two and two are four' be clearly apprehended by any mind, and it has no power to resist their truth. But the idea that God's love renders endless suffering impossible has been clearly apprehended by tens of thousands of

\* Alger's *Future Life*, p. 530. † Rev. S. MINTON, M.A., "*Glory of Christ*," etc.

minds which nevertheless could and did reject it altogether. When such pretended impossibility is as certain as that two and two are four, all minds once perceiving it will have no choice but to accept its truth. That period, judging from the evidence hitherto produced, seems to be very far distant. All the sophistry in the world could not induce even a considerable minority of civilized men to think two and two are five. But a vast proportion *do* believe in the truth of eternal punishment. We know that belief in it is *intellectually possible*, because it is so extensively *actual*; and that the thing believed is *morally possible*, because it is no way discordant with the known perfections of the Supreme Governor.

"The dogma of transubstantiation requires us to believe the same portion of matter is in two places at the same time, which is repugnant to its ascertained essential properties. It tells us the whole body of Christ is in heaven, and at the same instant is wholly present in each mass on earth, which may be celebrated in ten thousand places at once. If we think of matter as matter, transubstantiation requires us to believe a certain portion is in a certain place, and not there, at the same time; which is a contradiction, and which the intellect rejects with a promptitude proportionate to the perspicuity with which it looks at the proposition. Transubstantiation, again, supposes one portion of matter to become another portion; that is, to exchange its identity, and yet to retain it; that it (bread and wine) is itself, and not itself, at the same time; which is another contradiction. Let those who ring forth their declamatory charge of 'moral impossibility,' show such contradictions as these in the doctrine of eternal punishment. Until they do so, their proclaiming it on a level with transubstantiation is the mere flourish of trumpets *before the battle*, and, in theological discussion, is a common symptom of weakness."

To the argument, *that endless suffering is measureless suffering, and therefore disproportionate to the guilt of the offender, however great that guilt may be*, our author replies: "Much might be said in reply, on 'constructive guilt,' to trace the sufferings of the future state as well to the guilt incurred after death as to that incurred before; showing how sin and punishment run on as seed and fruit for ever. We confess that this, though well to be borne in mind, has always seemed to us an inadequate answer to the objection. The sentence of endless death pronounced in the great day would seem to be for guilt already incurred. And if then, or at death, sin has been so far indulged as to insure irreversible eternal sinfulness, the whole issue still turns on the behaviour of the present life. And this solution leaves unsolved the query: Is it just to hinge eternal misery on man's conduct during this short existence? It may, however, be well doubted whether the indulgence of a sin against God ceases with the act. Does not the disposition or principle which prompted the act continue until repented of? And if so, the present life does not measure its endurance; for in an impenitent soul it may endure for ever, and thus be co-eternal with its penalty.

"But waiving the consideration of constantly increasing guilt, the objection, we note, assumes that the length of punishment must always be in a fixed proportion to the time through which the act of

sin extends—a principle which, in the administration of justice, is recognized by neither God nor man. Some proportion to the demerits of the case is allowed; but it is not necessarily that of duration. What is more common than for a minor crime, whose commission extends through weeks or months, to be followed by a brief imprisonment, and another crime, of more serious import, though conceived, planned, and executed within a few days or hours, to be visited with penal servitude for several years, or for life? Gehazi was but a brief space of time in committing the sin which entailed Naaman's leprosy on him and his seed for ever. He who would set up the rule that threescore years and ten of sin should be punished with threescore years and ten of suffering, or any multiplication of that sum, would evince much more regard for his theory than for the facts and principles of justice.

"A little reflection may remind us that the punishment due is not in proportion to the temporal length of the sin, but to its intrinsic evil in the sight of God. The holier a man is, the more heinous sin appears to him. Then how much more heinous must it appear to Him who is 'glorious in holiness,' and to whose every moral attribute it is extremely repugnant! How much more worthy of condemnation must it appear to Him who hateth iniquity, than to us whose moral perceptions at best are so dull compared with His, and are, besides, so blunted by the fall! If the actual endurance of sin determined its demerit, the duration of a virtuous act would determine its merit. But virtue is not so estimated. The atoning work of Christ was brief, yet its merit is never judged by that standard. Strictly speaking, the seat of good or ill desert is not in the act, but the will and disposition, which are hardly measurable by time. The few great deeds, which redeemed the world, were the *expression* of a disposition, inclination, or tendency, whose worth would be infinitely under-reckoned if tested by lapse of hours. Inherent *quality*, more than temporal *quantity*, decides the moral desert."

In this connection we may also wisely adduce the following weighty and instructive sentences: "It is often argued that because eternal punishment exceeds sin's desert the Just God cannot have appointed it. We deem it more conclusive to argue that, because the Just God has appointed eternal punishment, it does not exceed sin's desert. The former reasoning fails in its premises. How could it be proved apart from revelation that sin does not deserve endless punishment? or what precise extent of punishment it does deserve? We have no intuition, no known law of nature, no analogy by which to determine this. Nor does the light of inspiration anywhere intimate that endless punishment would go beyond the demerit of sin. Then since there is no discoverable standard within the range of our natural knowledge with which to gauge the evil, nor any supernatural indication that sin deserves only a limited punishment, we have reason to infer the just proportion between sin against God and an interminable penalty.

"The usual argument, grounded on the alleged infinitude of the evil of sin because committed against an infinite Being, appears defective in its terms rather than its reasoning; partly on account of the shifting about of the word 'infinite' from one sense to another.

It cannot be denied that the enormity of sin is affected by its *object* as well as its subject. The acts of homicide and parricide may be exactly the same, and yet the latter more heinous than the former, because done against a father, while the other was only against a fellow-man. As an assault offered to a rightful magnanimous king would be more criminal than the same act against a fellow-subject, so an offence against the supreme majesty of God must have a demerit vastly beyond an offence to a fellow-creature. It is rebellion against supreme and original, not delegated, authority; we have no parallel by which to measure it. If the heinousness of the one do not surpass that of the other by as much as God surpasses a fellow-man, it must at least surpass it to an incalculable degree,—for aught we know, to a degree worthy of endless retribution.

“The objection that the effect of sin cannot be infinite, because the perpetrator is a finite being, is more of a quibble than an argument. The act of a finite being may have consequences without termination: (and that is the import of the word ‘infinite’ in this case:) a boy may ask a question of his teacher, and receive in reply a thought which may go on working for ever in his mind, and produce consequences in himself and others never ceasing. A man in the morning of life may, by wrong doing, impair or retard the development of his faculties, and though through mercy he find pardon and heaven, his blessedness may, as the effect of the early delinquency, never rise so high as it otherwise would have done. The act may be brief and the actor finite, yet the results, natural or moral, run on for ever. A sinner accepts in time the Gospel of Jesus, and the glorious effect stretches forward for ever in his eternal life. The man and the act are finite, but the consequence unending. Then is it not as conceivable that the finite act of a finite man who rejects the Gospel may have an infinite, that is, an interminable consequence?”

“The doctrine is commonly charged with being ‘intolerable to the human heart,’ and with crushing out ‘all geniality, all bounding impulses, all magnanimous generousities.’” “The real point of the objection is, that the doctrine is at variance with the *sympathetic feelings* of humanity, and therefore *not likely to be true*.” In reply, Mr. Randles properly says, that some “of these antagonistic feelings are morbid, or have no right to weigh in the matter;” that “to test the doctrine by even the *purest* and *noblest* emotions of sympathy is to apply an *inappropriate standard*;” that even “if sympathy were to rule, it would not only forbid eternal suffering, but *all* suffering,” and much more to the same effect. On another phase of the same objection, viz., that the doctrine he maintains is “contradictory of the unalloyed bliss of the heaven of heavens,” he justly remarks, that “it rests on the *assumption* that the minds of saints in heaven will be affected by the condition of the lost in the same painful manner as they are in this mortal probation.” Sympathy is not an *essential* part of man; he might retain his identity without it. “Testing the objection by the *reductio ad absurdum*, it melts like snow before the fire. If painful sympathy be the necessary result in celestial minds of the knowledge of endless suffering, the same effect must ensue on the supposition that the misery is limited.

Hence the objection, if it had any force, would be by no means peculiar to the case in dispute. On the same principle as runs through the objection, the sufferings of the lost for, say, millions of years must alloy the happiness of saints and angels, and of God Himself, until the period of restoration or annihilation. The angels, principalities, and powers must have been in a state of distress ever since their fellows fell from 'their first estate' into 'everlasting chains under darkness, unto the judgment of the great day.' How the angels could descend to sing joyful songs over the earth; and how they can fill the courts on high with Alleluias, while there is so much anguish among the devil and his angels; or how heaven can be a place of blessedness, while myriads of men on earth reel and groan under their cumbrous weight of natural and moral evil; and how there can be holy joy anywhere in the hearts of those who know there is sorrow or pain somewhere in the same universe, are problems which the Universalist with the above theory of sympathy is totally unable to solve. The objection to the evils of earth and hell for a *limited* duration may be couched in almost the very same language as that employed against eternal evil. Thus, the sufferings of men through the long course of time, and for perhaps millions of ages in hell, 'must destroy the happiness of the saved, and fill all heaven with sympathetic woe.' '*Could the saved be happy* and passive in heaven when the muffled shrieks of their brethren—faint from the distance—fell on their ears?' '*Could the angels be contented* when they contemplated the far-off lurid orb, and knew the agonies that fed its conscious conflagration?' Had not facts too fully demonstrated the enormity of real and positive suffering, the Universalist's notion of sympathy might have led him to insist on its impossibility. As it is, the facts completely overturn the theory by which he hoped to overturn the doctrine of everlasting punishment. If the saints in glory can be perfectly happy while so many are suffering through a limited number of ages, the same power which shields the beatified from suffering thereby can do the same through eternity. If God can be perfectly happy while sin and suffering exist and abound, it is reasonable to believe He can make His saints and angels happy also, without detriment to any single virtue. And if He can do it for a year or millions of years, He may do it for ever.

"It might be replied that hope of the evils ending at any future period would alter the case of God and His holy creatures. But the difference would only be in *degrees*. All that could be said on the Universalist's theory of sympathy is, that the distress of saints, and angels, and God, would be lessened by that hope, but not removed."

Not the least valuable portion of Mr. Randles' book is his conclusive answer to the somewhat cloudy and confused statements of Dr. Parker in his "Old Truth in New Forms;" but we should do our Author an injustice if we only quoted a part of his argument, and our space will not allow us to quote the whole. We hope the admirers of Dr. Parker will freely avail themselves of the antidote which has been provided to counteract the evil which his crude speculations are likely to produce on some minds.

We must, however, give one specimen of the manner in which Mr. Randles presses Scripture into his service, and against antagonistic theories, and with that we will close.

“As to the expressions used in the New Testament where destruction is spoken of, we find nothing to imply annihilation. The common verb is *ap-ollumi*, and the noun *apoleia*; for whose various forms we have in the authorized version such terms as ‘destroy,’ ‘perish,’ ‘perdition,’ ‘destruction,’ and ‘lost.’ We have endeavoured to show that the text chiefly quoted in favour of annihilation, taken with the context, will not yield that result. Comparing them with the general use of the same word, the proofs of annihilation become still more shadowy.\* Sometimes *natural death* is intended, as when the scribes sought to ‘destroy’ Jesus. Again, it denotes *loss of goods, great privations, and suffering*. Who would ever imagine the piece of silver and the one hundredth sheep temporarily ‘lost’ were during that time out of existence? or that Christ wishing the fragments of bread to be gathered up, lest they should be ‘lost,’ had any idea of annihilation? or that the prodigal ‘lost’ in the far country was literally a nonentity? Yet they and the fate of the wicked are described by different forms of the same word. When Jesus said, ‘The Son of Man is come to seek and save that which was lost,’ He described the state of men in this life by a word which often describes the state of the unsaved in the world to come. But who ever dreamed that the loss or perdition He came to save men from was nonentity? Many of the very men thus ‘lost’ were then living and acting around Him. Clearly to be lost is not to become literally nothing, but to be greatly debased; the loss in the future world being a continuation and aggravation of that from which Christ would save men in time. The unclean spirit, assuming him to be very wretched, might have been expected to court annihilation as an end of his suffering. But destruction was something he dreaded, and must therefore have been in his view rather an increase of his misery than an end of his being; for he cried out, ‘Let us alone, what have we to do with Thee, Thou Jesus of Nazareth? art Thou come to destroy us?’”†

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\* Luke xvii. 27-29, xix. 47; Matt. xxvii. 20; Luke xi. 51, xx. 16; John xviii. 14; 1 Cor. x. 10; Luke xv. 17-24, xix. 10; Matt. xviii. 11; Mark i. 24.

† It is vain for the advocates of annihilation to arrange the uses of the word into two classes, one referring to annihilation, and the other to something less. For, besides the arbitrariness of the arrangement to serve a purpose, there is nothing in the context to need or to consist with such a classification. The same radical notion pervades them, namely, ill-conditioned being.

## DARWINISM REFUTED.\*

LET us test the credibility of Darwinism on issues raised by Darwin himself—such, for instance, as the formation of the human eye on his hypothesis. “If it could be demonstrated,” he says, “that any complex organ existed which could not have been formed by numerous successive slight modifications, my theory would absolutely break down.” The whole spirit and tenor of all that Mr. Darwin writes on his subject may be thus paraphrased:—“The argument from design is the greatest crux I have to get over; I must evade it or deny it altogether—design can have no place in my system: admit it, and my hypothesis falls to the ground.” He admits that if such a complex organ as the human eye could not be formed, as he says it has been, by the law of natural selection, his theory must break down. How then upon this system is so complex an organ as the eye formed? The primordial being of Mr. Darwin is not formed with any eye from which our own may trace its ancestry. It is to be traced back to an organ not optical at all, or made with any reference to the laws of light, but to the mere chance exposure of a nerve of sensation to the influence of light.....I take the eye, as I believe I have a right to do, on sound scientific principles, as a perfect optical instrument. I say nothing of the secretion of that black pigment which absorbs the superfluous rays of light. I say nothing of that marvellous mechanism which changes the curvature of the lenses of the eye in a manner no human instrument can ever do. I say nothing of the iris—that varying diaphragm so sensitive to light, not for vision but for contractibility—which admits into the camera obscura of the eye just that amount of light which is necessary for the perfection of the image on the retina. I take this marvellous instrument, and I am told by Mr. Darwin that his system must collapse, that his hypothesis must crumble to dust, unless I can believe, as a thing within the range of credibility, that this perfect instrument has originated without a designer. For this is the force of Mr. Darwin’s argument, that these lenses, so perfectly adapted to the laws of light in geometrical form and refractive powers on the rays of light, with all the marvellous mechanism for adapting them for near and distant vision, manifest no unanswerable evidence of design; that it is credible that all this marvellous combination and perfect adaptation to the laws of light are due to no forethought, no design, no wisdom. That all this has been formed simply by the law of natural selection. That some being possessed of sensitive nerves, some æons of ages ago, had one of these nerves accidentally exposed to light. I am told, without proof, that any nerve of sensation—by which, I presume, is meant a nerve sensitive to the touch—if exposed to light, would be sensitive to light; that this nerve becoming so sensitive to light became protected by a transparent film. That I must admit these assumptions, contrary to all we know about nerves of sensation, as credible. That, starting from such an imperfect eye as this, I am to arrive at the human eye according to this law: that an animal possessed of such an imperfect

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\* From a remarkable paper by the Rev. WALTER MITCHELL, M.A., in the second volume of the JOURNAL OF THE TRANSACTIONS OF THE VICTORIA INSTITUTE, quoted in the *London Quarterly Review* for July.

eye as a nerve covered with a transparent film would have such an advantage in the fierce struggle for existence as to destroy all its eyeless congeners; that it would necessarily propagate animals with like imperfect eyes; that in the course of time, if any accidental improvement took place in the film better adapted for the purposes of an eye, the animal with the improved eye would succeed better in the struggle for life, and propagate successors with the improvement. And so the chance improvements, occurring through no law of design, but seized upon by the stern law of the fierce battle for existence, during a succession of unaccountable ages, is sufficient to render the formation of such an instrument as the human eye credible. I ask for proofs of so monstrous an hypothesis—something to render it credible. I am told that animals exist having eyes far more imperfect than those of man; but the series which is to set forth the slow steps of successive improvements of the eye are not to be traced in the present great variety of eyes now found among the animal creation. There are breaks in the law of progression. In one direction I may start with one eye, then eight eyes, then countless myriads of eyes or lenses, in the same living being. How is it, in the formation of the eye according to this principle of chance improvements, when I trace the eyes of so great a proportion of what are called the higher animals, I find this law of divergence strictly confined to the number two, while among the lower orders of the animate world it ranges through such a wide variety? Why such uniformity in one direction? Why so great a variety in the other? Again setting aside this difficulty, and supposing that the missing links of a series of imperceptible gradations are buried in the undiscovered strata of past geological ages, I ask, why do the animals with the eyes taken as examples of imperfect ones still survive in that battle for existence in which they ought long ago to have been worsted? But here I would pause, and ask whether the eyes taken by Mr. Darwin as imperfect eyes are so? I deny their imperfection. I believe they are as perfectly adapted to the wants of their owners as my eyes are to mine. I believe the eight lenses of the spider, or the millions of lenses of the bee, or the butterfly, are as perfectly adapted to the necessities of those animals as man's, or those of any other being. I know that if I search for the microscopic lens invented by Coddington from his knowledge of the laws of optics, in the works of animate nature, I find it in any one of the lenses of the common house-fly.

But if it be credible that such complex organ as the eye is formed in this way, I must assume all other complex organs to be created in a similar manner..... I say fearlessly that any hypothesis which requires us to admit that the formation of such complex organs as the eye, the ear, the heart, the brain, with all their marvellous structures and mechanical adaptations to the wants of the creatures possessing them, so perfectly in harmony, too, with the laws of inorganic matter, affords no evidence of design; that such structures could be built up by gradual chance improvements, perpetuated by the law of transmission, and perfected by the destruction of creatures less favourably endowed, is so incredible, that I marvel to find any thinking man capable of adopting it for a single moment. Mr. Darwin not only deprives us of any evidence



design in the physical structures of animate life, he would also eliminate that evidence from the psychological phenomena of living beings. He feels bound to bring the cell-making instinct of the hive-bee within the working of his hypothesis. He does not deny, as some of his admirers have endeavoured to do, the mathematical perfection of the cells constituting the honey-comb. He does not seek to evade the problem by the fiction of equal pressures exerted by equal hemispheres pressing against each other. He does not ignore the fact that the angles of the terminal planes of the hexagonal cells were determined and measured long before there was any hypothesis as to their formation, and even before the mathematical problem was solved which showed that the bee's cell was the only form which gave the greatest amount of store-room with the least possible expenditure of material. The hive-bee makes each comb of two sets of cells placed back to back. Each cell is terminated by three flat lozenge-shaped planes, each plane being shaped like the diamond on playing cards. The three planes terminating a cell on one side of the comb, are the bottoms of three different cells on the other side; so that the hexagonal cells are not placed back to back. Indeed, the partition wall of the two sets of cells forms a series of lozenge-shaped cups on either side, and gives marvellous strength to the structure of the comb, on the same principle which causes the Gothic architect to support the weight of his roof by flying buttresses. A thousand—nay, a myriad of angles might be chosen for the rhomb-lozenge, any one of which would imitate the structure of the bee's cell as to its general appearance. Rigid mathematical evidence shows, however, that the bee chooses just that one angle of  $109^{\circ} 28'$  which gives the greatest economy of material with the greatest power of storage..... How does Mr. Darwin account for the hive-bee acquiring this marvellous instinct for making so perfect a mathematical structure? Why a chance improvement in cell-making, manifesting it among a certain set of bees, gave them an advantage in the struggle of life above other bees! This improvement was transmitted to the next generation; then another improvement was made in the same manner; and so on, till, in process of time, as an accidentally exposed nerve became a perfect eye, a race of bees gradually improved an almost shapeless cell into the mathematical perfection of that of the hive-bee!

## THE GOSPEL FOR EVERY CREATURE.\*

### PROGRESS IN SEVENTY YEARS.

It is seventy years since the revival of the spirit of missions. At the close of the last century, amid the din and bloodshed of an earlier French Revolution, Dr. Carey was publishing his first translation of the New Testament into one of the languages of Bengal. After seven years of apparently fruitless labour, he had begun to desecrate the water of the Ganges by the baptism of his

\* From a sermon by Dr. Angus, preached before the Baptist Missionary Society, April 26th, 1871.

first convert. In the same year Dr. Vanderkemp reached the Cape, and began Missions in Africa. It is only seventy years ago since; and now the Bible has been translated for the first time into more than a hundred languages, spoken by half the globe. A thousand missionary evangelists are now labouring among the heathen. More than ten thousand native preachers and teachers have been raised up through their toils, and native Church-members are counted by hundreds of thousands. There are still found men who ask tauntingly for evidence of our success, and yet I venture to affirm that as mighty a work has been done in these last seventy years as in any seventy since the beginning of the Gospel!

Cheering as this success and these labours seem, they have not kept pace either with the march of Providence or with the needs of the world. Knowledge and commerce, and material civilization, the bounties and the openings of Providence have all multiplied faster than our Missions. When Carey began his work India was closed to the Gospel, as was nearly all *Asia*. Over *Africa* there brooded a darkness which made even its geography a mystery. *Europe* was everywhere under the power of the man in sin, or its Churches frowned upon all evangelical labour. Within living memory India and China, Turkey and Egypt, Burmah and Persia, have all become open. *Africa* has been traversed from end to end; and as to *Europe* there are two Baptist Churches in Madrid, while the Gospel can now be preached again "at Rome also"—the Gospel that is "the power of God unto salvation to every one that believeth." The march of Providence, I repeat, has outstripped the progress of the Church.

Or if that march be measured by other standards than the number of open doors, it is no less striking. When Franklin, the American printer and statesman, proposed for his wife, her mother objected to the marriage, because there were already two presses in America, and she thought there was not room for a third. It is little more than seventy years since, and there are now *six thousand* printing offices in that country alone. To reach that Continent required as many weeks as now it takes days. Only ten years ago, to cross from the Atlantic to the Pacific was a six months' journey, perilous and toilsome in the extreme; now it is pleasantly done between Monday morning and Saturday night! Any man who has to travel much will save ten weeks out of every twelve; and if he were to spend his life in travelling, the facilities of travel would practically multiply his years five-fold. Half a century of life spent in travel would now effect as much as two centuries and a-half a hundred years ago! In Francisco I read what had been written that morning near Sedan, seven thousand miles away; and most marvellous, perhaps, of all, I reached that city within a month of leaving home, by the gentlest touch of human hands controlling iron and steam—forces that are among the mightiest that man wield. Yet within seventy years the man who spoke of "steam waggons" was deemed insane, and was helped, only because "his invention," it was said, "could do no harm, and might lead to something useful." So it is with everything. The human eye can now see through space, millions of miles further than it could even when we were born. The three thousand or four thousand fixed stars which the apostles saw are now known to be six or seven

millions. The yearly income of England is five or six times larger than at the beginning of the century, and has doubled within thirty years. The effect of all this is that, for openings of providence, for facilities of usefulness, for material strength and resources, this year of grace 1871 is much further beyond the year 1800 than are the Missionary labours of this year beyond the labours of our fathers. The march, the bounty of Providence, has outstripped us all.

#### WE CAN PREACH THE GOSPEL TO ALL.

To the extent of our ability we are to preach it, and we *can preach it to all*. Take the least favourable case. 'Suppose that this work is to be done by members of Churches in Christendom only, *i. e.*, in Europe and America. We might need fifty thousand preachers, and their support might amount to ten or fifteen millions a year for ten years. In that time and by such an agency the Gospel might be preached, and preached repeatedly to every man and woman and child on earth!

It seems a great company—fifty thousand preachers. And yet the number is not more than one per cent. of our Evangelical Church members. Three or four out of every hundred members of Baptist Churches in England and America would yield all we need. England sent as many men to the Crimea to take a single fortress, and to keep up for a few years a Mohammedan despotism. Ten times the number of men fell on each side in the great American war, to set free three or four millions of slaves. Five hundred years ago the Crusades had cost more lives, and they sought to win from men well nigh as chivalrous as the invaders, a material Jerusalem and an earthly "sovereignty." And cannot fifty thousand redeemed men be found to win back the world to Jesus Christ? Have our hymns no meaning?

"O send *ten thousand* heralds forth,  
From east to west, from south to north,  
To blow the trump of Jubilee,  
And peace proclaim from sea to sea."

It seems a great sum—a hundred and fifty millions in ten years—yet it is less than £3 a-year from each member of Evangelical Churches in Europe and America. England alone spends as much as the whole hundred and fifty million pounds every two years on intoxicating drinks. The blessings of civil government, imperial and local, cost Britain every year two-thirds of the whole sum. The Crimean war cost a hundred millions; the American war more than ten times as much. An annual tax of tenpence in the pound on the income of Great Britain alone would yield the fifteen millions we need. Nay, more: It would be easy to find ten thousand professing Christians who could give it all!

Looking only at men and money, is it not self-evident that it *can* be done?

But, in fact, the process is less costly than I have supposed. In America and England, and generally on the continent of Europe, the Gospel might be preached—fully and tenderly—without much more cost than the loving personal labours of our Church members. In India there are, say, one hundred and fifty millions of heathen.

Suppose that we could send out at once three thousand men, who should each spend a couple of years in learning one language or more, and go for eight years or ten of work. They might gather around them, or get from existing Churches, three thousand more—plain men or women, competent to preach the Gospel with tenderness and power. And then in ten years the Gospel might be preached, and preached repeatedly, to all India. The entire cost of such an agency for ten years, and for six thousand agents, need not amount to fifteen millions. Five thousand men sent in the same way to China, might, in the same time, evangelize the whole country. It can be done.

I have not forgotten the difficulties of all kinds that surround this enterprise—travel, health, unknown regions, barbarous tribes, the great wrath of one who perceives that his time is short. I know, or can imagine, them all. But I venture to say that, whatever these difficulties, they would be overcome if English national honour were at stake; if diamond-beds or gold-fields of sufficient value had been discovered—nay, if even a Nile were to be traced and mapped. Is there a part of the earth that Englishmen could not penetrate, *for a consideration*? And shall Christ's command, and the world's needs, fail to move? I repeat it—*It can be done!*

#### MOTIVES AND REASONS.

The recommendations of some such plan, so simple and comprehensive—the preaching of the Gospel, and *nothing more*, to every creature, and *nothing less*—are clear and decisive.

There is, first of all, the Divine command and the Divine example. Education is of value; so is the relief of distress; the alleviation of suffering; so are canals, and railroads, and commerce, the implements of a material civilization. We honour them all; but they are most honoured when made subservient to the Gospel. When the blessed God stepped forth from his place, as philanthropist,\* He gave His law, and prophets, and sent His Son. And now all the improvement he works begins in human hearts, and is to spread from within outwardly till all is renewed. There are, be assured, profound reasons, as there is a Divine command, to justify the announcement that the preaching of the Gospel is the first business of the Christian Church.

Some such comprehensive plan, moreover, will have the advantage of proving to the world that we believe what we profess, *viz.*, that the Gospel is God's remedy for human misery and sinfulness, and that it is the Church's honour to make it known. Everyone sees that our present agencies, with their million a-year, for the evangelization of eight hundred millions of people, do not *mean business*; and there is, in consequence, widespread infidelity in relation to the Gospel and in relation to the sincerity of the Christian Church herself..... What an answer it would be to Rationalism and Secularism, and Sectarianism, and Popery, and Infidelity in all their forms; and what a healthy confirmation of our own faith, if the Evangelical Churches of Christendom were to resolve, in God's

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\* Tit. iii. 4.

strength, to preach the Gospel to every creature! It would be the fitting reply at once to Papal Infallibility and to Rationalistic unbelief.

And how our work would simplify and extend if we confined it to this business of preaching the Gospel. Many men would be found, of every class and of various social positions, competent to do this work, but not competent to become pastors, and not caring to take upon them the business-labours of many modern missionaries—good men, full of faith, and of the Holy Ghost. Nay, might not our best men—our laymen and pastors—whether young or old, be prepared to give five years or ten, or parts of every year, to this specific work, who are not prepared to become missionaries for life, in the common meaning of the term.

What enormous anxieties would be spared us in connexion with mission-buildings, and churches, and schools—the dead-weight of many existing agencies. All these things would come in time, but they would come independently of those who make it their business to preach the Gospel. Churches would be formed by thousands; but they would be left to their New Testament, and to native pastors, being commended, not selfishly, but from enlightened conviction, “to God and to the word of His grace.” A freer Christian life might be the result of such an arrangement; but the life would be more true, more natural, and, I believe, more abiding.

And what a blessing would it be to the heathen to find hundreds of men in their country all preaching substantially the same Gospel, and all pointing for details of spiritual and ecclesiastical life to the same book!

#### STATISTICAL CONTRASTS.

|                                                                                                                                                          |              |
|----------------------------------------------------------------------------------------------------------------------------------------------------------|--------------|
| Total Income of all Evangelical Societies in Europe and America—Bible and Missionary—for the Evangelisation of the Heathen World, about . . . . .        | £1,000,000   |
| Evangelical Church Members throughout the earth—at least 10,000,000—supposed that there are who are disposed to give . . . . .                           | 5,000,000    |
| The Imperial expenditure in Great Britain for Government is £70,000,000; local, £30,000,000, in all [each year] . . . .                                  | £100,000,000 |
| A penny in the pound yields in Great Britain alone from Income Tax payers . . . . .                                                                      | £1,500,000   |
| The actual expenditure on intoxicating drinks in Great Britain alone averages £92,000,000 (See Hoyle's “Our National Resources”). Reckon it at . . . . . | £75,000,000  |

## THE FATHERLESS CHILD AFFLICTED.

"Ye shall not afflict any widow, or fatherless child."—Exod. xxii. 22.

MRS. W—— was left a widow, with two children—a boy named Charlie, eight years old, and a girl named Mary, aged six. After her bereavement there followed the distress of securing food and raiment for herself and little ones. Her husband had left her a small cottage, and her rent was therefore free, unless we except the little annual tax on it. Charlie understood the new condition of his life, and his knowledge told heavily on his young heart. Thoughtful and considerate beyond his years, he tried to forget his own sorrow, and used every possible appliance to mitigate his mother's. He ran errands for any one who would employ him; made kites for neighbouring boys, getting two or three cents each in return for his articles; gathered up all the old horseshoes that had dropped in the road, and bargained with the blacksmith for them. "I will help you, dear ma," he used to say, in tones of inexpressible tenderness, throwing his arms around her neck; "I will help you all I can; and when I get bigger we will sell our house and go west, and buy us a farm, and raise our own wheat, and potatoes, and corn, and hay." Poor fellow! little did he know how such words of blessed endearment made his mother feel all the keener and deeper her great and helpless desolation.

The writer saw Charlie one summer's evening on his way home from a neighbouring town, his feet weary and his eyes swollen with recent tears.

"My little man," said I, "where have you been to-day?"

"To C——, sir, with some eggs."

"And how did you succeed?"

His breast heaved and his throat choked for a moment, and then came the reply: "Not very well, sir,—not very well; the grocery man said he 'spected I stole the eggs, and said he guessed he wouldn't buy stolen eggs. He didn't buy sir, and here the eggs all are, except two that broke."

I knew Charlie; I knew his mother; I knew the boy's sensitive spirit; I knew the struggle of his mother for life; and when I heard his story of the grocer, the baseless suspicion of the man and his worse than cruel talk, my heart was stirred within me. I took the eggs, and I took Charlie in my arms; gave him the price for his eggs, and then a pressure and a kiss, vowing with myself at the same time, that when I should meet that grocer I would have my revenge.

It is an old story, as old as the world almost, that the orphan travels a thorny path. Heartless men and heartless women strike their daggers into breasts that need rays from the kingdom of heaven to help them to live in the great strife they are fighting; but how few—oh, how few!—the number who wipe away the tears of the widow and of her children, and who feed her fire with coal and wood.

In the cabin of yonder field, in the cellar or garret of the house of that crowded street, you know a mother and her orphan boy or girl reside. And you know more. Yesterday morning, last week,

early last winter, some time, no matter when, for it is not long ago, you refused—yes, you—to help these helpless ones; you had a sneer or a cold word for them; or, worse than all, you had in your heart cold neglect for them. Slipped feet and cosy rooms are yours in the wild, dark nights of storms and snows; and some day a reckoning will come for yourself, and others like you, who have oppressed the widow and orphan by a refusal to help when help was so urgently needed. Some day an avenging spirit will track your path, and make *your* agony keen and insufferable, because of your refusal “to visit the widow and the fatherless in their affliction.” Bitter, and fruitless, and hopeless will be your repentance in that hour, when a voice shall strike to your inmost spirit, saying, in reply to all your extenuations and protestations, “Verily, I say unto you, inasmuch as ye did it not to one of the least of these, ye did it not to Me. Depart from Me.”—*From the PREACHER’S LANTERN, a useful serial for ministers, and “a pleasant companion in any Christian household.”*

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### METHODISM IN NORTH DEVON AND THE BIBLE CHRISTIANS.\*

THE “History of Methodism in North Devon,”\* by an anonymous author, though we suppose him to be a Wesleyan Minister, is a deeply interesting volume. Such a subject, treated with fairness, candour, and discrimination, and we readily acknowledge our author has, for the most part, so treated it, could hardly fail to be both interesting and instructive. We use the words, *for the most part*, advisedly, because, unless all our information is false and misleading, the author is defective, as we hope to show presently, in one particular at least, in either *fairness* or *discrimination*. But before proceeding with this ungracious task, let us enrich our pages with two or three of the numerous incidents with which the work abounds. An organized attempt to drive the Methodists from the town and neighbourhood of Tiverton is thus described:

“They were assailed in the public streets with profane and vulgar epithets by the lower orders, who were instigated and encouraged by the ignorant and bigoted of higher rank. Public preaching and other religious services were interrupted, and, almost overwhelmed by the trouble which had so unexpectedly come upon them, the Methodist people unanimously entreated that Mr. Roberts† might return to them, to counsel them in their difficulties. He accordingly hastened to their help, and soon found that he had work sufficient to do. The services of Ward, a clergyman of the Church of England, who had disgraced his office, and no

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\* History of Methodism in North Devon. London: Wesleyan Conference Office.

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† A person of “deep, fervent piety and brilliant talents,” born at Illogan, Cornwall, who went to reside at Tiverton when he was twenty-two years of age, appointed to a circuit in the north of England in 1780.

longer held a living, were enlisted to preach against the Methodists in the public streets; but the intemperate character of his addresses, his dissolute life, his profane conversation and companionship, soon rendered him a reproach to those who had given him their countenance, and tended rather to promote than to damage the interests of the cause espoused by the persecuted ones: nevertheless, the same personal insults were continued, and falsehoods of every kind that rage and malice could invent were industriously propagated to hold up Mr. Roberts and his hearers to contempt and ridicule. One of the clergymen of the Established Church publicly repelled him from the Lord's Table, and finding that this did not succeed in driving him out of the town, the aid of the law was brought into requisition. At one session upwards of thirty indictments for establishing conventicles, holding unlawful assemblies, etc., were preferred; but, by the assistance of an able counsel and the wisdom and moderation of the Recorder, these efforts recoiled on their adversaries, and for fifteen months the Methodists of Tiverton pursued their mission in peace. The clergyman (Ward) being defeated in his designs in the town, continued his persecution in several country villages, till, having filled up the measure of his iniquities, he was arrested in his career, and suddenly summoned to appear before the tribunal of God. He was crossing the Forest of Exmoor, in order to attack the Methodists at Northmolton, when he sank to his waist in a bog, and a fall of snow happening in the night, he was not discovered until several days after. When found he was quite dead—his body standing erect, nearly up to the waist in mire."

The following incidents respecting the excellent, but simple-hearted and eccentric Mr. Cricket, occurred, the compiler tells us, "out of our prescribed district; but no apology will be needed for giving them a place in these pages."

"On his appointment to labour in what is now the Dunster Circuit, he took up his temporary residence at the house of a friend residing at what had been a wayside inn, known by the sign of the Dragon. Mr. C. appears to have reached his destination some twenty-four hours after his colleague, whom he met in the sitting-room prior to breakfast. After a fraternal salutation, he made inquiries respecting the inhabitants of the village, and, pointing to a cottage in the distance, asked, 'Who lives there?' His colleague reminded him that he also was a stranger, and knew nothing of the neighbourhood. To which Mr. C. rejoined, '*What! have you been here twenty-four hours and have not called to ask them the state of their souls?*' He thereupon left the house, visited and talked with the cottagers before he partook of breakfast.

"He was once preaching in the old chapel at Williton. His subject was the abounding love of God, from which he took occasion for a moment to draw some practical inferences. The people had been lacking in Christian liberality, and had not supported the Gospel in a manner equal to their means; Mr. C. therefore reminded them of their duty by inquiring, 'Don't you think, friends, it would be an excellent thing if, at the close of his labours on Sunday evening, God were to take the preacher up to heaven, and keep him till the following Sunday morning, when He could let him down to preach? He wouldn't cost anything to maintain him then, would he?' This quaint rebuke had the desired effect."

The following characteristic anecdote of Mr. Wesley we have not met with before.

"To a junior preacher who made complaint of his bad lodgings, stating that when he slept the 'spiders fell into his mouth,' Mr. Wesley is said to have sent the following facetious and laconic reply:—'Dear Brother, When you sleep again, I would advise you to keep your mouth shut.'"

And this, of Mr. Fletcher, though we have met with it before, is so beautiful that we cannot omit it.

"When Mr. Fletcher, of Madeley, published his last volume of 'Checks to Antinomianism,' the late Rev. Mr. Reader, the President of the Western College for training Independent Ministers, a zealous Calvinist, was so angry after he had read it, that he determined to go direct to Madeley, to contend with Mr. Fletcher face to face. He arrived in Madeley at an early hour of the day, and hastened to



obtain the desired interview. He went to the house, and his loud knock at the door indicated his agitation. On the servant opening the door, he was informed, in answer to his inquiry, that Mr. Fletcher was at home. She informed her master that Mr. Reader, of Taunton, was at the door; and as soon as Mr. Fletcher heard the name of the visitor, he ran down from his study, and spreading out his hands to receive the visitor, exclaimed—'Come in, come in, thou blessed of the Lord! Am I so honoured as to receive a visit from so esteemed a servant of my Master? Let us have a little prayer while some refreshments are getting ready.' Mr. Reader was so taken by surprise, that although he was prevailed upon to prolong his visit for three days, he was ashamed even to intimate what had been the object of his visit; and he afterwards stated that he never enjoyed three days of such profitable and spiritual intercourse in all his life."

We must now deal with the chapter entitled "The Connexional Changes of 1815, and their Influence on North Devon," and that the Author may receive no injustice in the few brief comments we have to offer, we make the following long quotation, which in our opinion contains some statements not wholly free from sectarian bias and misrepresentation.

"In the midst of this rural district [lying within the angle of country bounded by Bude, Okehampton, and Hartland], about equi-distant from Hatherleigh, Holsworthy, and Torrington, lies the parish of Shebbear. In the Spring of 1813 the Vicar of Shebbear, who resided in the west of Cornwall, appointed the Rev. Daniel Evans his curate. He was a converted man, and his first sermon in the parish church made a deep impression on many minds. He expatiated on the nature and necessity of the new birth, and his earnest manner greatly affected his hearers. Among the parishioners was a family of the name of Thorne, who resided at Lake Farm. Mr. and Mrs. Thorne had long evinced a reverent regard for religion, and maintained the worship of God in their family. Mrs. Thorne's father, who had on his visits to Tavistock occasionally attended the services of the Methodists, was accustomed to speak to his daughter of the lucid manner in which they preached the Gospel, and the plainness with which they set forth the plan of redemption by Jesus Christ. Mr. Evans' thundering denunciations against sin, and searching discourses on the necessity of regeneration, awakened in Mrs. Thorne's mind deep convictions for sin, and an earnest concern for her soul's salvation; and during a visit of Mr. Glascott, of Hatherleigh, whilst listening to a sermon from Rom. viii. 1,—'There is now therefore no condemnation,' &c., she was enabled 'to believe with her heart unto righteousness,' and realize 'peace with God through our Lord Jesus Christ.' The novel character of Mr. Evans' preaching excited the opposition of some of his parishioners, which led to his being silenced in the following year by Dr. Pelham, the then Bishop of the diocese. This circumstance led the parishioners who had embraced Mr. Evans' views to seek the assistance of the Wesleyan Methodist missionaries labouring in the neighbourhood.

"At this juncture, Mr. William O'Bryan having had his sympathies awakened by the destitute spiritual condition of a large number of parishes in that neighbourhood, volunteered his services to Mr. Banwell, the missionary in the Stratton Circuit,\* and entered with intense ardour on his evangelical labours.

"Mr. O'Bryan was a native of Luxulyan, in the eastern part of Cornwall, and was a local preacher of the Wesleyan body. He had offered himself as a candidate for the regular ministry, and had been declined by the Quarterly Meeting in his own circuit, chiefly on account of his eccentricities; but he was constantly employed by the travelling preachers to assist them in their labours. Feeling persuaded that preaching was his mission, he was accustomed to journey in various directions as spheres of usefulness presented themselves, and to preach with considerable success.

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\* "There were at this time in Devonshire and the east of Cornwall (including Bodmin) 16 Circuits, to which 35 regular preachers were appointed, who had 7,013 members of Society under their charge; and in 1809 there were 23 preachers employed in the same area. The statements contained in the *Bible Christian Jubilee Volume*, pages 10 and 11, refer to a period much anterior to this."

"Entering on the Stratton Mission\* at this juncture he found 'the fields white already unto the harvest' and was cordially welcomed by a people who thirsted for the 'Word of Life.' Among the inhabitants of many of the parishes in the north-west of Devon the Gospel had been preached by the Wesleys and the early Methodists, and later by the missionaries of the Bideford and Launceston Circuits; and through their labours, in connection with the efforts of Messrs. Glasscott and Evans, the leaven of Christianity had been silently working, and a general interest had been awakened in spiritual things. Mr. O'Bryan being an earnest and stirring preacher attracted great attention. His wife also entered heartily into his enterprise, and, as he possessed a robust frame, he was well calculated to meet the pressing demands for help which the Wesleyan body was not able at this time adequately to meet, and was the instrument of gathering large numbers into the Gospel fold. It should be remarked, however, that Mr. Banwell, the Wesleyan preacher on that station, though not possessing high repute as a preacher, must have successfully carried on the work during his three years' residence, first at Stratton, and then at Holsworthy, the centres of this extensive circuit, since the number of members under his charge increased from 214 in the year 1815 to 480, in the year 1817.

"Mr. O'Bryan's feeling towards the Methodist body must have been anything but cordial after the rebuffs he had met with amongst them, and would not fail to be expressed. The people rallied round him, and he succeeded in alienating many entire societies and congregations from the parent body, which formed the nucleus of a new Methodist community of which he became the founder and leader.†

"The Thorne family of Shebbear, who had applied in vain to the Methodist preacher at Holsworthy for help, gave a cordial invitation to Mr. O'Bryan, who was now gradually separating himself, or being driven, from his old friends, to visit that parish. He responded to the call, and was the means of establishing, in connection with that family, the first Bible Christian Society, the members of its communion being generally known as the Bryanite Methodists.

"The Society rapidly extended its influence throughout the extensive area lying to the north-west of Dartmoor and the east of Cornwall; and Mr. O'Bryan found able coadjutors in his work in Messrs. James, John, and Samuel Thorne, who, with their parents, having been brought under the influence of the Truth, entered zealously into the evangelistic enterprise. Mr. James Thorne became a leading Minister in the new body, and the younger brother set on foot a printing establishment in this remote rural parish, which became the nucleus of the Bible Christian Book-Room, and has been the means of disseminating a healthy literature among a large rural population.

"Many of the places in which Mr. O'Bryan obtained a footing had been for many years under the culture of the Wesleys, such as Stratton, Holsworthy, Morwenstow, Woolfardisworthy, Hartland, Parkham, Trewint, Week St. Mary, Marhamchurch, and Launcells. At Northlew he was invited to preach at the opening service of a new Methodist Chapel, when he so far ingratiated himself with the trustees, that both the chapel and congregation were transferred to the new denomination. This may be regarded by some as a just retaliation for his old friends' want of cordiality towards him, but such a course can hardly be looked upon as strictly honourable. Among other places in which the whole society attached themselves to Mr. O'Bryan were Bridgerule, the residence of Mrs. Goodman, the friend of Mrs. Rattenbury, who became of note in the body; and Tithecott. Mr. O'Bryan's frugal living and limited demands suited the capacity and disposition of the people in the former places, and he remained in connection with the Societies he had been the instrument of forming, for about fifteen years.

\* "The statement contained in the *Bible Christian Jubilee Memorial* (page 15) that the Stratton Mission was opened three years only before Mr. O'Bryan entered on this sphere is calculated to mislead. As a part of the Launceston Circuit, the neighbourhood had been regularly visited, (see page 87), and many of the villages which appear on the 'Preachers' plan' of the year 1808 had been visited for many years previously."

† "The best reason which can be assigned for the reluctance of the old body to receive Mr. O'Bryan into the regular mini-try was the altered position of Methodism with reference to missionary operations. In earlier days Mr. Wesley would readily have embraced such an instrumentality, and on his own responsibility given him a suitable sphere of labour. It required men of greater experience and superior administrative talent, however, to act in such an emergency, than could be found at this time among the ministers of a rural district; and it will be easily seen how it was that Mr. O'Bryan's influence was directed into a channel in which, perhaps, it was best employed."

In 1829, the Bible Christian Conference, having found Mr. O'Bryan as difficult to manage as had the Wesleyans before them, refused to concede to him supreme authority, and required him to take a position in a Circuit as a regular Minister; but he formally resigned his spiritual charge, and many of the Societies remained in union with him.

"During the fourteen years, the Societies had increased to 7,599 members, with 62 ministers and 22 women preachers. Female preaching was an important element in the early success of the body, and prominent among those who co-operated with Mr. O'Bryan, was Mrs. Susanna Brooks, an account of whose extraordinary conversion is contained in a little work entitled *The Handmaid of the Lord*.

"She originally came from Clovelly, and attributed her religious change to no particular instrumentality; but while engaged in Divine worship in the Parish Church at Morwenstow, she rose, under an inward impulse, in the midst of the service, and publicly addressed the clergyman and congregation, afterwards continuing her address outside the church. Such a demonstration had, at least, the effect of awakening considerable interest, and arousing attention to religion. In her labours, she co-operated with the Wesleyans, and, indeed, with all of kindred Christian sympathies; but, on Mr. O'Bryan's coming into the neighbourhood, he being an advocate of female preaching, she allied herself more closely with the community with which he was identified. The employment of women as preachers gave considerable notoriety to their religious services, and its novelty could not fail to attract large gatherings of people.

"The zealous but unpretending labours of these pious people resulted in a rapid extension of their influence in a district which much needed such an evangelical agency. As the result, the bulk of the agricultural population in several important parishes, attached themselves to the Societies founded by Mr. O'Bryan, whilst, in other instances, both denominations gained a footing. From the period of their separation from the control of their founder, the Societies advanced still more rapidly, and in the year 1843, their numbers had doubled. The hearty manner in which the preachers advocated the temperance cause, exerted a powerful influence in a neighbourhood where intemperance was the crying evil, and has given an increased impetus to the progress of the body. At the Jubilee of the Bible Christian Connexion, held in 1864, the venerable James Thorne stood as the honoured representative of a race of self-denying and devoted men, who, in their day, have exerted a marked influence on the population amongst which they have laboured, and under whose fostering care a Church has sprung up numbering more than 25,000 members.

"Various suggestions have been made during late years with a view to the union of the various bodies of Methodists, who maintain, in all their branches, an unvarying uniformity in doctrine. The most tangible proposal which has been considered, is the union of the Bible Christian body with the Methodist New Connexion, which separated from the parent body in 1792, and the idea seems to be not unfavourably entertained by both parties."

After reading this account, we felt that if it were strictly accurate, the origin of the Bible Christian Denomination was not so distinctly providential and unexceptionably honourable as we had always been led to suppose. We have said many times that the members of the Connexion had no more reason to be ashamed of its origin than a flower has to be ashamed of the seed, or an oak of the acorn from which it sprung and grew. But, if the "Author of Methodism in North Devon" is correct, these statements need some qualification, and there was more of human weakness and infirmity in the establishment of the "new community" than we had imagined. And on this point, we are much more anxious to know the truth, the whole truth, than to do justice to Mr. O'Bryan's memory however desirable that may be. On communicating with Mr. James Thorne, he kindly corrected such parts of the above narrative as required correction.

It is not true, Mr Thorne says, that Mr. O'Bryan was rejected by his Quarterly meeting, but by the District Meeting; not "*chiefly* on

account of his eccentricities" [his disregard of church order in his zeal to save souls, an eccentricity of which Mr. Wesley and many other good men before him were guilty], but because he was a married man. It has been publicly acknowledged again and again that some of Mr O'Bryan's movements may not have been altogether prudent, and certainly the conduct of his friends was not altogether wise and considerate.

It is true that the Wesleys and the early Methodists, and later, the Missionaries of the Bideford and Launceston circuits had preached the Gospel in a few of the parishes in the north-west of Devon, in *many*, if the Author pleases; but in very many others Mr. O'Bryan was the *first* to declare the unsearchable riches of Christ. He succeeded in preaching the Gospel, as our Author generously admits, but he did *not* succeed (whatever might have been his intention, and we cannot bring ourselves to believe he ever had any such intention) "in alienating many entire Societies and congregations from the parent body." The Society at Week St. Mary, it is true, came over to him; but not until Mr Banwell, the Wesleyan preacher, had torn up the class-paper, and left the preaching house abruptly, without prayer, after lecturing the members for hearing Mr. O'Bryan preach. "It is not quite correct," Mr. Thorne says, "that all the Society at Bridgerule left; and I never knew that there was a Society at Tithecott." But our Author most effectually refutes his own assertions on this point. He tells us that many of the villages in the neighbourhood of Stratton had been regularly visited as a part of the Launceston Circuit for many years; though not formed into a separate mission until 1808, but as the membership which in 1815 (the year in which the Bible Christian Society was formed) only numbered 214, had increased, during the pastorate of Mr. Banwell, and when Mr. O'Bryan was making his ravages, to 480 in the year 1817, it is not too much to suppose the general awakening produced by Mr. O'Bryan's preaching had much to do with this result; and the acceptable labours of Titus Close, who came into the Stratton Mission, was another means of greatly promoting the cause, though this is not noticed in the work.

The Chapel at Northlew was not transferred to the new denomination at the time of the opening, but several years afterwards, on condition that they paid the builder, and in the absence of all evidence to the contrary, we shall continue to believe that Mr. O'Bryan's conduct in that transaction was strictly honourable.

"The Thorne family" did not "apply in vain to the Methodist preacher at Holsworthy for help." They only became acquainted with the Methodists through attending to hear Mr. O'Bryan preach.

It is quite a mistake that, on the removal of Mr. Evans from Shebbear, the parishioners who had embraced Mr. Evans's views were induced "to seek the assistance of the Wesleyan Missionaries labouring in the neighbourhood." Mr. Evans was not removed till some time after Mr. O'Bryan had established preaching there. And in respect to any Shebbear people applying to the Methodists for help, there was no connexion of the Methodists near, and they were unknown to the Shebbear people.

"The fields were white already unto the harvest," it is true, but in a very different sense than stated in this history; they were very

"During the fourteen years, the Societies had increased to 62 ministers and 22 women preachers. Female element in the early success of the body, and prominently associated with Mr. O'Bryan, was Mrs. Susanna Brooks. Her ordinary conversion is contained in a little work, *Lord*.

The zealous but unpretending extension of their influence by their agency. As the result, parishes, attached themselves to other instances, both in the rapidity, and in the in which the preaching in a neighbourhood increased immensely. Christian Conventions honoured reputation.

of such excellence as the fly in the pot of oint-  
sweetness and purity of the

"Var" result in every case has been the establishment of religious liberty of the country in which the particular war happened to be waged.

\* From Dr. Wylie's "Impending Crisis of the Church and the World; or, The War in its Relation to Prophecy," published by Hamilton, Adams, and Co.

A few years passed away, and then came the war in the Crimea. That was a protracted and bloody struggle, but one blessing of inestimable price was got from it—the only permanent good, so far as we see, that was got from it—the introduction, to wit, of religious toleration into the dominions of the Moslem. The death-penalty which menaced every subject of the Porte who should embrace Christianity was repealed, and freedom of conscience has from that day to this been the law in Turkey. The Bible, till then a forbidden book, is now openly sold in the bazaars of Constantinople. A Bible-stall may be seen on the Golden Horn, and Turks buying and reading the word of God. Moreover, within the limits of Turkey is the site of the “Seven Churches” of Asia. The degree of religious toleration now issued covered, of course, these communities. It was like a trumpet summoning them from their sepulchre. Since that day the spiritual life of these Churches has revived, their congregations have multiplied, and their individual members have been increased by numerous conversions. It is noticeable surely that whereas the first war set free the most venerable Church of Western Christendom, the second war brought an end of oppression to the most venerable of all the Churches of Eastern Christendom—the most ancient existing Church of Christian history.

Having done its work in the land of the Crescent, war next passed eastward to the shores of the Indus. A sudden revolt had shaken the foundations of our dominion in India, and our eastern empire appeared on the point of being wrested from us. Wherein had we come short in our great trust? We had had complicity with Brahminic tyranny; we had taken the part of Brahma against the conscience of the convert. This was our crime. But the fetters which British justice ought to have rent, but did not, war rent. The special outcome of the mutiny, which it cost us much blood and treasure to suppress, was, as in the former instances, freedom of conscience. The Queen was proclaimed empress in India, and the same proclamation set forth that the acknowledged religion of that empire, of which India had now become a part, was Christianity, thus giving a higher prestige to the religion of the Bible in the eyes of the natives than it ever before had, and recognizing the right of every Indian to abjure the rites of his fathers, if so inclined, and to profess the faith of the Gospel without the fear of the vengeance of caste, and without incurring the penalties of the law. We have the high authority of Dr. Duff for saying that since the issuing of this proclamation, India has made more progress than for many a long century previous.

Eastward still does war advance, and as it goes on its way we see it, like a strong man, casting down the immemorial ramparts behind which despotism and idolatry had entrenched themselves, that the light of truth might visit the soul. On the far-off shores of China and Japan the French and British cannon are next heard thundering. Scarce has their boom died away when the gates of these countries, closed from immemorial time against the Bible and the missionary, are seen to be open. Thus, once more, the same welcome and marvellous result is wrought out. The war ended in the ratification of a treaty, securing, among other things, the freedom of missions in these countries. And now, in all the cities and provinces of China, and sometimes even in the very temples, may the tidings of the cross be preached. Well may the rapid march of liberty astonish us. All the way from the foot of the Alps to the shores of Japan has the “Breaker” passed. Through benighted lands and enslaved nations has he held his way, ringing the knell of superstition as he went onward, opening the gates of brass, cutting asunder the bars of iron, and leaving behind him a broad road for the feet of him “that bringeth good tidings, that publisheth salvation, and that saith unto Zion, Thy God reigneth!”

Further in this direction war could not go. This messenger of the God of armies had reached the furthest East. What now do we behold? Why,

war returning on its steps, and coming back to the West, where it had still dungeons to raze, and captives to set free. In 1859 the War of Independence in Italy broke out, the fifth in the order of our enumeration. The campaign was short and sharp. The first blood was shed on the field of Montebello, and the slaughter was closed a month after on the yet bloodier field of Solferino. But from the crimson of that field what blessing is seen to spring? Why, the very same we have noted in the four previous cases. In at the red gap made by the cannon of Solferino has the Bible entered. Italy is now opened to the Gospel from the Alps to the Adriatic, one miserable spot excepted in the very heart of the country, over which the rod of the triple tyrant is still stretched. The liberation of that spot is reserved to form the fitting conclusion of the marvellous drama we are surveying.

There comes yet no pause. The work cannot be left half done. Whither do we now see war speeding? Westward even, across the sea. But to what shore, and on what errand? It is traversing the same sea over which, in the *May Flower*, were borne the Pilgrim Fathers, to the New World. Strange that war should go thither! But we may be sure there is a cause. On the other side of the Atlantic a hideous system of slavery has taken root, and is growing stronger every year, and it threatens to make frustrate the mission of the Pilgrim Fathers, which was to plant Christianity and liberty in the New World; and so, on its way across the great waters, is seen the messenger of the God of armies. It comes with a commission to dig the grave of a system which is polluting America; and what it was commissioned to do, it did, and did with terrible thoroughness. Never till then had such carnage been seen; but it was on these awful battle-fields that the fetters of four millions of negroes were broken, and the grave of American slavery dug. And now the American nation, rising purified from their baptism of blood, resumed their early and nobler career from which for a moment they had turned aside.

Having accomplished its work in the New World, war returned once more across the sea to the Old, where there were still bastiles to be put down. It was now the year 1866, a notable year even before it came. The finger of prophecy had long pointed to it, and bidden us watch for its coming. And now that it has come, it is notable, for it did not leave the world as it found it. In 1866 came the war betwixt Prussia and Austria. That campaign was short, but its moments saw the work of centuries accomplished. Nine days only did the campaign last, and its slaughter was summed up in the one awful battle of Sadowa.

What a disaster for Austria! men exclaimed as they surveyed a field on which so much of this world's glory had perished. The fame of a hundred victories, and the prestige of ages of dominion departed in a day! Men could scarce realize it. The great military empire of Austria shivered by a single blow! broken as if it had been a potter's vessel. Although the Alps had dissolved, scarce would men have been more amazed. The Alps of the political world were indeed dissolving, but at the touch of a higher than any earthly power. "He drove asunder the nations, and the everlasting mountains were scattered, the perpetual hills did bow," (Hab. iii. 6). The sun of the 9th of July 1866, when it rose, shone upon the captains and mighty men of the Austrian empire marshalled in battle array, rank gathered upon rank, and swelling into a host, countless in numbers, and invincible in prowess, as it was deemed; and when the sun of that same 9th of July went down, the glory on which it rose was gone, the host was fallen on the field, or was seen fleeing from it in broken, panic-stricken rout. But Austria found richer treasures on that field than any she lost upon it. On that field she found redemption from the yoke of Rome. On that field her people found constitutional government; and on that field they found a greater blessing—freedom of conscience, to wit. The concordat with Rome was broken, and Austria entered the circle of free states. Nay, greater blessings still did Austria reap from what she accounted her

greatest misfortune. The same cannon which sounded her defeat, sounded the resurrection of the Protestant Churches of Bohemia and Hungary. Full civil and religious rights were now accorded to those communities, so long trodden into the very dust by the heel of the oppressor. Their piety and zeal have revived, and their influence begins to be felt in Austria, and here and there a new verdure begins to brighten that weary land.

It was not till two years after that the full fruits of Sadowa were gathered in. In 1868 took place the revolution in Spain, and the fall of the Spanish monarchy was the complement of the defeat of Austria. That Revolution completed the downfall of that once mighty and invincible empire, by the help of whose arms Rome had triumphed in the sixteenth century,—the great Spanish monarchy, to wit, in both its eastern and western branches. Austria sat at the eastern gate of the Papal dominions, Spain kept watch at the western; but now both portals were left unguarded, and on both sides Rome was defenceless and open to attack. So far the siege of the great stronghold of darkness had advanced. The position of Rome bore now a close resemblance to that of the ancient Babylon when she saw that her river was dried up, and that her wall had fallen.

This brings us to the war of this summer, 1870—the most stupendous event in this series of stupendous events. We cannot dwell on the fall of the French empire, although an event without its parallel in history. So sudden, so complete, the greatest military empire of our day, for so it was accounted, shivered like a potsherd; gone almost in the twinkling of an eye; its Emperor a captive; its soldiers tilling the lands of the conqueror, or rotting in the burial mounds of Alsace and Lorraine; its cities besieged; and its people driven to extremities, and fighting a weary battle for existence.

But this is not the greatest event of the war. The overthrow of the French empire was only a means to an end; the end is greater than the means. What was that end? That end was the destruction of the temporal sovereignty of the Pope—an issue long foretold: "Sit on the ground; there is no throne: O daughter of the Chaldeans." The King of Prussia made war against the Emperor of the French; but the King of Zion made war against the Pontiff of Rome. It was the true Vicar in heaven fighting against the false vicar on earth. The throne of the false vicar could be reached only through the destruction of the French empire: when that was accomplished the throne of the Pope fell; it was "broken without hand." The war was a series of rapid and brilliant victories for the Germans up to that point; but the moment the special end of the war was attained in the overthrow of the pontifical throne, and the opening of the Papal States to the Bible, there came a pause in the German successes. Not that the war is at an end,—it may yet, before it has run its course, have horrors more awful in store than any we have seen—but meanwhile it has changed its character; it is no longer defeat on the one side, and victory on the other; and this change has clearly marked off the close of its first stage, as if to fix the attention of the world upon its special end, and give it time to revolve its great lesson.\*

This, then, is by much the war's grandest issue. The world, we know, does not so account it. It lies too much within the region of spiritual events for the world, which ever looks at the seen and temporal, to estimate correctly its true magnitude. Nevertheless, in the plan of Providence it is the crown of the war; and in the judgment of future ages, as well as in the influence it will exert on the destiny of millions now alive, and of millions yet unborn, it will rank as the greatest event of our times, if not the greatest event of the past ten centuries.

Along with the first regiment of Italian troops the Bible entered Rome. The fact has been touchingly told by the Reverend James Lewis, writing

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\* This was, of course, written during the progress of the war.—Ed.



from the Eternal City:—"It was a happy incident," says he, "which let us accept as a prophecy of the higher freedom yet in reserve for Rome—that with the Italian soldiers who entered Rome on the 20th of September was an exiled Roman, who had, during the years of his exile, acted as a *colporteur* in Italy. As he advanced and passed through the gate with the foremost line of the troops, he bore in his hand neither sword nor *Chassepot*, but a Bible, which he carried aloft, the symbol of the higher conquest yet to be achieved in a city, whose temporal was but a faint image of its long crushing spiritual bondage."

The spiritual Papacy, "the mother and mistress" of all the tyrannies that have covered Europe, still survives. This the Sword of the Spirit can only slay. And in the complete disseverance which war has effected between the Papacy and the political powers of Europe, and the consequent abolition of all restrictions on the Bible, we see the way opened for that sword reaching the spiritual Papacy. There is some ground to fear that the Papacy in this form may yet stand face to face with the governments of Europe, and wrestle a fall with them, if but to teach the nations that it was the spiritual, and not the temporal Papacy, which all along was their real oppressor; but prophecy gives us no ground to think that the one will long survive the other. On the contrary it seems to hint that, as the two have been united in their lives, so they will not be divided in their deaths.

The sum of the matter then is, that we now behold a state of things never realized in history before. The Bible and the Gospel are free of the whole of Christendom—of the whole earth. For we do not know a kingdom on the globe of any importance in which the Bible may not be now circulated and the Gospel preached. This surely is a new epoch. We may accept it first as an augury that war draws nigh to its end. It has thrown down all those political obstacles that barred the path of the Gospel. It has presented the whole world as a field for the regenerating forces to act upon. War's mission then is ended, and henceforward we may expect that the great moral and spiritual agencies, wherewith God renews the world, will come more eminently into play. This we may regard as a prophecy, that war however terrible its rage at this hour, is about to cease. Having dug the grave of so many things, it has at last dug its own.

Such is the mission of war. Man employs it to build up tyrannies. God makes use of it to plant liberty. The kings of the earth grasp the sword therewith to forge chains for the nations, the King of heaven overrules it to cut these chains in sunder, and fling open the prison doors of the captive. Such has eminently been the mission of that war whose echoes in the past year have shaken the world, and are still shaking it. Its first cannon, fired on the Rhine, reverberated to the Tiber, where it shook the throne of the Pope, and laid it in the dust. Then the walls of the world's inner prison were rent, and the light began to stream in upon its darkness.

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REITERATION.—Fox wrote much, and, as in his narrative, the same kind of experiences were recorded over and over again, what wonder that the same sentiments are repeated, the same principles re-affirmed? You cannot get a nail in by stroking it, nor by tapping it gently, nor by hitting it *once*; and you must hit it again and again, and again, till you have got it in fast, Reiteration is the hitting of the nail again, and yet again.—T. T. Lynch.

## Memoirs and Obituaries.

### EDWARD PRICE, BIBLE CHRISTIAN MINISTER.

EDWARD PRICE was born in the parish of Bream, Gloucestershire, March 6th, 1838, of respectable, though not wealthy parents. He spent his early years in thoughtlessness and folly. At the age of seventeen he was soundly converted. The instrument of his conversion was Br. S. Jenkins, who, having just before found the Saviour, succeeded in bringing his companion to Jesus. From this memorable period, Edward Price was steadfast in the faith until the end. His conduct won for him the respect of all persons. He soon began to labour in the Sunday school, where he was much blessed, and in other ways made himself so useful and inspired such confidence that at a very early age he was chosen Circuit Steward, and was one of the Representatives at the Exeter Conference of 1860.

His first attempts to preach were feeble, his natural timidity and reluctance being great. A good brother, Mr. W. Smith, of Bream, with whom he was associated in his first efforts, and for whom he entertained the greatest respect, often took his appointments for him. But he was soon sent alone, though still feeling himself unworthy to enter upon so sacred a work. But his services were very acceptable to the people, and the conviction was produced in the minds of many that his life-work was to preach Christ unto the perishing. Mr. Price also shared this conviction, and of his divine call to be a minister he was not permitted to doubt. On this point, every one should be satisfied before entering upon the work.

His prepossessing appearance, his ready speech, his courteous manner, his kind and sympathising spirit, his considerable mental powers, added to his unblemished character, made a favourable impression on all, and won for him respect wherever he went. Mr. W. Rowe, after two years' close acquaintance, says he "never saw a defect in his Christian character," and Mr. Pascoe believes "he lived daily as in his Master's eye." He trusted, with the full assurance of faith, in the atonement of Jesus; and sought, by close fellowship with his Saviour and God, to grow in likeness to his divine Pattern. Great was his power in prayer, and remarkably clear his experience. He was well fitted, by his natural and acquired gifts, for the work of the ministry. He studied hard till increasing affliction compelled him to seek more relaxation, for he hated to give the people that which cost him nothing. Even in his retirement he coveted those books as his companions, to obtain which he had many a time emptied his pocket. He prepared extended notes of his discourses, and latterly resorted to the very questionable method of taking them into the pulpit, but only to supply the defect of a failing nerve and memory. He arranged his sermons with great skill and clearness, and his language was chaste and appropriate. His first appointment, in 1861, was to the Newport Circuit, I.O.W.; he next spent two years in the Crondall Mission. Having completed his probation, he was heartily received into Full Connexion by the Conference of 1865, and appointed to the Hicks' Mill Circuit, where he ruptured a blood-vessel, but being, as he thought, fully recovered, he became the Pastor of the Forest Hill Station at the ensuing Conference. He married about this time Miss Lake, the sister of Mr. Octavius Lake, now a preacher in Australia. This union was a very happy one, and Mr. Price was thankful, especially towards the close of life, that God had given him so good a wife.

Soon after the Conference of 1867 Mr. Price consented to go to Canada. For the work of a missionary he was eminently adapted, and it was very precious to his heart. He was soon appointed to Port Hope, his first and only station in Canada, and unto many persons his ministry proved a great

blessing. It is thought he did not take sufficient care of himself during his first winter in Canada, and soon after the Conference of 1868, symptoms of that disease which eventually ended in death first appeared. Unskilful medical treatment at first aggravated his complaint, and though at times he greatly rallied and appeared almost well, he suffered much more than can be easily imagined. His heart was still set upon his work, and when unfit to leave his home, he felt he must go, dreading to go down to the grave with his work unfinished. Partial rest had so favourable an effect upon his health, that he felt much because the authorities of his Circuit did not hire a colleague to assist him. A series of meetings in the spring of 1870, into which he entered with much interest, completely prostrated him, and doubtless hastened the end. The Conference made arrangements for him to have a year's rest, but it came too late to be of service. The visits of Mr. Webber, who saw him almost daily for some time before his death, were a great comfort to him. His weakness was great, and his pain at times agonizing, but he was remarkably patient and resigned; his only anxiety was about his wife and child. "The thought almost breaks my heart," he said one day, "to think of parting with them so uncared for in a strange land;" but the promise, "Leave thy fatherless children unto me, and I will keep them alive," greatly comforted his heart, his countenance suddenly brightened, and all anxiety vanished. When kind friends, Mr. and Mrs. Menhenitt, offered Mrs. Price a home, Mr. Price was both thankful and happy. About a week before his death some friends sung to him—

"Shall we gather at the river?" etc.

when he said to his wife, "Don't think it unkind because I wish to go; do try, dear, to say 'Thy will be done;'" but perhaps he little thought for the moment how much Divine schooling is needed to say from the heart, "Thy will be done." His parting with friends was most tender. "Thank you for all your labour and kindness," he sobbed out to one, adding, "it is all right, it is bright, it is clear, it is bright above." Little Lucy was brought to him, to receive a new Bible and his parting blessing. He bade his physician and other friends farewell; then requested all to leave the room that he might take leave of his best and truest friend on earth. Death soon came, but he knew that he was only sleeping in death to awake in life.

His remains rest in the Welcome cemetery, conveyed thither by mourning friends, amid the deepest respect, there to await the resurrection of the just."—*Abridged and altered from THE OBSERVER.*

### MRS. JANE HILL.

PAUL's beautiful and suggestive words, "For I am now ready to be offered, and the time of my departure is at hand," are, happily, descriptive of the experience of many on the near approach of death. They feel that their work on earth is done, and that they are prepared for heaven. Blessed Christianity! that thus fits men for usefulness here, and bliss and glory hereafter. The question is often asked, Is Christianity from God? Judge ye of this, by the results it produces. It inspires hope, it imparts strength in sorrow and trial, and crowns the believer with everlasting victory and salvation. Christianity is from God, because it makes men like Him, and thus prepares them to dwell with Him for ever. The proofs of this are numerous and weighty, and each additional instance comes with fresh light and power. With heart-felt gratitude we record the following facts concerning one who finished her life-work in an honourable manner, and who is now sharing that glory which her Redeemer had with the Father before the world was.

MRS. JANE HILL, whose maiden name was BRAY, was born at Goss-Moor, St. Columb, Cornwall, in the year 1803. Through the good example and instruction of her parents, supplemented by the labours of the first Bible Christian preachers, she became early in life the subject of converting grace. Having an earnest spirit, and impelled by the love of Christ, she soon began zealously to seek the salvation of others, and was frequently found, either in a cottage or in the open air, "teaching in the name of Jesus." As she could have a horse to ride—her parents being farmers—she often took long journeys in the prosecution of her work. After successfully working in this way for some time, and Itinerants being much needed, she was pressed to devote herself wholly to the work of the Church. In this new sphere, she had her full share of hardships and difficulties, but she had grace according to her day. Labouring often among a rude and ignorant people, she was sometimes derided or otherwise interrupted; but she generally received much kindness and respect. The clergy of the State Church were often foremost in opposing her. On one occasion an anxious crowd had gathered around her in the open air, when the clergyman of the parish came up, and putting his hand upon her shoulder while she was engaged in prayer, said, "My good woman, I cannot allow this;" she answered that she did not know she was violating any law of God or man, but he vehemently demanded that the people should disperse, and forthwith proceeded to read the "Riot Act," whereupon the congregation separated.

Her first station was St. Neot, and she was subsequently appointed to the Breage, Falmouth, Luxillian, Buckfastleigh and Chagford, Somerton, and London Circuits. In 1834 she was married to Mr. William Hill, Bible Christian Minister. As a minister's wife, she continued to exert herself to extend the cause of the Redeemer, preaching as frequently as she was able, and in various other ways, especially in the work of the Sunday school, in which for many years she took a deep interest, she sought to do her Master's will with manifest pleasure and success. There are persons still living, in various parts of the Connexion, who were enlightened and saved through her instrumentality.

Several ministers and others have borne testimony to her moral worth and great usefulness, and among them the following:—

MR. JAMES THORNE says:—"As a real Christian, I know she was held in high esteem by many persons in the Circuits in which she laboured; she always maintained a good character as a disciple of Christ, and I believe she was very useful."

MR. TABB writes:—"Mrs. Hill was one of my earliest Christian friends; she was also one of the oldest friends of the Denomination, and from its commencement took a lively interest in its prosperity. I first met her in my native place, about sixteen miles from her home, whither she had gone, in company with a young woman of like mind, to hold Divine service. She had received Christ, and was fully consecrated to His glory. She was not conformed to this world, but transformed by the renewing of the mind. Her heart was warm, to do good was a pleasure, and under the constraining love of Christ she became an earnest and useful labourer in the Lord's vineyard. Our dear Sister was a very cheerful and hopeful Christian, which was of great value to herself in fighting life's battles, and a blessing to the people among whom she moved. On the London station it often afforded me pleasure to hear the friends refer to the earnest labours and the cheerful and happy spirit of Miss Bray; her cheerfulness was spoken of as spreading sunshine in the families she visited, while her earnestness in the Lord's work was greatly praised.—The life she carried into the services of the sanctuary was most pleasing and profitable. On one occasion her fervent prayer arrested a lady, the wife of a doctor, as she was passing the Chapel. She entered and waited until the close of the service, when she was so much profited and impressed that she requested

our sister to pray for an absent daughter who, with her husband, was about to return from India. On their return they went to the same house of prayer to offer praise and thanksgiving to the Father of mercies who had preserved them and brought them home in safety. It often gave me pleasure to hear this lady ascribe to God the praise, while acknowledging her obligations to the agent by which He had blessed her and her family. Our departed friend, in common with most of the early labourers in the Connexion, had to endure hardship as a good soldier of Jesus Christ, when nothing but the purest and most unselfish motives could have induced her to plod on in the Lord's work. She was to her dear husband a true help-mate, and greatly assisted him in his arduous toil. I esteem it a privilege that I had so many opportunities of being with them when near the close of life; they are now safe at home. I hope to meet them—perhaps it may be soon—where 'they rest from their labours and their works do follow them.'"

MR. FINCH assures me that the intelligence of Mrs. Hill's death was "received with sorrow by the old friends on the Elham Station, while her memory, like that of her husband, is cherished with grateful remembrance."

MR. LUKE writes as follows:—"I knew the late Mrs. Hill for many years, but did not become intimately acquainted with her until the year 1864. Then, for three years, while in the Southampton Circuit, I had many opportunities to observe her manner of life. As a member of Christ's church, she was held in high esteem, for which various reasons may be assigned. In all the efforts made for the Sunday School, the Chapel, the Missionary Society, and the Circuit funds, she took an active part. Having had long experience in Connexional matters, all her movements showed the advantage of a matured judgment. She observed, with deep concern, the signs of prosperity, and all things pertaining to the denomination were regarded by her as if they were her own personal interests. While, with her husband and children, she occupied the sphere of itinerancy amongst us she must have known much of the value of friendly hospitality and Christian kindness, and when settled in retirement at Westend, her house was ever open, and her hand ever held out, for the entertainment and comfort of the servants of God who laboured there. Her family and business received great care and incessant attention. Her means were well husbanded, and in the use of what she possessed, the cause of the Redeemer obtained a full share. In these respects, Mrs. Hill, unquestionably, did 'what she could.' Those who best know the history of our departed friend will readily own that from time to time she has been the subject of no ordinary trials. On some occasions she has needed patience and fortitude in no small degree, and I believe there are not many in whom those elements of character more brightly shone. I have witnessed Mrs. Hill passing through the fiery ordeal of severe and protracted family affliction, and then to suffer the great bereavement which rendered her a widow. But whether doing or suffering the will of God, in her, His 'sufficient grace' was visible. Christian contentment and resignation were discovered in her spirit, and her hopeful confidence in the Divine promises never appeared to be shaken. She, probably, like every other member of the fallen race, had imperfections and infirmities; but that, in God's mercy, through the blood of the Lamb, they were all overcome, I have not the shade of a doubt. Her departure assures me that 'one more precious saint' has ascended to glory. From the good motherly influence that she exerted in her household there is cause for 'her children to arise and call her blessed;' and, on account of her even, consistent, and steadfast profession there is reason why we should all give thanks to God, and pray that he may raise up multitudes of such friends."

Mrs. Hill's illness was short,—only of about three weeks' duration. She had been unwell a little time previously, but only a few hours before she was seized with her last illness, she expressed herself as being "quite

well." But the next day, the Sabbath, she went to bed to rise from it no more. But

"Death cannot come untimely  
To those who are prepared to die."

Her lamp was burning when the Bridegroom came. Her son William visited her several times, whom she repeatedly assured that "all was well." She was not so rapturously happy in her last moments as her dear husband, but she "knew in whom she had believed." A son-in-law she earnestly exhorted to "trust in the Lord," and to "have confidence in God." Prayer with her was very profitable, and a blessing to all present—"I am happy," "I trust in nothing but the blood of Christ," were almost the last words she uttered.

She passed away from earth December 8th, 1870, in the sixty-eighth year of her age. The body now rests by the side of her husband in the churchyard at Westend, waiting for a glorious resurrection unto everlasting life. An improvement of her life and death was made in our chapel at Westend, to a large congregation, by the writer. The service was impressive and profitable. May we all meet again when we shall understand each other, "and never part again."

S. H.

### ANNIE HOIDGE.

Weep, but not murmur; she no more shall  
pine  
Before thine eyes in smothered agony,  
And waste away, and wear the hectic flush  
That cheats so long, to wake a keener pain.  
Beside thy hearth she is a guest no more;  
But in heaven's beauty shalt thou visit her  
In heaven's high health.

Call her no longer thine.  
Thou could'st not keep consumption's moth  
away  
From her frail web of life. Thou could'st  
not guard  
Thy darling from the lion. All thy love  
In the best armour of its sleepless might  
The spoiler trampled as a reed. Give thanks,  
That she is safe with Him who hath the  
power

O'er pain, and sin, and death.

Mourner, give thanks.

ANNIE HOIDGE, the subject of this brief memoir, was born at Ohulmleigh, Devon, England, March 20th, 1849. Her health was somewhat delicate before leaving England, in 1851, for Wisconsin, where it greatly improved. She was a gentle, tender, loving child. At an early age she was often very seriously impressed about things 'eternal and divine,' and while in the London Station in 1862, decided to be on the Lord's side; united with the Church of Christ, and although frequently the subject of temptation, like others, and surrounded by the blandishments and gaieties of youth, she remained steadfast in the ways of virtue and religion, ever remembering that the vows of the Lord

were upon her. We do not claim for her perfection, in the sense in which some hold those views; still, we believe she held fast her confidence in God.

In the Sabbath School she took great delight and interest, having attended from the tender age of four years until compelled to leave it by sickness. Her place in the house of the Lord was not often vacant, unless sickness or absence from home prevented. Her interest in its services was evidenced by early, earnest, and constant delight in hearing God's word explained and enforced, and also in praise and thanksgiving to God.

As a collector for the Missionary Society, she was diligent, earnest, and faithful. The Temperance cause had a large share in her heart. Pity for the fallen, and deep concern for the young led her to unite with others in the Band of Hope, and Independent Order of Good Templars, to assist in removing the blighting plague-spot, drunkenness, from our fair domain. Among the families in Cleveland, London, Mitchell, and Hampton, she won much respect, esteem, and kindness; her mild, gentle, kind and loving manner was a passport at all times on those stations among our numerous friends. She was, however, loved most where best known—at home; but upon this I

need not dwell. The first symptoms of disease which alarmed us, and led us to fear about her health, were observed on the 21st of June, 1870, the day after the Sunday School Anniversary. Being organist of the Church, and anxious to do her part well, she practised frequently, and perhaps too protractedly, which led to a very violent bleeding of the lungs, from which she never recovered, and, despite every effort of medical skill, gradually declined in health. Her sickness was attended with a most distressing cough, and at times with much, very much pain, which was borne with Christian patience and resignation to the divine will. Frequent and earnest were her prayers for the sustaining grace of God, that her sufferings might all be sanctified, and that she might endure, 'as seeing him who is invisible.' Many were the profitable seasons we had while conversing about union and fellowship with Jesus, and singing those very appropriate hymns,

"For ever here my rest shall be  
Close to Thy bleeding side."

"Jesus, lover of my soul."

"Rock of ages, cleft for me," etc.

She was often visited by the ministers of the Station, also by the brethren Pascoe, Barker, and Whitlock. During the last three weeks, when wholly confined to her room, great was her comfort when the word of God was read, and prayer and praise offered. Sweet and and precious were those seasons, "coming from the presence of the Lord." She was very conscious her end was near, yet she feared not, being in Christ by a living vital union, she feared not death, but could say—

"And what is death!

Is it so terrible to die?  
Or grant it terrible, is it for that  
The less inevitable? If indeed  
We could, by stratagem, elude the blow  
When some high duty calls us forth to die,  
And thus forever shun it, and escape  
The universal lot,—then fond self-love,  
Then cautious prudence boldly might produce

Their fine-spun arguments, their learned harangues,  
Their cobweb arts, their phrase sophistical,  
Their subtle doubts, and all the specious tricks

Of selfish cunning labouring for its end.  
But since, howe'er protracted, death will come,  
Why fondly study with ingenious pains  
To put it off?—to breathe a little longer  
Is to defer our fate, but not to shun it:  
Small gain! which Wisdom with indifferent eye  
Beholds. Why wish to drink the bitter dregs  
Of life's exhausted chalice, whose last runnings  
Even at the best are vapid. Why not die  
(If heaven so will) in manhood's opening bloom,  
When all the flush of life is gay about us?  
When sprightly youth, with many a new-born joy,  
Solicits every sense? So may we then  
Present a sacrifice, unmeet indeed,  
(Ah, how unmeet!) but less unworthy far  
Than the world's leaving; than a worn-out heart,  
By vice enfeebled, and by vain desire  
Sunk and exhausted."

On Sunday, March 18th, it was evident that she was sinking very fast. She knew it, and said to some who visited her, "Jesus is precious. He is near. I shall soon be home at rest in heaven." The night was one of ceaseless, restless pain. She was, however, by the presence and power of the Holy Spirit and divine grace, sustained in the conflict with the last enemy—death.

At about four o'clock she inquired if it was near day-light, and said also, "Pa, am I dying?" I answered, "I fear so." A few minutes after this she exclaimed, "Raise me up." She reached out her hand to her brothers and others present, kissed her weeping mother, and in a sweet, clear voice said "Good-bye."

A few minutes after our first-born, our dear and gentle Annie, fell asleep in Jesus on her birthday, March 20th, aged twenty-two years.

The funeral was attended by a large concourse of people; the brethren Pascoe, Roberts, and Gale conducted the service, which was solemn and impressive, and her remains were interred by the side of her brother Robert William, in the Bible Christian cemetery, Hampton.

J. H.

DIED suddenly, March 8th, 1871, near Ryde, Isle of Wight, England, MRS. HARRIET GUYE.

About thirty years ago, my sister earnestly sought Jesus, and could

say with Philip, "I have found Him of whom Moses, in the law, and the prophets, did write, Jesus of Nazareth." She could say, with Israel's sweet singer, "One thing have I desired of the Lord, that will I seek after; that I may dwell in the house of the Lord all the days of my life, to behold the beauty of the Lord, and to enquire in His temple."

I have not seen her for twenty-one years. At the earnest request of our Missionary Committee, I left family, friends, and home, for a foreign shore. During that period, a family correspondence has been kept up, and it has been an unspeakable pleasure to my mind, to learn that she never grew weary in well-doing. My sister Elizabeth and she frequently met at each other's houses, and Harriet's invariable custom was to introduce some religious subject for conversation. Thus, as the happy moments passed away,

"They loved, and wondered, and adored."

She was not like the sunflower, which rears its head in a conspicuous manner, but more like the violet, whose lovely fragrance is frequently inhaled, when unseen.

She spent the last day with some cousins, and had been cheerful all day. As she left their house, in the evening, she said, "I shall see you again, to-morrow, if I am spared." A religious meeting was to be held the next day. Doubtless she was anticipating the great pleasure and spiritual profit that she would derive from being present: but before that assembly was convened she had joined, we trust, the general assembly and church of the first-born which are written in heaven.

She had almost reached her home, when she was taken suddenly ill. She went into a neighbour's house and sat down, and before her husband could reach the place to receive her last farewell, or either of her children, to receive a mother's parting blessing, the vital spark had fled. Her body, with her charge, she laid down, and ceased at once to work and live.

We have lost an affectionate sister,  
AUGUST, 1871. 2 c

but we sorrow not as those who have no hope. We trust that our loss is her infinite gain.

"As leaves in autumn fade and fall,  
So pass our lives away;  
Death comes to all, and each in turn  
The summons must obey."

—J. G. in the Observer.

DIED at Bishopstoke, in the Southampton Circuit, May 4th, 1871, in her 28th year, Miss JANE SNELLGROVE. For several years she was a member, and her life proved that her religion was a reality. She earnestly exerted herself in the Sunday school, and otherwise made herself useful. About twenty persons, mostly young men, have lately united with our society at Bishopstoke, and Miss Snellgrove's prayers and exertions in their behalf were most exemplary. She told me only a short time ago that, her concern for them was so great, sometimes she could scarcely sleep, or only two or three hours of a night. O that our young friends generally felt as much for the welfare of others! On Monday, May 15th, she was in the Chapel, and on the following Monday, so sudden was her removal, sorrowing friends carried her to her grave. A Sermon was preached in the open air on the occasion of her death to a very large assembly, and afterwards the Sacrament was given in the chapel which was well filled. Such a scene I never before witnessed. May this mysterious dispensation of Providence be sanctified. S. H.

DIED at Tregaunce, St. Issey, (Padstow Circuit), on Saturday, July 1st, in the 87th year of his age, THOMAS TREGASKIS; who was respected and loved by a very large circle of friends and acquaintances, "for he was a good man, and full of the Holy Ghost and of faith: and much people was added unto the Lord," through his instrumentality as a class-leader, prayer-leader, and local preacher. As our sainted brother has left a large diary, some kind hand will doubtless ere long prepare a memoir for the Magazine. W. H.

DIED at Westend, in the South-



ampton Circuit, April 25th, CHARLES THORNE, aged thirty-eight years. His disease made rapid progress, and in a few days after he left his

labour others carried him to the grave. His end was peaceful and happy. He felt that he was leaving earth for heaven. S. H.

## The Gleaner.

**THE PRINCIPLES OF THE COMMUNE.**—As in character, so in principle, the Commune may challenge comparison with the men of 1791. They are Atheists of as deep a dye as the men who planted the Goddess of Reason on the altar of a Christian Church; and they were quite as ready to break with all the past, to root up all that had been established, and to plant a social system on the ruins of the old, as were the friends and followers of Robespierre. It is by their social theories indeed that the men of the present day are chiefly distinguished, and in these we suspect they have worked out a wider and more consistent scheme than their predecessors. As they have been described by a not unfriendly pen, they are men who believe in no God and no hereafter, and who are intensely persuaded that the whole present system of society is rotten to the core. Property with them is clear robbery. Capital is an abomination, the national enemy and the tyrant of labour. The world has groaned for centuries under the oppression of the capitalist and the priest. There is nothing sacred but labour; the labourer is the master of the world; and the time has at last come that he should enter into his inheritance. If the capitalist will cheerfully subscribe to their theories, well and good; he will be welcomed as a brother: if he resists, he is to be shot down as a beast of prey. We all remember that these atrocious doctrines were publicly proclaimed in the Paris clubs a year or two ago, when the late Emperor for some short time allowed the Parisians the license of public meeting and free speech. It was then said that the promulgators were no other than men engaged in the pay of the

Emperor or his police, and that they were paid to frighten the peaceable shopkeepers of Paris, and drive them into the arms of the Emperor as the only ruler who could govern the French people and keep these wild beasts in order. We know not how this may have been; certainly the principles then sown broadcast have since borne disastrous fruit. The canker appears to have infected the great mass of the Parisian workmen, and it is said to be eating its way into the hearts of the artisans of other countries, and, among the rest, our own. There is here abundant matter for thoughtfulness. The present state of things is gloomy; the future, as far as we can discern it, is blacker still.

**BIBLE DISTRIBUTION IN NAPLES.**—Whoever has visited the radiant capital of Southern Italy cannot forget the magnificent gardens or public walks of Chiaja, which extend for a good half mile along the shore of that enchanting bay, and which form the daily promenade of so many thousands, both citizens and strangers, at all seasons of the year. On a recent visit to Naples, our lodgings overlooked this fine promenade. On getting up and looking out the first morning after arrival, I beheld before my window, and at the end of the gardens, the elegant and extensive wooded buildings of the International Maritime Exposition, and, alongside of them, a number of smaller erections, of various form and size, set up for the sale of articles, and forming altogether a sort of fair. Innumerable flags, of all nations and designs, floated over the roofs of these varied magazines. One caught my eye with the singular motto "La Parola di Dio" (Word of God). I

was soon down in the street, and found that it fluttered from the pinnacle of an elegant pavilion or Kiosk, in which a smart, gentlemanly young man was busy dispensing gratis neat little copies of the separate epistles and gospels of the Italian New Testament to no end of eager applicants. I carefully watched this young man and his customers for twelve days before I made myself known to him. He opened his shop for a couple of hours or so three or four times every day. He had generally a police officer beside him for protection, and was often surrounded by a noisy, gesticulating crowd. He also was fluent in speech, cool and dauntless in manner, held his own against all comers, and sometimes his arguments extended to the length of a little sermon. Still the distribution went on, and often after this fashion: To a decent young man he would, for instance, say: "Ah, you can read; here are two for you, *St. Mark* and the *Acts*. Stay, you had as well also take *St. Paul's* letter to the *Romans*," To a loutish boy: "Oh, no! I know you already; you are sent by the priest." To a smirking damsel: "Let me see. No, no; oh, you women!" A rough sailor presents himself. "Can you read? Well, then, take these on board, and read them to your shipmates." Next comes a group of five conscripts, in forage-cap and canvas uniforms, raw lads newly drawn for the army. Each receives his neat little book and marches off, looking as pleased as if he were made a lance-corporal. I frequently saw, especially in my morning walks, quantities of the torn fragments of these little books scattered about in the more public parts of the garden and other places of resort, but I never yet saw any in the act of being torn. Often and often did I see parties quietly reading them on the shattered benches and at shopdoors, as well as small groups of persons in earnest conversation in reference to them; but the greater number of recipients put them in their pockets and walked on. The salesman of the regular Bible dépôt, who did not

look upon this movement as injurious to him, told me that the free distribution of these portions of Scripture had been going on for many weeks, at a rate of, at least, a thousand copies a-day, often nearly double that; and that not so many were openly torn up now as at first. He also told me that the clergy were making vigorous efforts to counteract the work. They not only collected and destroyed all the copies they could lay hands on, but the head priest of the parish had himself been roused to an unwonted degree of energy and zeal. He was opposing the thing with all his power and influence throughout his extensive spiritual jurisdiction, and has printed a controversial pamphlet on the subject, which he is circulating extensively, and also gratis! I easily procured a copy of his reverence's publication, which is a gem in its way.

A HEAVENLY SOLO. — "*And one cried unto another!*" One cried, and but one; they spake but one at a time. The text defines what we call a solo. '*One cried unto another and said, Holy, holy, holy is the Lord of Hosts!*' There is something delightful in one voice, in one lark rising in the heaven, or when the shades of evening come down, one bird—a nightingale—warbling in the woods. One human voice has been known to replicate miraculously, and to fill the ears of a vast and death-silent audience, the audience being enchanted by it, held in the most exquisite captivation. What shall it be to hear a seraphim sing! I exaggerate nothing. I come not up to the real import of the text; for it is said that when he cried, '*The posts of the door moved at the voice of him that cried.*' And they were no common posts; they were *Jachin* and *Boaz*, that had their names on account of their stature, and strength, and glory, but they trembled at the seraph's voice. I have been told that on a great musical occasion in Westminster Abbey, in the reign of George III., there was one stroke, a swell so deep and so amazing that

the building shook, and they were afraid of its repetition. But let me tell you that high anthems are sung in heaven. When they laid that stone, that poor, paltry stone, at the building of the second temple, there was shouting which filled all heaven again; but when Christ's great work is done, when all the myriads of the saints shall be gathered home, and all the unsinning creatures in His universe shall be gathered together to be the witnesses, they will raise such a chorus, they will hold such an anthem, as shall make the arches and the canopies of the universe to quiver again, and in sympathetic joy. And I do believe that in the heavenly world there will be the solitary solo and the social worship—worships by twos, and by threes, and by fours, and the great united adoration of the immense multitudes of myriads who shall come together on high festive occasions.—*James Stratten.*

"WHO WILL SHOW US ANY GOOD."—"We will," reply all sea-

sons and their change! 'I will,' says the morning; 'when I come forth with face shining, as if from the presence of God; I have healthy breezes and pleasant songs.' 'And I will,' says the evening, 'when with serious joy I go away into the darkness as one returning to God, to rest with Him, and to bring to Him my works. My heavens, serene and sublime, shall be over thee as His wing.' 'And I will,' says the summer; 'I am fruitful, and happy, and rich.' 'And I will,' says the winter; 'I have beauty of the snow and cheerfulness of home fires.' Shall man answer, 'Miserable comforters are you all!' saying to the morning, 'Thou singest songs to a heavy heart;' and to the evening, 'Thou sayest, Peace, peace, where there is no peace;' to the summer, 'When we desire thy fruits they may not be ours, and when they fall to us appetite is gone;' and to the winter, 'Who can heed beauty of the snow in the freezing wind?' and what to us are thy fires when the heart within us is desolate?'—*T. T. Lynch.*

## Brief Notices of Books.

*Things New and Old Relative to Life:* Being Sermons on Different Subjects. By T. H. London: Hodder and Stoughton.

LIKE all the Author's productions, this evidences marked ability, but is somewhat marred, we are bound to add, occasionally, by obscurity of thought, and infelicity of expression.

*The Temperance Manual:* By the Rev. JUSTIN EDWARDS, D.D., London: S. W. Partridge and Co.

THE usual arguments in favour of Temperance are so clearly, calmly, and convincingly stated in this little volume, reprinted from the edition issued by the American Tract Society, as to leave nothing whatever to be desired. Temperance speakers and others will find it invaluable.

*Digging a Grave with a Wine-Glass:* By Mrs. S. O. HALL, London: S. W. Partridge and Co.

A VERY sad story, told with exquisite skill and taste.

*Nurse Ellerton:* A Tale of Domestic Life. By the Author of "*Jenny's Geranium*;" or, the Prize Flower of a London Court." London: S. W. Partridge and Co.

ANOTHER Temperance story, by a well-known Author, and got up, like all Mr. Partridge's publications, in the best manner.

From the same publisher we have received his *Wall-papers for Cottage Homes*, which we believe will prove exceedingly popular.

*The Divine Excellence of Jesus, Trumpet Sounds, and The Atonement,*

cheap tracts by Mr. SILAS HENN, are worthy of a wide circulation for their earnest and practical character.

*The King's Son, or, a Memoir of "Billy" Bray.* By F. W. BOURNE. Bible Christian Book-room.

THE Apostle Paul said, "I am not ashamed of the Gospel of Christ, for it is the power of God unto salvation to every one that believeth, to the Jew first, and also unto the Gentile;" we may add, to the learned and illiterate. While it occupies the loftiest human intellect, it furnishes topics of thought to the least enlightened. The apostle himself—no insignificant one among the learned—could employ his capacious intellect in understanding "the love of Christ which passeth knowledge," could anticipate being "filled with all the fulness of God;" the sainted Fletcher could say, "God is love! shout Polly, shout Sally, shout all of you! O for a gust of praise to go to the ends of the earth, to proclaim the glorious truth;" and the more calm but sainted Wesley, "The best of all is, God is with us;" Carvosso, "Have faith in God;" Uncle "Will Allin," "Hold fast faith;" the glad some "Billy" Bray shout, "Hallelujah!" all in their several orders proclaiming the greatness of the love of God. "Billy" Bray always rejoicing, claims a notice. If the reader carefully ponder his utterances, making allowance for his position in society, it will gratify and console him. It is a book calculated to assist the Christian to "rejoice evermore, pray without ceasing, and in everything give thanks." Mr. Bourne has done his work well, and as he has requested contributions from those better acquainted with "Billy" Bray than he is, it is hoped that all who are capable of doing so will readily comply with his request, and so furnish further particulars to be embodied in a second edition, which we are confident will be speedily called for.

J. T.

*Practical Guide for the Successful Working of the Weekly Offering in a Christian Church.* By JOSEPH WHITAKER. London: Elliot Stock. THIS pamphlet perfectly corresponds to its title, and therefore many persons will find it very useful. The Rev. E. R. Conder's able tract on *Church Finance*, from the same Publisher, is well worthy of extensive circulation.

#### BOOK RECEIVED.

*The Gospel Church in its Constitution, Worship, Order, Ministers, and Ministrations.* By HENRY WEBB. London: Simpkin, Marshall and Co.

#### PAMPHLETS RECEIVED.

*Man's Future, in God's Word.* By W. COLLINGWOOD. London: Yapp and Hawkins.

*The Church of Ireland Parochial Magazine.* No. 1. Dublin: W. McGee.

*Report of the First Annual Meeting of the Wesleyan Methodist Local Preachers' Society, held in the School-Room of Great Queen St. Chapel, London, on Monday, Jan. 30th 1871.* London: Elliot Stock.

*Holiness Recoverable in this life, through Faith.* London: Elliot Stock.

*Sunday School Reform: a few Practical Suggestions, addressed to Ministers of Churches, and Superintendents and Teachers of Sunday Schools.* London: Elliot Stock.

*An Appeal to Christian Testimony on the Doctrine and Experience of Christian Holiness, or Entire Sanctification.* London: Elliot Stock.

*The Legend of Warrior Hawk: a Ballad.* London: Elliot Stock.

## Connexional Intelligence.

### DISTRICT MEETING.

FALMOUTH.—The annual meeting of ministers and representatives of this district was held at Falmouth. It commenced on Tuesday, June 27th, and ended on the following Thursday. All the ministers and representatives were present. The pastors met on Tuesday afternoon, compared their schedules, and balanced their accounts with the chairman. In the evening, at 7 o'clock, Br. J. Johns preached an eloquent sermon, choosing for his text, *Ezekiel xxxvii. 1-10*. At the close of the service the Sacrament of the Lord's Supper was administered. On Wednesday morning, from seven until eight o'clock, a public prayer-meeting was held, and the Master was truly in our midst. At nine a. m. we returned to the chapel for business. Having organized the meeting, Br. W. B. Lark was elected secretary, and Br. W. Brown, journal secretary. We then had a short address from the chairman. In the evening the ministers and delegates related their christian experience, which was a time of great refreshing from the presence of the Lord. On Thursday morning Br. Brown occupied the pulpit, and made some striking, practical remarks, on "The root of the matter is found in me." At five o'clock p.m. a public tea was provided, after which was a public meeting was held, under the presidency of our judicious and unassuming chairman, and addressed by Br. Johns, on the "Financial and Spiritual State of the district," by Br. T. H. Rundle on "The out-laying Population and how to reach it," by Br. Rattenbury on "Sabbath Schools and their relation to the Church." Br. Lark was to have spoken on "Personal consecration to God the great want of the times," but time would not permit. Br. Rundle and Br. Rattenbury were asked to publish their addresses in the Bible Christian Magazine.

The Brethren Brown, Rayment, and Stone underwent a searching examination and Br. Brown having finished his time of probation, was recommended to the conference to be received into full connexion. Two candidates were recommended to the Conference, to be received into the ministry. Our Financial returns show that the missionary and other connexional funds have been well sustained, though the receipts of some circuits were not quite equal to

those of last year. During the various stages of the business there was much animated discussion. The financial, statistical, and spiritual state of the district, and the necessity of some circuits in the district taking a second married minister figuring the highest. On examining our chapel accounts we find that the debts on trust estates during the year have been reduced more than £900, and that the total income for chapels during the year is £223 more than last year. A new chapel has been erected at Morvah in the St. Just circuit, at a cost of £141, towards which £80 have been raised. The spiritual state of the district is somewhat improved. True, we have had some prosperity for which we all truly thankful, but this is but little compared with what we should have had if the church were what she should be. O for more of heaven and less of earth. O that we were a "peculiar" people zealous of good works! O that we had more spiritual power! then should we see greater prosperity. Before the Thursday evening's meeting was closed votes of thanks were given to the friends who had so kindly entertained the members of the district meeting during their stay at Falmouth. May we all meet at last in our Father's house above.

J. WOOLCOCK.

BODMIN.—This meeting commenced at Bodmin on Tuesday, June 27th, at 7 p.m., when Br. W. Hicks, of Padstow, occupied the pulpit, and selected for his text *Isaiah lvii. 15*. He commenced by showing that the book of nature gives us but a partial revelation of God's character, whilst the Bible gives us a more perfect and comprehensive view. He said the text contained a proclamation of Jehovah's character; a declaration of His dwelling-place and description of His work. On Wednesday, at six a.m., Br. Ashford preached a powerful sermon on *Acts xvii. 27*. The Chairman then took his place, and greeted the brethren. The business meeting was formed, and the brethren R. Spencer was elected secretary; E. Turner, journal secretary; and W. Hicks, reporter. The schedules were carefully examined, and the numbers were found to be 43 behind last year's returns, although 541 had been admitted into the various societies during the year. St Columb and St Mawes cir-

cuits have been most graciously visited from on high, and a great number hopefully converted. A long discussion followed, when various reasons were assigned for the sad decrease, viz., removals, emigration, worldly-mindedness, &c. The meeting hoped and prayed that the societies throughout the district might be quickened and revived. The different funds were found to be in a healthy state. St. Austell Missionary money was £8, and Bodmin £3 in advance, and though some other stations were a little behind, the amount received in the district was £11 above that of last year. £54 more than last year had been raised for the support of the ministry. The chapel report was presented by the secretary. Two new chapels had been opened at a cost of £721, towards which £291 had been raised, being a little more than a third. Several chapels have been improved at an outlay of £160. A good harmonium had been placed in one chapel, and the funds provided for. The receipts, exclusive of the cash raised for the new chapels, were £173 in advance. £8 more than last year had been voted to the Quarter Board. On Wednesday, at 7.30 p.m., Br. S. L. Thorne (who had just come from the educational contest at St. Austell, where he has been returned as a member of the Board at the head of the poll), delivered a popular and impressive sermon on Rev. xxi. 10. His leading thoughts were the greatness, richness, permanency, magnificence, and happiness of heaven. On Thursday, at 7.30 a.m., Br. T. Banbury discoursed on Heb. ix. 28. He treated his subject thus: the certainty, manner, and design of Christ's second coming. The sermon was satisfactory for a young preacher. The preachers on probation read their essays, were examined in theology, history, logic, &c., and were commended for their diligence. At 5 o'clock a public tea was provided in the schoolroom; a goodly number sat down and thoroughly enjoyed themselves. The profits of the tea, the provisions of which were given, are to be applied to Bodmin Chapel, which has been painted, and a rostrum substituted for a not very handsome pulpit. The public meeting was commenced by Br. J. Morrish at 7 p.m. The Chairman of the district presided, and spoke with telling force on the power of the Gospel, and endeavoured to stir up all to renewed earnestness in the cause of God. Br. E. Turner spoke well on Christianity — its superiority over all other systems; its truth, power,

and aggressive character. Br. T. E. Penwarden, in a lucid manner, said that true piety renews the heart and regulates the life. Great enthusiasm was felt by the large congregation. Br. C. Denning commented on encouragements to labour for Christ. Br. W. H. Lillington, in a characteristic speech, discoursed on success, real and false, hindrances, &c. Br. S. L. Thorne, in his unique style, delivered a thrilling address, touching on a variety of topics. A hearty and unanimous vote of thanks was given to the ladies for the kind and cheerful way they had provided for the physical wants of the members of the district meeting. The next morning the members bade each other "Good-bye," and thus ended a peaceful and happy series of meetings. W. H.

DEVONPORT. — This meeting commenced its sittings at Rehoboth, in the Week St. Mary Circuit, on Wednesday morning, June 28th. The meeting was composed of 18 ministers and 7 representatives. After its orderly formation Mr. J. Tremelling was elected General secretary, and Mr. T. Braund, journal secretary. The meeting then proceeded to consider the financial and spiritual condition of the district. The first resolution had reference to ministerial character, and contained an expression of gratitude to God that the lives of all the brethren had been preserved, and that by the grace of God they had maintained a consistent Christian character. As Mr. W. Hopper was not able to attend the meeting through affliction, a resolution of sympathy was unanimously passed respecting him. The financial position of the district was then thoroughly investigated, and some disappointment was experienced at finding our general receipts a little below those of last year. The Kingsbridge Mission and Looe Circuit requested special grants from the Missionary and General Funds. The meeting recommended that these grants be made, but regretted that the chapels on these stations, being in easy circumstances and some of them out of debt, did not contribute more liberally to the quarter board.

The Chapel Secretary's report informed us that the debt on the District Trust Estates was £11,333 7s. 8d.; the income for the year £2172 18s. 7d.; the total expenditure £2022 16s. 11d.; including £928 1s. 9d. debt paid off, and £89 16 10½d. paid to quarter board. An excellent preacher's house had been built at Callington.

The spiritual state of the district was the subject of considerable inquiry and conversation, but more especially in regard to the Sunday schools and their various anniversaries or annual festivals connected therewith.

The principal part of the Thursday morning sitting was devoted to the examination of the young men on probation, and the candidates for the ministry. Br. Bassett was heartily recommended to the Conference as a suitable person to be received as an approved minister of Jesus Christ. Three others were recommended to be continued on their term of probation, and Br. Stephens, from the Week St. Mary Circuit, was recommended as a suitable candidate for the ministry.

The public services were, on the whole, of a satisfactory and profitable character. The morning services were conducted by the candidates. The three evening services were all of a high character. The first, that of Tuesday, was conducted by Mr. J. O. Keen, who, in his own flowing style, discoursed with good effect on the words of the prodigal, "I will arise and go to my father." The sermon to the district meeting was delivered on Wednesday evening by Mr. Tremelling; subject, "The wisdom of winning souls." It was an eloquent discourse. On Thursday these brethren received the unanimous thanks of the meeting for their excellent discourses, accompanied by a request for the publication of Br. Tremelling's in the Magazine.

The afternoon of Thursday was devoted to religious experience, and the Sacrament of the Lord's Supper; and notwithstanding the unfavourable weather, the chapel was well filled with friends from various parts of the Week St. Mary and adjoining circuits. This service was said, by the friends at Rehoboth, to be one of the best ever held in their chapel. It certainly was a very blessed season.

At the public tea, gratuitously provided in behalf of Rehoboth chapel, a large number came together, and many more would have come had the weather been fine. Smart wind and rain are not very agreeable for such occasions *anywhere*, but at Rehoboth.....! However, before the tea was over, the chapel was uncomfortably filled; hence whatever the weather was *without*, both speakers and writer had a warm time of it *within*. The chairman of the district ably presided, and the brethren Down, Drew, T. Braund, James Thorne, and B. Nott delivered excellent ad-

resses. A vote of thanks having been accorded to the friends, singing and prayer brought an interesting and profitable meeting to a happy termination.  
W. LEE.

**SHEBBEAR.**—The Ministers and Representatives of this District met in Holsworthy Chapel on Wednesday, June 28th, and two following days, for the transaction of the annual business, under the presidency of Mr. Blackmore. Messrs. Hill and Labdon were elected secretaries. After a brief address from the chairman, we set about comparing schedules and ascertaining our financial and statistical position. What are known as connexional Funds were found to be in a tolerably satisfactory state, the Missionary Receipts are several pounds in advance, and above £100 have been contributed for the support of the ministry more than in 1870. The increase in emigrations nearly balanced the small decrease of members. The readings of the statistics and the report from each station was followed by a rather lengthy, but not uninteresting, discussion.

The public services were of a very interesting character. A Temperance meeting was held on Tuesday evening, addressed by Messrs. J. Taylor, B. Rounsefell, and P. Labdon. On Wednesday evening the brethren W. F. James, W. H. Tickel, and R. Edgcombe, (probationers), publicly read their Essays. These were creditable productions, and read with the freedom and force of extemporaneous address, and received by the audience with manifest satisfaction and pleasure. Mr. James's essay merits special mention. On Thursday morning we had a sermon from Mr. Edgcombe, who enumerated a great many points without elaborating any. We want a preacher not merely to *mention* a truth, but to show it us in its brightness and beauty, and press it upon our intellects and hearts with resistless force. The public meeting on Thursday evening was well attended. The chairman of the District presided, and addresses were given by the following speakers:—J. Bartlett, "The Past;" P. Rounsefell, "The Present;" W. Clarke, "Christian activity;" J. Cottle, "Personal piety;" and B. Rounsefell "The Life of Faith." Br. B. Rounsefell's was a masterpiece. The meeting was preceded by a public tea numerously attended. The examination of probationers and candidates was committed to the brethren Ellis, Rounsefell, Labdon, and Blackmore. The candidates

were Messrs. Verran and Goodenough, both of whom were recommended by the district meeting to the conference as suitable men for the ministry; it was thought, however, that six months at the connexional Institution would be a very great advantage to the latter brother. The district meeting expenses were met without touching the District Fund. A well-merited resolution of thanks was passed to the Holsworthy friends, at the last public meeting, who had so comfortably entertained the preachers and representatives. J. T.

**EXETER.**—The ministers and representatives assembled in Zion Chapel, Torre, to transact the business of the year. The first public service was conducted by Br. J. Hopper, on Tuesday evening, June 27th. Subject, Enoch's walk with God. On Wednesday morning a sermon was preached by Br. J. Gimblett on 'Faithfulness,' Rev. ii. 10. After this service the Superintendent took the chair, and the business commenced. Statistics and finances were first considered. The funds generally found to be in a tolerably satisfactory condition. A serious spiritual and profitable discussion followed on our decrease of members. As the brethren F. Martin and S. Crocker could not be present through ill health, resolutions of sympathy with them were passed. The re-appointment of preachers in district was considered, several of whom had invitations to remain, while others will change from choice. There was a discussion as to the necessity for looking after the children baptized among us, and the question was asked why they should not be considered members of the church. In the evening Br. W. W. Andrews preached on soul-saving, James v. 20. Afterwards the Lord's Supper was administered, and an address given by Br. J. Hicks. On Thursday morning two sermons were preached. The first by Br. D. Murley, on the persecuted saints happy in heaven, Rev. vii. 14-17; and the other by a candidate, (Mr. Jeffery) on prayer, 1 Thess. v. 17. The business was resumed after breakfast. Br. Gimblett was subjected to an examination on theology, grammar, and history; after which two candidates satisfactorily passed through the same ordeal. After dinner the remaining business was transacted, and then came the experience meeting, which was a good season. Br. J. Horwill had previously to this given us his Chapel Report. The tea-meeting was

well attended, and the public meeting afterwards was the crowning one of the whole. The Superintendent of the district occupied the chair. Br. J. Smallridge's address on "Personal Religion" was pointed and earnest. Br. L. Braund clearly showed the advantages of "Early Piety." Br. J. H. Batt impeached the Ritualists for having departed from the simplicity of the New Testament, in a speech which amused and greatly interested the congregation. Mr. Perryman, a circuit steward, gave a good address on the duty of church members to support the ministry. Br. G. Daniel showed that the only remedy for inebriety is scriptural temperance. Br. J. Hicks discoursed effectively on the need of renewed effort that the church may have greater prosperity. On Friday morning there was a supplementary service when a brief but able sermon was preached by Mr. J. Sleeman, one of the candidates. The greatest harmony and brotherly kindness prevailed throughout the sittings, and the members of the meeting returned to their homes, hopeful for the future, and with grateful remembrances of the mercies their kind heavenly Father had bestowed upon them while together. T. J. P.

**NEWPORT.**—Chepstow, renowned for the beauty of its scenery, and the grandeur of its fine old castle, was chosen as the place of meeting. The pastors met the chairman of the district on the afternoon of Tuesday, June 27th, to settle accounts. It was generally thought that the new arrangement of quarterly settlement had been productive of good, and if the circuit stewards settle with the preachers at the quarterly meetings, and shorter reckonings are made with subscribers to our Magazines it will be easy in its working, and a boon to all parties concerned.

The meeting proper began on the 28th at 7 a.m. Br. Trengove was appointed secretary, and Br. Banwell journal secretary. We recorded our gratitude to God for sparing the lives of the brethren, blessing them with health, and for His great grace by which they had been able to maintain their position as accredited ministers of the New Testament. The spiritual state of the district was next reviewed; the reading of the statistical table and the reports sent from the several quarterly meetings was followed by a profitable discussion. We were grateful to find the state of the work of God in the district somewhat improved, 106 persons had been



admitted on trial for membership, and after filling up all vacancies we reported a net increase of 17 approved members with 4 on trial. It was also thought that the whole of the progress was not set forth in the statistical returns, as the year had been principally devoted to consolidation, which we hope will prove the prelude to extension and prosperity. Nevertheless it was felt that the results were very small compared with the amount of labour bestowed, and it was feelingly acknowledged that there was a lack of revival influence, and soul-saving power, that conversions were far too infrequent, and that we needed more prayer, more fellowship with God, more pastoral visitation, in the truest sense, more hearty co-operation on the part of our friends, more open-air preaching, and the use of old and new methods to awaken deeper religious interest in our circuits.

The financial state of the district was considered satisfactory—notwithstanding strikes in some stations, stagnation in trade in others, and special chapel efforts to the amount of many pounds, a small net increase was reported. The draft of stations was agreed to after very careful consideration, it was pleasing to find that all the brethren in full work, who had not been on their stations the full time, were heartily invited to remain, and that the second preachers in the Dean Forest and Aberavon circuits were requested the fourth year. Regret was again and again expressed that the two secretaries, who had served the meeting in that capacity, the one three, and the other six years consecutively were about to leave the district—Br. Banwell going in harmony with his own expressed wish—and the secretaries regretted leaving brethren with whom they had worked so harmoniously. Newport and Pontypool friends asked for the station to be separated, and the Conference was recommended to comply with their request. Other matters were disposed of, and the meeting stood adjourned to the following morning. Members were appointed to Conference, and after breakfast the chapel secretary brought up his report, which was of a cheering character, the receipts were upwards of £98 over the previous year, while the debt on securities had been reduced by £190, being £41 more than the amount paid off the previous year. Eleven chapels had contributed upwards of £33 to the support of the ministry, showing an increase of six contributing estates, and more than £18 in the amount contributed. Thanks

were accorded to the secretary for the kindness and ability with which he had discharged the duties of his office for three years. Br. Wilson's examination followed, when the meeting recorded its satisfaction with his diligent attention to his studies, which, with his preaching abilities, and general working on his station, made us sanguine, that, with continued care, he will pass his final examination with credit to himself and pleasure to the Conference.

We now began to see the beginning of the end: thanks were presented to Br. Banwell, and the Chepstow Friends, of our own and other denominations, who had so kindly and so heartily entertained us. The pastor's arrangements were perfect, and the friends were not a whit behind in carrying out the programme. The secretaries and chairman were also thanked—especially the latter—through whose business ability the meeting was brought to a close on Thursday at noon. Unbroken harmony prevailed, the resolutions were agreed to with great unanimity, the sires and the sons vied with each other in making concessions to promote brotherly love.

The public services began on Tuesday evening with a sermon by Br. Trengove; text Matt. ix 36-8; this was good service, a happy beginning, a short prayer meeting followed the sermon, when abundant blessing were realized. Br. Kenner preached the following evening; subject, "The blessing of blessings"—1 Thess. iv. 3, "Sanctification." This was a good service also, and the meeting the following morning "heartily united to thank the chairman for his excellent and suitable sermon." The sacrament of the Lord's supper was administered, and an address delivered by Br. Kemeys. The morning services were conducted by Brs. Wilson and Oates; texts, Gen. xxii 18, and Isa. lix. 1, 2. These meetings were in harmony with the others, very good. The experience meeting held Thursday afternoon was a very blessed one, one of the best of the kind we remember attending; a public tea and meeting followed. Br. Barnden presented the opening prayer, the chairman who presided spoke to the spiritual and financial state of the district, and the brethren Tabb, Mundy, and Jeffrey, gave us addresses. A liberal collection was then made for the circuit and district funds, and the following morning we went our several ways thanking God that we met and parted in the name of Jesus Christ our Lord.

A. T.

**CHATHAM.**—This meeting was opened at Faversham Chapel on Monday, July 3rd, when a preaching service was held at 7 p.m. Br. J. Hender was appointed to occupy the pulpit, but, as he was severely indisposed, Br. J. Lisle kindly consented to supply his place, and preached an excellent sermon from 1 Timothy, iv. 8, for which he received the unanimous thanks of the meeting. On Tuesday morning, at 6 a.m., the pulpit was occupied by Br. J. Finch who founded his remarks on John xvii. 1, and said some good things. Br. J. Gammon then took the chair, and gave a brief but excellent address to the ministers and representatives. The Brethren M. Brokenshire and J. Finch were chosen journal secretaries, and J. Brenton and J. Hender reporters. The statistics of the district were then entered on, discussed, and compared, and it was found that 137 persons had been admitted into church fellowship, and after allowing for fifteen deaths and fifteen removals, that there was an increase on the total of 25 members. A resolution deploring the small increase, yet expressing gratitude that some souls had been won for Christ, was adopted. Numerous topics were discussed in the most genial, charitable, and able manner. The chapel secretary brought up his Report, which showed that the working expenses had been kept within the receipts, and there was every prospect of the chapels in the district being placed in easier circumstances in the future than they have been in the past. In the evening, the sermon to the district meeting was preached by Br. Charles Denning, Text—Luke xxiv. 48. He showed the duty and importance of being a witness, and especially in being a witness for Christ, and to exemplify His life, so as to promote His glory. The sacrament of the Lord's Supper was administered at the close of the service, and a most blessed influence was realized, which enabled us to rejoice in Jesus, who not only *died* for us, but is risen again. On Wednesday morning, at 6 a.m. Br. J. Brenton preached from the 84th Psalm 11. This service was instructive and refreshing. Our connexional funds were examined, and found to be in advance. An experience meeting was very refreshing. This was followed by an examination of two probationers, the Brethren J. Honey and E. Yemm, who acquitted themselves creditably. A public tea was held in the school-room, which was followed by a most enthusiastic public meeting. The chair

was occupied by Br. M. Brokenshire, in the unavoidable absence of Mr. V. Court. The following subjects were spoken to:—Br. J. Honey, "Christianity, the best guard of youth;" Br. J. Gammon, "Parental duty;" Br. J. Lisle, "Christian Perfection;" Br. J. Hender, "Ministerial Responsibility;" Br. Denning, "The obligations of the church to promote the world's evangelisation;" Br. Finch, "The reward of Christian toil." The large audience was delighted with the excellent speeches delivered. Votes of thanks were given to the chairman for presiding so ably, and to the Faversham friends for their great kindness in entertaining the members of the meeting.

**PORTSMOUTH.**—We commenced our annual meeting July 4th, 1871, in Grosvenor-street Chapel, Southsea, our worthy President in the chair. The brethren W. J. Hocking and R. Grose were unanimously chosen as secretary and journal secretary, the brethren S. Pollard and J. Dingle, reporters. The statistics were found to vary but slightly from those of last year. More deaths had occurred. There was a small increase of members and scholars.

Reading the spiritual-state reports excited a critical, as well as religious, interest. Some expressions were remarked on. The grand thing, however, was soon predominant in our conversations. There was the fact, that from all parts had come deplorings of one sad thing—*neglect of the social means of grace*. How deep the feeling from which they sprang we were unable to ascertain! O that the customary deplorings were lost in wailings of agony rising to heaven! Why more souls were not saved was much talked of, and attention called to pastoral visitation as not sufficiently heeded. Fears were expressed that there is not the directness of aim there should be in our preaching at the immediate winning of souls. One spoke of how, as he was about to enter God's house a short time since, a young man, in a tone of deep seriousness, said to him, "*Preach for souls, Brother*," informing him at the same time of one or two inside concerned about salvation—a man and his wife inwardly smitten on the previous Sabbath. That night they were enabled to look to Christ as their Saviour. So may they be assisted to do till their dying day! Often as we shall stand up to speak for God may we seem to hear the charge, "*PREACH FOR SOULS, BROTHER*." While the resolution passed

respecting the spiritual state of the District regretted some things, it recorded gratitude to God for the many proofs found of His favour, particularly that two or three circuits had been afforded the pleasure of reporting an increase. Very distinctly did it express a hope that officers and hearers will do their best to attend the different services week-nights as well as Sundays, an indispensable preliminary to greater progress.

Non-attendance to the class-meetings repeatedly came under notice, and the fact mentioned of certain absentees returning to them as soon as their souls were revived. Members stop away, not so much through new and antagonistic convictions, as from a culpable coldness of heart. A question—How can he be a true Bible Christian who treats with practical indifference the heaven-approved usage of those Bible saints who “spake often one to another?” Mal. iii. 16, 17.

Our finances generally differed but little from those of 1870, but the chapel accounts showed improvement in every department, debts on two chapels paid off, praiseworthy efforts made in some circuits (Portsmouth in particular) to reduce the liabilities on the trust estates, successful to the amount of between £400 and £500, apart from about £50 paid to Quarter Board. With cordial thanks was the report of the secretary adopted.

There was a resolution of sympathy for our old and tried Brother, WILLIAM BAILEY, assuring him that could he have been present it would have given us joy; that we remembered his indefatigable labours in days of vigour, and would pray that amid infirmities of advancing years he may be constantly sustained by Divine grace.

After the usual examination of three young brethren on probation a resolution was passed recognizing their industry and piety, and indicating sorrow that two of them had during the year been laid aside for a long time by affliction. One who had finished his time of trial was heartily recommended to the Conference as a suitable person to be received into Full Connexion among us. Important suggestions were made for promoting the increased piety and usefulness of candidates, to be forwarded for the consideration of the Connexional Committee, one of which that they be required to read every year one or two first-class biographies of eminently useful men. We believe this would have a salutary

influence on their mental as well as on their moral nature. In conservatories a well-regulated heat is a fine thing for promoting the growth of choice plants. And all the intellectual plants will thrive the better for the genial warmth of happy piety. There is a natural and beautiful order, too seldom observed, in what Christ says of the Baptist,—“He was a burning and a shining light.” The burning does not result from the shining, but the shining from the burning. All other things being equal, he that burns most will shine most. The brightest shining, if severed from the burning, will at best be but as moon-shine, and though there may be called forth all that is expressive of admiration on the part of listeners, there will be no kindling glow of genuine devotion, no vitalizations of the morally dead.

Attention was called to the “Sunday Closing Bill,” and the meeting, as with one voice, requested the Conference to memorialise the House of Commons on a subject so intimately associated with the interests of this great nation.

At length the meeting was brought to a close by a vote of thanks to the chairman for the very kind and efficient way in which he had conducted the business thereof, with a prayer that his life may be preserved for continued usefulness.

In the religious services held good practical sermons were preached; on Monday evening (July 3rd), by Br. J. Dingle, from Heb. x. 35; Tuesday morning by Br. E. Faulk, from 1 Tim. ii. 8; Tuesday evening by Mr. T. W. Garland, from Mark vii. 36, 37, for which a vote of thanks was subsequently given; Wednesday morning by Br. G. A. Joslin, from Matt. xxii. 42. On account of a Band of Hope Demonstration the Wednesday afternoon and evening the meetings we should have held then came off the next day. We met at three o'clock, related our Christian experience, and commemorated the dying love of Jesus, in which we were joined by other believers in His atoning death. The following resolution was passed:—

“God has been delightfully present while we have been relating our Christian experience. It has been a refreshing season to us all. Our love to the Great Master is still intense, and our love to one another strong as ever. Our general desire is to become increasingly useful. We all feel deeply grieved that the visible success attending our labours is so limited. We still cherish the determination to do the will of heaven by preaching ‘the glorious Gospel of the blessed God,’ and endeavouring more fully to render practical illustrations of the priv-

ileges of Christianity. Amid the difficulties and discouragements pertaining to our diversified positions we are sustained by the anticipation of eternal blessedness. Like Moses we would gather confidence and consolation from the future, by having an eye to the recompense of the reward."

After a public tea in the school-room, given by Mrs. Ash, the wife of our excellent friend, Mr. H. Ash, on attaining her fiftieth year, a well-attended meeting was held in the chapel. Chair taken by Br. W. Gilbert, and addressed by

the brethren W. J. Hocking, S. Higman, J. C. Honey, S. Pollard, and H. Down, on topics previously announced—"The Christian Sabbath"—"The Christian Ministry"—"Sabbath schools and the Church"—"Views from my watch-tower"—"Testimony of a Dying Christian." One that was present affirms that "the brethren, divinely assisted, acquitted themselves well." Thus closed a most harmonious and happy District Meeting. S. P.

## OPENING OF A NEW SCHOOLROOM, FALMOUTH.

ON TUESDAY, 23rd of May, 1871, the New Bible Christian School-Room, at the back of Berkeley Vale Chapel, Falmouth, was opened. At three p.m. Br. T. Braund, of Tavistock, preached an admirable sermon, which was followed by a public tea. About two hundred persons sat down to a bountiful repast, which was supplied gratis by several ladies in connection with the church in Berkeley Vale Chapel. After the tea a public meeting was held, presided over by J. D. Freeman, Esq., and addressed by Messrs. T. Braund, R. G. Moses, B.A. (Baptist), H. V. Bailey, (Sailors' Missionary), J. Strong, and the circuit ministers.

On the following Sunday, May 28th, the opening services were continued, when Br. J. Woolcock, of Redruth, preached three sermons which gave great satisfaction. The school-room is forty-five feet by twenty within, and twelve and-a-half from floor to ceiling. The walls are stucco-plastered, blocked, and in the ceiling is a centre-piece of great beauty, exquisitely wrought by

Mr. Samuel Eva, of Falmouth, free of charge; there is also a substantial desk and platform built by Mr. Kellaway, also free of charge, and Mr. W. Verran gave the tea tables. The whole structure is well finished, and furnished with every requisite for the purposes for which it will be used. The total cost of the building is £176 13s. 3d. Raised towards it £164 13s. 3d. The remaining £12 will soon be paid, and the building declared free of debt. We take this opportunity of tendering our sincere thanks to all who have laboured so earnestly to promote the success of the undertaking—also to a generous public who have so nobly aided us by their contributions. At the public meeting a beautiful Hymn Book was presented to Mr. Eva as a small acknowledgement of his valuable services during the erection of the school-room, to which he responded in a few choice and fitting sentences. The whole affair has far exceeded expectations, and all seem highly gratified with the result.

W. R.

## Missionary Chronicle.

AUGUST, 1871.

### THE CANADIAN CONFERENCE.

THIS annual assembly met at Exeter on Thursday, June 1st. Br. D. Canon was elected President, and Br. W. R. Roach, Secretary. Br. T. Greene, who has zealously and usefully served the Connexion as an Itinerant preacher for the last 42 years, was placed on the list of superannuated preachers; Br. John Williams, owing to severe affliction, becomes a supernumerary on his own resources; the names of T. W. Glover and W. Heysett were dropped from the list of preachers; the brethren who have

fulfilled their term of probation were received into Full Connexion; Br. J. Hoidge is so far recovered as to be able to take an easy station; but as only one brother offered himself for the ministry, and as a resolution was adopted to open Missions in Toronto, Hamilton, and other places, the English Conference is to be asked for a reinforcement of labourers. A special subscription to meet the expense has been inaugurated.

The following Statistics were presented to the Conference. 62 Itinerant preachers, 217 Local preachers, 151 chapels, 71 other places, 828 admitted during the year, 52 deaths, 331 removals, 340 on trial at the Fourth Quarterly Meeting, 5013 members, 121 Sabbath schools, 1103 teachers, and 7229 children. The above returns shows a small decrease in the number of persons meeting in the Societies.

Among the subjects discussed, the propriety of establishing Temperance Societies in connection with all our congregations, and encouraging Bands of Hope, in connection with our Sunday schools, had a place, from which much good is anticipated.

After much discussion of the proposed union of all the Denominations in the Dominion holding Methodist sentiments, a large majority decided that such union would not subserve the interests of the Redeemer's kingdom, but that the union of what are known as the minor Methodist bodies would, but the rights of the laity in the government of the Church must be fully recognized, and the consent of the English Conference first obtained.

The net profits on the Book department are about 800 dollars.

The brethren W. Ayres, W. Hooper, E. Roberts, J. J. Rice, W. S. Pascoe, O. Barker, and others preached during the Conference. The pioneer Missionary and for many years the Treasurer of the Society, presided at the Annual Meeting. The following address to the English Conference was adopted:—

DEAR FATHERS AND BRETHREN.—

After the lapse of another year of arduous toil, with its responsibilities, hopes, fears, and triumphs, we are met together in our annual Conference, and avail ourselves of the opportunity of sending you our most fraternal greetings. It affords us no small pleasure to know that, while we assure you of our undiminished regard, and sincere love, you fully reciprocate our affection, and though separated by the rolling deep, we are not only one in name but one in faith, in purpose, and in heart. Set as we are for the defence of the Gospel, and having our lot cast in a period of the Church's history, when not only the outworks are most vigorously assailed, but when the most persistent efforts are put forth to overthrow the foundation and demolish the whole superstructure of Christianity; and when men are found not only without, but even within the pale of the visible Church of God, who boldly question the inspiration of the Bible, deny the Lord that bought them, and labour to bring into discredit the great fundamental doctrines of the Gospel; it is imperatively required of us that we nobly contend for the faith once delivered to the saints, and by our united, prayerful, and self-sacrificing devotion to the truth, seek

its permanent establishment and glorious triumph in every land. We are conscious, (and every year presses it more fully upon our consideration), that our position in this ever-extending and important colonial possession of the British Crown is a very high and responsible one. By the late action of our Legislature, we may regard our Dominion as now extending from the shores of the broad Atlantic, to those of the broader Pacific; embracing territory larger than the whole of Europe, and presenting a field for emigration and missionary enterprise that has few equals and no superior. We have much to do in forming the character, moulding the principles, and controlling the actions of our people. Nor has the Church in Canada failed to exert her influence for good in this respect. So nobly has she battled for civil and religious liberty, so interested has she been in providing for the education of our land, so energetically has she prosecuted her missionary operations, and so largely have these been owned of God, that we believe no people are more generally educated, stand higher in point of morality, or have a truer regard for spiritual things, than those who reside within the bounds of our Conference. And yet, with our yearly

influx of immigrants, the continual opening up of new sections of the Dominion for settlement, and the removal of many of the children of our members and others into them, there is a continual application for missionaries, and a constant necessity for Missionary operations.

The superiority of the voluntary over the compulsory mode of sustaining religious institutions has been demonstrated in the Province of Ontario. It is true, occasionally, we meet with individuals so wilfully blind or profoundly stupid, as to prefer State connexion, with its attendant enslavement, to the freedom and noble independence with which Christ invested his Church, and which she only resigned when, shorn of spiritual power, she grew greedy of filthy lucre, and allowed Satan to triumph over her. But when the vast bulk of our countrymen contrast the influence exerted and the work performed by the different churches among us, they cannot but approve of the stand taken, the principles held, and the work performed by those churches which are supported by voluntary contributions alone. These have not only kept pace with the state endowed churches in the cities and towns, but even excelled them. They have mainly cultivated the mission fields, and carried the Gospel into the backwoods of our country, entitling them to the everlasting gratitude of its inhabitants. We realize the blessing now of "a free church in a free state." And if we have not mistaken the signs of the times in which we live, if we are not entirely deceived by the wonderful dispensations of God's Providence, we must and do hope that the day of your redemption in Britain draweth nigh. While we deeply deplore that the spirit of war has so far fully manifested itself in Europe, yet the removal of the barriers which impeded the progress of the Gospel, the subjugation of the enemies of the Bible, the lessening and almost throwing off of the Papal yoke by the Catholic nations, with the earnest efforts of the Church to enter the fields of labour that are opening, lead us to hope for the speedy downfall of error, and the complete triumph of truth.

We at times fear that the Church may fail to improve the golden opportunities presented in our day, that by her attachment to the world and her want of sympathy with God in the great purposes of His love, she may prove she is not equal to the age in which we

live, and that she is unprepared to emulate the deeds of the sainted dead, whereas by the possession of her new superior advantages, she should far transcend them in the extent of her labours, and the moral grandeur of her achievements.

During no Conference of the past has the investigation of the spiritual condition of the Church been conducted with more faithfulness, or with a more earnest desire to detect any causes that are operating, to diminish the love, divide the energies, or militate against the success of the Church. While we rejoice that many of our members are truly devoted to God, and are by their spirituality, continuous exertion, and increasing liberality, nobly aiding the church in the accomplishment of her mission, yet so great are the material advantages in this country, so many are the paths leading to worldly honour and wealth, so much is there to awaken ambition, or to stimulate to an almost unceasing pursuit of worldly gain, that the Church is in great danger of losing her spirituality, and turning aside from her work of faith and love. We have to lament that too extensively the tone of piety is below the Bible standard, the attendance on the social means of grace below the Bible rule, the possession and exemplification of the graces of the spirit below Bible privileges, and the devotion to holy toil below what the world requires, and the Bible imperatively demands. This accounts for our small success in winning souls to God, and in building up the Church. This, too, compels us at times to report with stricken hearts, as we do this year, a decrease in membership, and largely accounts for the difficulty we experience in finding suitable men to perform the duties of the ministry among us. May God baptize the Church with the Holy Ghost and with fire.

Very early in the year our dear Br. Price, to whose protracted affliction we referred to in our last address, was called to his reward. His life was exemplary and devoted, his career short but successful, his death peaceful and triumphant. We sorrow, but not without hope for those who sleep in Jesus. Br. Hunt, whom few of us know personally, but with whom we deeply sympathise, is still severely afflicted, with but little probability of recovery; death may at any moment release him from his suffering. We pray God mercifully to sustain him. Br. Greene's age and infirmities compel us to request you to superannuate him. He has been la-

bouring under special regulations during the past year, but finds himself no longer physically adequate to the work of the ministry.

We have been compelled to place on the list of supernumeraries our respected Br. Williams, who for the past six months has been entirely laid aside with throat disease; and we are sorry to add that there is little probability of his ever resuming the work of the ministry.

Br. Hoidge, whom you last year, at our request, superannuated, feels so far improved in health, as to desire a station, and we have complied with his request, and hope he will find his strength equal to the duties he will have to perform.

During the year death has invaded a few of our homes, taking loved ones away. Among the number we may mention Annie, the eldest daughter of Br. Hoidge, who early gave herself to God, and died in the faith of the Gospel.

We tender you our thanks for complying with our request in sending Br. Medland to our aid, who is working with acceptance. And we hope that, as we have placed Toronto, Hamilton, Brock, and Colchester, on the list of stations, you will in answer to our further application for assistance, send us such men as will be suitable for the two former important places; so as to enable us to take our proper stand in the larger cities, as well as in other portions of the Dominion. We have also determined to open Summerside, an important town on P. E. Island. We are pleased to add that during the year four of the stations on the Island have become self-sustaining circuits. The new mission in Lindsay, through the blessing of God on the persevering labours of Br. Ayres, has exceeded our expectations, and we are hopeful as to its future success.

During the year great progress has

been made in Church building; beautiful and commodious edifices have been erected, and although our monetary condition is depressed on account of an unusually unproductive harvest, yet the liberality of our friends so abounded as to place nearly every one out of debt, and even in some cases to leave quite a large balance in favour of the treasurer.

We are also pleased to be able to inform you that the financial arrangements of last Conference, have worked to the evident satisfaction of our friends generally, as evidenced by the increased contributions to the Quarterly and Missionary Funds.

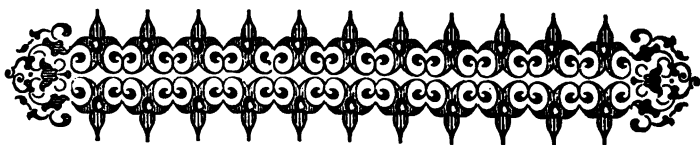
The Book-room and Printing establishments are in a healthy and flourishing condition, and we hope under the continued and able management of Br. Barker they will yet more contribute to our usefulness and prosperity.

The subject of Union between the whole of the Churches holding Methodist doctrine in Canada, has been discussed at length, and we have come to the conclusion that such a union is neither practicable nor desirable. But any scheme of union embracing the minor sections of the Methodist body shall receive our most serious consideration.

During our sittings we have enjoyed pleasing intercourse with each other. We have felt when discussing subjects on which a difference of opinion was entertained, "that it is good for brethren to dwell together in unity." The religious services were well attended and were profitable and highly interesting; the Conference Lovefeast was honoured with the Divine presence and blessing; and we repair to our respective fields of labour, resolved in the strength of God to live and work more fully for His glory, until the Great Head of the Church shall call us from our service below to our reward above.

D. CANTLON, *President.*

W. R. ROACH, *Secretary.*



THE  
Bible Christian Magazine,  
SEPTEMBER, 1871.

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THE HEAVENLY TREASURE IN EARTHEN VESSELS.\*

"But we have this treasure in earthen vessels, that the excellency of the power may be of God, and not of us." 2 Cor. iv. 7.

NECESSITY has existed on occasions of annual gatherings like the present for the officiating minister to recognize the fact, that he is "set for the defence of the truth," and with sturdy mind and reverent heart, gird his loins for the battle. Such has been the case when, from either sectional enemies or general foes, the fabric of truth has been threatened with dissolution: when the pillars of the temple—the *doctrines of our Divine religion*; or, the fire of the altar, *personal, experimental, vital piety*, has been in danger; but I congratulate myself, my dear brethren, that this duty is not a present necessity;—notwithstanding the delight it would yield you, to listen to a clear, comprehensive, and convincing discourse, specifically doctrinal;—or, to a chaste, rich and thrilling subject, specially experimental—I congratulate myself, I say, that, having neither extraordinary gifts nor graces, this is not an instant imperative duty, but that one of a more general character devolves upon me. I am certain my brethren, from epistolary communication with you, and also from a knowledge of *facts* in connection with the past year's service, so far as figures represent facts, that, with me, you know something of "*the care of the churches.*" But, as I believe these meetings should supply us with more of *stimulant* than *exhaustion*,—more of *hope* than of *care*,—more of *repose in the Divine superintendence and promises* than *disappointments at seeming resultless labours*, the text I have selected will, I think, supply us with material for the exciting of those noble desires and generous hopes;—"But we have this treasure in earthen vessels, that the excellency of the power may be of God, and not of us."

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\* A Sermon preached at the Melbourne District Meeting, and published by request of that meeting.



There are three ideas or thoughts to enlarge upon in the illustration of the text :—

1st.—THE TREASURE; 2nd, WHERE this treasure is *deposited*: and 3rd, The PURPOSE of the *Divine depositor*.

1st.—THE TREASURE. "But we have this treasure." Paul speaking for believers in Christ Jesus, and especially for those called to be ministers of Christ's Gospel in that day, says, "we have this treasure"—the treasure of the Gospel, of which he had been so exultingly writing. The term *treasure*, in primitive times, was used to express abundance of natural productions, which were of intrinsic or essential value to man, without which he must perish; but it is now used in a popular and general sense, and chiefly with reference to the superabundance of wealth possessed, or the lustrous ornaments worn. In the sense of its primary meaning, Pharaoh was the possessor of vast treasure in the stores of corn laid up in Egypt during the seven years of plenty, foretold by Joseph—the *life* of nations was in his hand. Israel possessed treasure in the goodly land of Canaan God gave him. It was "a land of wheat, and barley, and vines, and fig-trees, and pomegranates; a land of olive-tree of oil, and honey." Deut. viii. 8.

"A land of corn, and wine, and oil,  
Favoured with God's peculiar smile;  
With every blessing blest."

And the term in its popular meaning is frequently used in the Scriptures. One instance, we present, in the nervous reprobative language of the Apostle James, against the possessors of ill-gotten treasure. He says, "Go to now, ye rich men, weep and howl for your miseries that shall come upon you. Your riches are corrupted, and your garments are moth-eaten. Your gold and silver is cankered: and the rust of them shall be a witness against you, and shall eat your flesh as it were fire. Ye have heaped *treasure* together for the last days." v. 5. Now in considering the Gospel of Christ, as a treasure, in order of thought, we shall first look at its intrinsic or essential value to man;—"the *pearl of great price*," which if not possessed by man, leaves him under the sentence of a present and an eternal death.

Man's spiritual condition without the Gospel is wretched indeed. He is stripped of the riches and ornaments he originally held in possession, and is without the knowledge how these are to be recovered, or even, whether or not they are recoverable. The Gospel of Christ is the treasure of light which dissipates this darkness, and reveals the "exceeding," yet obtainable "riches of His grace." *The Gospel of Christ is light*,—"the light of knowledge:"—not the light of the knowledge of human philosophies, but "the light of the knowledge of the glory of God, in the face (or person) of Jesus Christ." Would you know the riches of sunbeams? Do not ask that young voluptuary who revels nightly in gaiety and wantonness in the saloons of pleasure, and unnaturally spends his days in sleep to recruit the forces of his nature for deeper night pleasures,—do not entirely rely upon the stately utterances of the man of science, but summon for your answerers the sons and daughters of Ham, who once endured existence beneath a penal darkness;—let them

tell you of the clinging, dripping, wailing darkness they suffered—darkness that ruthlessly sucked the perfume from their flowers and left poison in the stead thereof; that sicklied all beauty in nature; and turned the virgin beauty of youth into the wrinkled ghastliness of old age. Let them speak of the rapturous joy that swelled in their bosoms, when at the intercessions of the man of God, the sun shone again in unbridled power and glory upon the land of Egypt: *NATURE in the country, and MAN in the city, kept Jubilee that day.* My brethren, in addressing you, I feel relieved, because I know neither the sensualist, nor the speculatist, is in your ranks. Like me, you once dwelt in the region of the shadow of death; but, thank God, we can testify, the light of God has shone upon every hemisphere of our soul;—"the day-spring from on high," Christ Jesus our Lord, "hath visited us," and hath given light to us who did sit in darkness. And in the full-joy utterance of our present experience, we exclaim, "*But we have this treasure in earthen vessels.*"

Again, sin, like an infuriated monster, has cursed our race with all kinds of maladies and distempers, but the Gospel of Christ is the treasure of perfect health. "He hath sent me" (you know the Physician who utters these words) "to bind up the broken-hearted, to proclaim liberty to the captives, and the opening of the prison to them that are bound." Isa. lxi. 1. For a few minutes, let us walk in thought in the once noble and exalted city of Capernaum. It is the Jews' Sabbath-day. Christ and a few of His disciples have been to the synagogue to worship. During the service, He delivered a poor man of an "unclean devil;" and shortly afterwards a relative of one of His disciples of "a great fever." Hark! the town-clock of Capernaum is striking six. The Sabbath, with the Jews, is at an end. Now stand with me opposite the dwelling of Simon, lately but a fisherman, from the town of Bethsaida. What mean those excited multitudes streaming from every street, and converging thither. They look like heaving, swelling waters—but still they move as if burdened; and burdened, indeed, they are. They are bringing the sick of Capernaum to the young Prophet-Physician. Now look upon the scene of suffering around Peter's door;—*THERE are men with eyes which see not;—ears which hear not;—men, aye, and women too, with withered, palsied limbs.* That long row of couches contains the poor paralytics;—to what ghastly spectacles that terrible disease has reduced them! Beyond, you see a group of chattering lunatics fresh from the domestic asylums of the city. Now listen to the mighty, touching prayer that ascends from the rational among these suffering ones:—Jesus of Nazareth, have *MERCY* upon us! have *MERCY* upon us! And now there is a movement at the door of Simon's house. A young man about thirty years of age, appears; his countenance is the expression of divine love and power and human-likeness and sorrow, in blended proportions. He speaks—Be ye healed! 'Tis God breathing health upon suffering humanity through his own humanity. And now the scene baffles description. Every healed one is excited with the gladness of his own recovery—and being sympathetic, the excitement blends, and you see it glistening in the eyes of those who had been blind, and dancing in the limbs of those who had been maimed; and

hear it shouted, in torrents of praise, from tongues which had been dumb. Brethren, such were we once: we had neither sight, nor hearing, nor feeling. "BORN BLIND" "—LAME FROM HIS MOTHER'S WOMB," are statements as true of our spiritual condition once as they are of the physical state of those referred to; but, thank God, we were brought to Jesus, and he healed us. He said, Be restored, and the treasure of health was instantly enjoyed by us:—and oh! with what joy we can now say "But we have this TREASURE in earthen vessels."

Again, sin has not only maimed our race, it has brought "death;" but the gospel of Christ is the *treasure of life*. Permit me to introduce you to a grave-scene at Bethany. It is the grave of the young man Lazarus we now surround. That restless, but true-hearted woman there, is Martha, the elder sister; and to a sister's grief she adds a mother's: that beautiful maiden—whose large eyes weep incessant tears, and whose frame, though she makes no public wail, is convulsed with a profound sorrow—that is Mary. Christ and His disciples are also there; and besides these, there are—but of these we need take no concern at present. The grave is a common cave, with a stone upon it. The young occupant has been dead four days. A conversation ensues in which the devoted sisters express their noble faith, and the loving, tender Redeemer, shadows forth death and the grave as mere vassals, destined to submit to his high authority. Having prayed, He commands these vassals to loose the captive; "*Lazarus, come forth*," and immediately the command is obeyed. Lazarus is made the repository of a resurrection-life; a life which is a suitable type of that treasure which has been entrusted to us—LIFE FROM THE DEAD IN JESUS. Yes, brethren, we were "dead in trespasses and sins;" we were in "the horrible pit" of our carnality; the stinking corruptions of our evil practices, like loathsome worms, were preying upon us; but Jesus, "the resurrection and the life," has raised us up "into newness of life." He is himself become our indwelling life, so that with Paul, we individually exclaim, "I live, yet not I, but Christ liveth in me: and the life which I now live in the flesh I live by the faith of the Son of God, who loved me, and gave himself for me." Gal. ii. 20. O sacred treasure! may we always retain a lively recollection when it was first entrusted to us, and guard it from all destroying forces.

In briefly considering the Gospel as a *treasure* in the popular meaning of the word, viz., as superabundance, or, fulness of wealth, of apparel, and of ornaments, which add lustre to the person; the Gospel of Christ is all this to the true believer—to the minister of the cross. Christ enriches us with "the exceeding riches of his grace." Every gentle and noble disposition of mind; every virtue and grace of heart; every unselfish and sublime habit of life—ALL came from Him. The robe of purity and the crown of righteousness are His gifts—"But we have this treasure."

II. WHERE *this treasure is deposited*—"in earthen vessels." "But we have this treasure in earthen vessels." God is unlike man in the depositing of His treasures. Man surrounds His precious things with vessels of glory and strength; but God puts this treasure of the Gospel into "earthen vessels."

EARTHEN VESSELS: not *gold*, nor *silver*, nor *brass*, nor *iron*, but "*earthen vessels*." All the harder and more adhesive and cohesive minerals and metals are passed by, and a vessel composed of moulded, dried clay, is that to which ministers of this "*treasure*" of the Gospel (a treasure which is to enrich mankind) are compared. This brittle, easily broken vessel most expressively represents us, as well as the noble army of preachers of the Gospel of Christ which have preceded us. Red-earth was our original, and though the divine builder fashioned it so wondrously, and organized it so complexly, and imparted to it functions of continuity, it is still the "*earthen vessel*." When Paul wrote, the noblest minister was as vulnerable to disease, his flesh as easily bruised and mangled by the scourge, his entire physical nature as sensitive to the chilling-damps of prisons, and his life-blood was as free to flow, without special divine interposition, as that of the base and reprobate among mankind. Witness,—Timothy's *habitual* delicateness; Epaphroditus' *severe* affliction at Rome; and the *martyrdom* of James, Peter, and even Paul himself. They were also in themselves, "subject to like passions as other men." Our consciousness, my brethren, adds, at least, *volume* if not *weight*, to the sentiment of our text, "*but we have this treasure in earthen vessels*." Who among us but can remember that "*the shadow of death*" has fallen oft upon us! that life has hung as it were in the balance, when disease has been either battering at the walls, or wrenching at the furniture of this "*earthly house*." Who! I say, among us, but have more serious experiences than these,—experiences of unworthy passions striving for mastery in us; and, in certain instances, either raising us above or sinking us below, when engaged in our sacred duties, the tempered zeal and unyielding trust we should always exhibit as ministers. Oh! as we look at the subject in its marvellous comprehensiveness, with adoring gratitude we exclaim—"but we have this treasure in earthen vessels, *that the excellency of the power may be of God, and not of us*."

In connection with the first preachers of Christianity there was so much of divine power, and with those also on whom the mantle of the ministry has successively fallen, that we confess, it presents itself to us, in the shape of a divine purpose—and this is what we would now consider:—

III. THE PURPOSE OF THE DIVINE DEPOSITOR—"That the *excellency of the power may be of God, and not of us*."

Paul broadly and distinctly presents this purpose of Jehovah in these words, "But God hath chosen the foolish things of the world, to confound the wise; and God hath chosen the weak things of the world, to confound the things which are mighty; and base things of the world, and things which are despised, hath God chosen, *yea*; and things which are not, to bring to nought things that are; that no flesh should glory in his presence." 1 Cor. i. 27—29.

This purpose of Jehovah is illustrated, 1st.—In the excellent power with which he endows the "*earthen vessels*" themselves. Luke, in recording the last conversation of the risen Lord with his disciples, previous to his ascension, says he made them this gracious promise: "But ye shall receive power, after that the Holy Ghost is come upon you: and ye shall be witnesses unto me, both in Jerusalem, and in

all Judea, and in Samaria, and unto the uttermost part of the earth." Acts i. 8; and again, in narrating the events of the Pentecost, he makes its chief incident the real and historical accomplishment of that promise. And who that has any acquaintance whatever with the chief persons attached to our Lord's interest at this time can doubt it. There is Simon Peter, the chief Apostle of the kingdom at this period; fifty days before this, when his Master's life was in great peril, he forsook and denied him; but now, baptized with power, with the carnal sword of Gethsemane laid aside, and with a perfect understanding of afflictions and death awaiting him, in this cause he is as bold as a lion. Now he vindicates the spotless beauty and royal dignity of his Measiah-Master, and with irresistible argument charges the blood of the innocent One upon his congregation, until they acknowledge this new power in cries for mercy from their awakened consciences and hearts. The world in every generation had seen what it had denominated power! But chiefly these exhibitions of power had been the manifestations of individual or combined brutal passion and force in triumph over single or united combatants! Certain manifestations of power, akin to this the ambassadors of the cross now felt, had been exhibited at intervals in the lives of the good and holy. But this was emphatically the baptism of excellent power. The lustre, the splendour of this power, was abundantly illustrated in the amiableness of disposition, the blamelessness of life, and resoluteness of heart, of the first Christians. They were men who took joyfully "the spoiling of their goods," the defaming of their names for righteousness' sake, the casting out from the synagogues of their land, "perils among the heathen," and even death itself. The lustre of the power of Christ's presence has encircled as with a zone of celestial light the lives of confessors and martyrs for his truth, in every generation since the days of the Apostle. Let us so live, my brethren, witnesses of this excellent power, that those who follow us may not truthfully charge us with the absence of this power in our lives and ministry.

2. This purpose of Jehovah receives yet further illustration, in the excellent power in the Gospel itself: showing effectually the darkness of men and systems it has reached and vanquished. "It is the power of God unto salvation, to every one that believeth." Perhaps self-righteousness, which in other words is false-righteousness, never entrenched itself more strongly than in the heart of Saul of Tarsus; yet, "Jesus of Nazareth" whom, at the time we speak of, he was persecuting, arrested his conscience by the excellent power of his Spirit, and he that prided himself in being a "blameless" law-keeper, saw himself to be "the chief of sinners." Christ left him not here, however, but transformed him into one of the noblest of saints. Perhaps paganism exerted as mighty an influence upon the heart of the Philippian jailor, as upon most men, and yet the excellent power of the Gospel penetrated the mass of darkness enshrouding his soul, and dispersed it as "the morning cloud" is scattered before the rising sun. Systems of philosophy, and religions of man's making, some of them venerable for age, most of them bearing the impress of the greatest natures the heathen nations have produced, but all of them falling infinitely short of satisfying

man's imperishable self, with the well-defined and well-grounded hope of immortality, have, in some instances, where the Gospel has already reached, sustained the presages of their utter overthrow; and others have long since disappeared as the baseless fabric of a night's vision. All glory to our Saviour! who calleth us "earthen vessels" to take some instrumental part in the subjugation of the world to His sway.

My beloved brethren, let us solace and cheer our hearts with the anticipations of our Redeemer's triumphs, in the ultimate and complete success of his Gospel. The "vessels" employed are "earthen," and soon dissolve, but the divine potter is always making new vessels. He can bestow what glory of strength and success he chooses upon these vessels of his. And though they be broken, he remaineth the same. May our hearts always abide in the confidence of his immutableness and faithfulness. Amen. JOSEPH TEAGUE.

## THE GUIDE OF THE BELIEVER AT THE SACRED TABLE.

*Translated from the French by W. Lee, Bible Christian Minister.*

### THE PREPARATION FOR THE COMMUNION.

"Let each one prove himself, and so let him eat of this bread and drink of this cup." 1 Cor. xi. 28.

WHEN the Saviour was about to offer His life in sacrifice for the salvation of the Church, having resolved, in the evening, previous to His death, to institute the feast destined to perpetuate the remembrance of our redemption, He gave to two of His disciples this command: "Go and prepare us the passover." \* For Peter and John, chosen among the Apostles to execute this will of the Master, to prepare the passover, signified at first, to seek a proper locality to receive Jesus Christ and the twelve disciples; to get all things ready for them for the celebration of the Jewish passover; to procure the paschal lamb and the bitter herbs with which it should be eaten; in brief, to make every preparation for the solemn and sacred repast which should precede the establishment of the Christian passover.

You do not think, however, my brethren, that the part assigned these two disciples was to be confined to these exterior and purely material arrangements, and, that in accomplishing to the letter the command of their Master they would be fully discharged from their mandate? Suppose, for a moment, that they had carried their thoughts no further;—that they had not recalled to mind the memorable deliverance of which the paschal lamb offered them the symbol; that they had forgotten the multiplied benefits for which they were indebted to the goodness of their God; do you believe, that in this case, they would have suitably fulfilled their commission, that they would have really prepared the passover? My brethren, you have no ground to believe it. So it is with us. We are but little advanced in our preparation for the Communion of the Lord's

\* Luke xxii. 8.

Supper, as long as we are only outwardly prepared for it; and even though your pastors have raised up the Sacred Table before you, though they have laid the cloth for the bread and wine designed for the celebration of the most august ceremony, and though they have prepared every thing that you might participate of the body and blood of Jesus Christ, nothing is yet done, every thing yet remains to be done, if you have not been seriously engaged in preparing your souls to receive the Lord.

It is a lesson of this nature that St. Paul gives us in the words which serve as a text to this meditation. Herein the great apostle teaches us that to commune as a Christian, we must previously examine ourselves, 'prove ourselves, prepare ourselves; and that the object of this interior, spiritual, and, in every case, serious and reflective preparation, is to produce within us a moral disposition suitable to the solemn event of which we make the commemoration in the Sacrament of the Lord's Supper. "Let each one prove himself, and so let him eat of this bread and drink of this cup;"—that is, let no one eat of the bread and drink of the wine of the Eucharist before he has carefully proved himself.

Can it be necessary to stay to prove the necessity of such an examination? Doth not every one take it for granted, and feel it to be his duty? If you represent to yourself the event of which the Holy Sacrament is designed to perpetuate the memory in the Church—the most solemn and important of all events—the death of the Son of God to expiate our sins, the only method of deliverance and of reconciliation that there could be for sinners. Now who would think of celebrating this event without seeking to be penetrated with the sentiments of humility and gratitude that such a fact is suitable to inspire?

If you look at the Sacrament itself in its true light, you will find that there is nothing in religion either more august, or more sacred. It is an alliance which God negotiates with us, it is a spiritual bond which He wills to establish between our souls and Him. Everything here speaks to us of His greatness and of our littleness, of His goodness and of our misery, of His condescension and of our unworthiness. And dare we come to this Holy Sacrament without having made a serious examination of ourselves, or without having carefully considered the goodness of God?

If you attentively consider the Lord's design in calling us to the participation of the Holy Sacrament, it will be evident to you, that, before our confirmation in the faith, our advancement in piety, our progress in sanctification can be its result, we must enter into its plans, we must penetrate into the spirit of this Divine institution. Now, how can this be attained, except by holy reflection, meditation, and prayer?

If you are convinced that it is at all times the Christian's duty to learn to know himself, and to render to himself an exact account of the state of his soul, what more natural and favourable moment could he choose to begin and to pursue this examination, than that of a solemnity like that of the celebration of the Lord's Supper? Does not this festival oblige him to make a pause in the voyage of life? At this epoch, do not all the mercies of God, being summed

up for him in the sacrifice of the cross, more vividly strike his spirit? That which he should do well under all circumstances, ought he not to do better under the impression of these grand and solemn remembrances? Will not the duty of self-examination, for which he never lacks help, be accomplished more easily when he shall enjoy the precious advantages of which we speak?

In a word, if you give attention to the positive commands of the Word of God on this subject, to the declaration of St. Paul in our text, *that each one should prove himself before eating of this bread and drinking of this cup*; to the threat that he adds to it, "*For he who eateth and drinketh thereof unworthily, eateth and drinketh his condemnation, not discerning the Lord's body*," can there remain the shadow of a doubt as to the necessity of proving oneself when he is about to approach the Holy Table? To show oneself negligent in regard to this, is it not to give proof either of excessive ignorance, or inconceivable levity, or of a criminal contempt for the ordinances of the Lord? Is it not, not only voluntarily to deprive oneself of the benefits connected with Christian Communion, but to profane this Divine institution, and to trample under foot the blood of Jesus Christ? Is it not justly to bring upon oneself the terrible censure addressed to those rash and careless persons who have the audacity to enter into the wedding hall without having the festive robe, "What do you here?" Is it not to merit the execution of the formidable sentence, "Bind him hand and foot, and take him away, and cast him into outer darkness; there shall be weeping and gnashing of teeth?"

But if it be beyond all dispute that we cannot Christianly commune without giving up ourselves to a preparation corresponding to the gravity of the religious act which we are about to perform, in what doth this examination consist? What, in the strictest sense, should be the nature of this preparation? On this point we cannot be too precise, and we pray God to help us in our meditations. The first capital point which every communicant ought to clear up is that of his conversion; the great question which he must first and pre-eminently resolve is, to know whether he is in a state of grace. For if it be true, as we think we have sufficiently proved elsewhere, that Jesus Christ has not instituted the Holy Sacrament but for the members of His Church; if it be true, that He did not celebrate the first Communion but with His disciples; if it be true, that the participation at the Sacred Table can neither be a means by which to obtain the remission of sins, or to be converted; if it be true, that the Communion does not operate on the soul by an intrinsic and magical virtue, independently of the will and dispositions of him who takes a part therein; if it be true, that, in its essence and object, it is the seal of the grace received, the confirmation of the pardon of sins obtained; if it be true, that the Apostles everywhere in their writings, represent faith to us as indispensably necessary to be able worthily to commune; the result of all this is, that, to be prepared to sit down at the banquet which Jesus Christ has prepared for His own in the Eucharist, to appertain to His Church, to be of



the number of His true disciples, one must needs obtain reconciliation with God, be regenerated, have faith, be a Christian.

The essential preparation to approach the Sacred Table is to be a Christian,—this is the indispensable condition to commune. To be a Christian, that is, to possess the moral disposition which cannot be succeeded or supplemented either by long retirement from the world, or acts of devotion, or pious readings, or all that appearance of exterior piety by means of which the men of the world, whose heart is set on the earth and not on God, pretend, in certain days or hours, to put themselves in a proper state to commune; to be a Christian is to be in that state of soul in which preparation is possible, self-examination easy, because it supposes and includes these things. Be assured, then, that if living faith dwells not in your heart, if you are not converted to Christ, vainly, to commune, will you shut yourself up in your closet for entire days and weeks; vainly will you give yourself up to a series of meditations on the grand verities which the Holy Sacrament is designed to recall to mind; vainly will you separate yourself externally from worldly societies in which you habitually live, to be momentarily encompassed with an atmosphere of religion and piety. You will ever lack the festive robe, indispensable to be admitted into the festive hall,—viz., the feeling of your misery, faith in the Saviour, the love of God and charity. There is, undoubtedly, much sweetness in the thought, that, if I am a Christian, in communing I go to receive fresh earnestness of the love of Jesus, to be more intimately united with Him, to be established in His peace, and to be more completely consecrated to His service; but, on the other hand, there is much bitterness and terror in the thought, that, if I am not a Christian, in communing I run the risk of adding to my past disobediences the crime of sacrilege, to crown all my iniquities by an act of hypocrisy, to profane the most august of mysteries, to aggravate my condemnation, to always alienate myself further from God! My brethren, who would not tremble at a similar alternative! Who would not haste to take account of his ways, and seriously scrutinize himself in the presence of God! Who would not feel the necessity of solving this solemn question, “Am I a Christian, or am I not?” “Can I commune, or ought I to abstain from the Communion?”

But when one has once given himself up to this first examination of himself, and has thereby assured himself that he is in a state of grace, is there nothing more to be done? If a man, with the Bible in his hand, and the witness of the Holy Spirit in his heart, can say to himself, I feel that, entirely a sinner as I am, God has saved me; that notwithstanding my numerous miseries, through Jesus Christ I appertain to Him, and that my most ardent desire is to love Him and be faithful to Him; is there need of a preparation other than that? Are not the principles which habitually guide him, the faith which animates him, and the charity which lives in his soul, the best sentiments that a communicant can assume? Assuredly, my brethren, the Christian life is the most efficacious preparation for the Communion; and it is indubitable that, in a certain sense, if the Christian were to live constantly in a spirit of watchfulness and prayer, he would be in a proper state to commune at all

times. For to what purpose does he unceasingly labour except to keep himself in communion with his God, to live in His holy presence, to recall to mind the innumerable benefits of his Saviour, and to perfect the work of his sanctification. Does he not prostrate himself every morning in spirit before the cross of his Redeemer? Does he not give thanks for the gift of eternal life, implore the pardon of his sins, and seek to awaken and nourish in him those sentiments of humility, of gratitude and love, which constitute the essence of the Christian life? In thus reflecting on what the Christian seeks to become, we may affirm that the qualification of believing is itself sufficient to give him access to the Sacred Table, and that strictly speaking, without preparation, he is in a better state to commune than a man of the world who would confine himself to eight or even fifteen days of preparation. But it must never be forgotten that the believer, so long as he remains on this earth, is a soldier who fights, and not a conqueror who triumphs. Not one who has already attained, or is already perfect, but one who is pressing toward the mark. We ought not to represent him to ourselves such as he will be in glory, delivered from all his weaknesses, consummated in perfect love, celebrating the eternal Sabbath; but to see him such as the Bible and experience shew him unto us, subjected to languidness in the faith, liable to grow weak in piety, often captivated by the exterior objects of the world which pre-occupy him more than they ought, distracted by the anxiety of his business and the duties of his vocation which too strongly and exclusively absorb his mind, suffering the influence of a thousand circumstances, of a thousand temptations, all of which tend to deter him from communion with his Saviour. Moreover, in the act of the celebration of the Lord's Supper, everything is so grand, so holy, so solemn, that it is not too much of a special preparation, to awaken in him those sentiments which are on the point of sleeping, or to strengthen those good dispositions which require maintenance.

Hence for the most established and advanced Christian, the necessity of an examination prior to the Communion. We would not here determine either the duration or the mode of this examination, but confine ourselves simply to some general reflections on this subject, the application of which you can each make to his own condition.

*First, my brethren, make sure that your soul is in peace, that it enjoys the assurance of reconciliation, that nothing is placed between it and its merciful Saviour, and that by simple and entire faith it reposes on His immutable promises.* If you are in trouble, examine whether it is by means of a fault which has momentarily interrupted your communion with God, or by the effect of a trial by which you have been inwardly agitated, or because of a temptation which you have not known how to energetically resist, or under the impressions of fears and anxieties which have invaded your soul, or on account of being given up to levity and diversions which appear to have dried up the sources of life. In either the one case or the other, humble yourself; have recourse to the Saviour; implore His grace; solicit pardon; strive to re-establish between Him and you those relations of confidence and love which the Christian should be

zealous to maintain at all times, but which are never more necessary than when he is disposed by the participation at the holy table, to seal the union of his soul with the Saviour.

*Secondly, make an inquest on the state of your faith.* Has it suffered some eclipse? Do the truths of salvation appear to you to be covered with a veil? Does your soul only contemplate, as through a dense cloud, the blessings of the celestial city which formerly made it leap for joy? Have you a difficulty in laying hold, and making a personal application of the promises of God? Have doubts crept into your heart and spirit?—doubts not only in regard to your conversion, your state of grace, your part in the redemption accomplished by Jesus Christ, and the blessings of the Gospel; but doubts relative to the doctrines of salvation, the first conceptions of Christianity, and the most simple rudiments of religion? Treat not this with levity I beseech you. Try to find out that which may have produced this obscurity of your faith. Whatever may be the cause, deplore such miseries; do not console yourself too promptly; have recourse to the word of God and prayer; intercede until the pure and brilliant light from above shall have appeared again in your soul and shall have dissipated its darkness. For if there be one occasion in the Christian life when one ought to approach God with entire faith, a full certitude, a perfect confidence, it is when he prepares himself to commemorate His love toward us; it is when he is about to appear in presence of the ineffable mystery of Redemption.

*Endeavour, in the third place, to render to yourselves an account of the state of your interior life, and to assure yourselves that your piety has not declined.* There are some infallible signs by which you may know whether you are making progression or retrogression. Ask yourselves, what value do I set on the word of God? Do I desire frequently to read it? Do I prefer this reading to all others? When I open the Bible, is it with a serious disposition, sincerely desiring to seek God, and to draw from His word some fresh light on myself, my duties, or on the mysteries of eternal love? Am I diligent in the exercise of prayer, fervent in my devotions, regular in my acts of piety? Are the most happy moments of my life those I spend in rendering an account of my ways, seeking the face of my God, confessing to Him my sins, confiding to Him my anxieties and troubles, forgetting the things of the world, and uniting myself to Him in the sweetest and most intimate intercourse? When my heart is cold, and feels not that profound gratitude, that ardent love which should ever embrace Him, am I thereby more distressed than from any other thing in the world, and can I then say that I know by experience what it is to *pant*, to *faint*\* after the great and living God? Is the life of God, the hidden life in Christ, the life of love, the imperishable and eternal life, the grand object, the chief end of my efforts, my meditations, my prayers, my entire life? By questions of this nature you may judge of the state of your soul relative to your piety, and estimate your actual dispositions as to the Communion.

*It is important also, in the fourth place, that you should prove yourselves as to the manner in which you discharge the numerous*

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\* Psalm xlii. 1. Psalm lxxxiv. 2.

*obligations which are imposed on you as men, as members of society, as Christians, in the different positions in which you may be found, in the varied professions that you may practise.* It is possible for you to seek and to know whether, since a certain epoch, since the date of your last Communion, for example, you have been less negligent, or more zealous in the accomplishment of your duties ; whether you are more continuously and joyfully attentive to those who are opposed to you ; whether you have done better that which you have had to do ; whether you have more scrupulously and conscientiously employed your time ; whether you have laboured with that serenity, that peace, that self-disinterestedness indispensable to the Christian life ; whether God becomes more and more the centre of all you undertake, the end to which all your actions refer ; whether being stripped more and more of self and desiring only to please Him, His glory is the grand and unique object of all your ambitions. Scrutinize yourself in this way ; pursue this examination even to the end ; make an estimate not only of your conduct, but scrutinize your most secret motives and weigh the moral value of your actions before God. This should be done at all times, but especially when we desire to renew our covenant with God on the altar of sacrifice.

Then there are temptations to which each of us is particularly subject, weaknesses of heart which are manifest, defects in the character which are salient, irregularities in the conduct which predominate. Every believer, therefore, according to the position and circumstances in which he is placed, has spiritual enemies that he must combat, failures which he ought to foresee, and against which he has to guard. What do we in these various respects ? What testimony does our conscience render us on this subject ? Observe, it is not here a question of knowing whether we commit no faults, make no failures, feel no longer the influence of our passions, or have no longer the consciousness of a single weakness ; for, on this condition, where could one Christian be found ? Where on earth could one communicant be met with ? But the question on which we should be confident is, whether we continually seek a better acquaintance with ourselves, whether we have a detestation of our sins, whether we combat them without relaxation, whether we feel profoundly sad every time we succumb in the struggle against our sins, whether we ardently desire more than any other thing in the world, to strip ourselves of our evil habits, whether we sincerely desire to become holy by putting on the image of Christ.

The Lord's Supper is a repast of love. Now who could approach this mystery of love with hatred in his heart against any whomsoever, with a desire of revenge against a single being in the world, with rancour against the least of his brethren ? Who would dare to come to the Sacred Table with this detestable system of restrictions which the Bible anathematizes with its most terrible threats and its most formidable thunderbolts, by which we seek to persuade ourselves that we are right with God and with our brethren when we abstain from revenge, but without forgiving ; forget injuries, but without loving ; preserve no heart-burnings, but without becoming affable ; do no wrong, but without doing good ; have affection only for

those who bear testimony of us and whose character and tastes accord with our own, and make an exception of those who displease us or who are at our charge? Is it upon such a basis that God has transacted the alliance with us which He has concluded by the death of His Son? Is this as God has pardoned and loved us, who has not only forgiven us our sins but has restored to us His favour; who has not only delivered us from hell, but has re-opened to us heaven? Away, away then from the Communion, every being who hates, every heart that desires not to love, every soul that solaces itself in egotism and that is resolved to remain in it!

*Finally, examine yourselves, my brethren, in relation to your dispositions towards God with respect to the present and the future.* Are you touched by His favour? Do the grandeur of His love and the immensity of His benefits penetrate your heart? Do the mysterious work of redemption and the ineffable sacrifice of your Saviour make an impression on your soul? In return for so many favours, do you experience the desire to consecrate yourself afresh to God? Is it your most cherished resolution, your most ardent wish to be His, to be entirely His, to be His for ever? Do you truly desire to belong to Him in life and death, and regard yourself, every moment of your life, as His devoted child, His submissive creature, His faithful subject, and dread nothing so much as being separated from His love?

If you should accomplish this examination, the necessity and nature of which we come to recall to your mind, it will naturally produce within you four dispositions which we may regard as the festive robe and the ornament of the faithful communicant, and without which it is impossible to imagine a Communion truly worthy of that name. First, being permeated by the feeling of all that is lacking in your piety, your obedience, your charity, the work of your sanctification, and deploring the negligences and faults which render you culpable before God, you will be profoundly humbled; you will pass condemnation on yourselves; you will have that broken and contrite heart which in the sight of God is of great price, and which nothing can more effectually pierce and break than the contemplation of the sufferings and death of the Saviour. Finding nothing within you that can support your confidence, you will turn to Jesus Christ, you will place all your hope in Him, embrace His cross as the only means of your deliverance, acknowledge a thousand times that in and through yourselves you are lost, desire, before God, no other righteousness or merits, pardon or salvation, peace or assurance, than those we obtain by faith in His blood. What, then, will your gratitude not be to your adorable Saviour, who, when you were lost has saved you; when you were enemies of God, has reconciled you to Himself; when you were slaves, has redeemed you; when you were dead, has vivified and raised you up; when you were hopelessly miserable, has shed forth in your soul the peace of heaven and the hope of eternal life? There will be within you only one watchword:—I wish to love my God; only one concern; to live always for Him who died and rose again for your eternal redemption. Such a sincere repentance of your sins, a complete renunciation of your own righteousness, a sincere recourse to the

mercy of God in Christ, a living gratitude to your Saviour, a firm and unshaken resolution to consecrate yourself to His service, and to live and die for Him, are the preparation of the true communicant, the dispositions that he must bring to the Sacred Table.

But by insisting, as we do, on the dispositions which the believer ought to carry to the Holy Sacrament, we should be very careful not to alarm timid consciences. There are persons who seldom believe themselves to be in a proper state to commune, because, dissatisfied with themselves, they scarcely ever find themselves sufficiently prepared to do so with assurance. They want to see within them more love, more fervour, to be more fully permeated with the sense of their unworthiness, to feel more gratitude for that loving Redeemer with whom they desire to unite themselves in the Sacrament of the Eucharist. Sometimes these scruples contain a disguised self-esteem, a feeling of self-righteousness which puts on the appearance of humility. To draw near to God, we should, to some extent, be satisfied with ourselves, we would like to be able to bear ourselves witness that we bring to Him a heart burning with love, entirely penetrated with a sense of His goodness, and filled with the most absolute devotion, and to be able to rely, if not on unmeritorious works, at least on good sentiments and pious dispositions; and we forget that however serious may have been our self-examination, however Christian our preparation, we shall always need have recourse to the mercy of God. We do not understand that the nearer this examination is to what it ought to be, the more we shall feel the need of pardon and grace of the Redeemer. It is not sufficiently asserted that the Lord offers His children the bread and wine of the Holy Sacrament, not in their character as just and holy, but as saved sinners, and as pardoned criminals, and that if one waited to come to the altar until he no longer found a single imperfection in his repentance, a single weakness in his faith, a single languor in his love, a single deficiency in his piety, a single defect in his obedience, a single spot in his life, he would never commune on earth, he must put off doing it till in heaven.

Among others this hesitancy to commune is caused by a certain effeminacy, a kind of sloth. They acknowledge that their piety is languishing; but they do nothing to get out of this lukewarm state. The things of heaven have but little attraction for them, inspire them at times even with aversion. To struggle against this disposition, it is necessary to make a diligent use of the numerous and efficacious means of grace which God hath placed at our disposal; but this labour would demand efforts, vigilance, perseverance, and they prefer to effeminately abandon themselves to languor which invades them little by little, and paralyzes their feelings, rather than rank themselves among "the violent who take the kingdom of heaven by force."\* They hope for a period in which life will return to them, in which zeal will reanimate them, but as they attempt nothing in that direction, they can but continue to fall off still further from the right course and insensibly lose their little piety that remains. Let these persons be persuaded that though "every perfect gift cometh from above,"† and that we are not "capable of

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\* Matt. xi. 12. † James i. 12.

ourselves to have even one good thought" much less to excite in us a single sentiment of love to God, it is necessary, however, that we should desire these graces, that we should pray to obtain them and labour to make them grow within us:—they are promised only on this condition. The Gospel permits no sloth, it tolerates no effeminacy, it authorizes no voluntary languor, it is the declared enemy of this easy and complaisant quietism to which so many give themselves up all their days.

You meet with other believers, who, because they do not experience those transports of pious devotion, those sensible joys which distinguished their first Communion, or some other solemn circumstance in their Christian life, believe themselves to be fallen from grace, and, because of this, fear to renew the alliance which they have previously contracted with their God. But are they sure, that in these religious transports, these delicious emotions which they regret every thing was spiritual and perfectly pure? Might not the vivacity of age, the ardour of the imagination, a super-excitation of sensibility, the equipage of a religious solemnity, and a thousand exterior circumstances, have had as large a share therein as faith and real piety? But even admitting that these impressions might have been the fruit of grace and grace only, is it reasonable, is it evangelical, to conclude, that, because they no more experience them, they cannot be in a state to commune? Sensible consolations are not an infallible sign of great advancement in the Christian life. They are extraordinary graces which it pleases God sometimes to accord, but which undoubtedly it would not be well to possess always. They have their dangerous rocks, and the ordinary gifts of grace, though less brilliant and sweet, are not, perhaps, the less sure and sanctifying. Faith in the Divine promises, humility of heart, self-detachment, submission to the will of heaven, disinterested love, constancy and faithfulness even in the apparent abandonment of God and the privation of inward consolations, confidence in the Supreme direction, the disposition to do all that God commands—this is what the Lord demands of us, and that which we should study to bring to Him in approaching the holy table. The transports of joy, enravishments, ecstasies, if they fail to ask or desire them, come subsequently, when God wills, as He wills, and in the measure that He wills; but in no case, can their presence or their absence be a sure sign of a state of piety or of languor, a title to the Communion or a proof that one should *abstain* from communing.

Sometimes it also happens that, in the days immediately preceding the appointed time for the communion, perhaps the morning of the Christian Passover, an unexpected and painful contrariety, a violent temptation discommodates us, staggers us, and puts us out of a state of inward peace which we were diligent to secure and maintain. In a case like this, what course do we ordinarily pursue? We refuse to commune, and Satan triumphs; for this is precisely what he sought; he desired nothing else. In our view, it would be wiser and more profitable to struggle on the very spot and without delay against the mischievous impressions which have assailed us, take refuge by our Saviour, and seek to be re-established in communion with God.

In acting otherwise, what do we? We commit two errors: we permit evil to ravage our soul, and we deprive ourself of the benefit of the Communion; we prolong our suffering, and we retard our cure. But if notwithstanding our recourse to God, our firm and energetic determination to surmount the temptation, and to regain peace, we have not yet found the liberty and assurance necessary to commune, let us postpone our approach to the Holy Sacrament: it is probable that God does not call us, and this is a sign that we ought not to come to it. But I doubt whether such a case could often be presented, and I hesitate not to affirm that every time we shall determine to triumph over temptation, always or nearly always the Lord will make us conquerors.

My Lord and my God! since the participation at the spiritual banquet of Thy ineffable love is so great a benefit, so immense a privilege, I desire to profit thereby. I will lay aside, therefore, all the obstacles that would hinder me from enjoying so inestimable a favour. I will watch, I will pray, I will examine myself, I will prove myself; and when I shall have done all this, acknowledging that my preparation, always imperfect and unworthy of Thee, cannot serve me as my title to approach Thy Holy Sacrament, I will confide in Thy goodness, I will have recourse to Thy mercy, saying, Lord, who, by Thy pure love, hast saved the greatest of sinners, deign, by this very love to admit this redeemed sinner, and now become Thy child, to present himself before Thy face, and to renew alliance with Thee.

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### PLEADINGS FOR CHRIST.

THREE discourses, by William Connor, Lord Bishop of Peterborough, delivered in Norwich Cathedral, in defence and confirmation of the Faith, and published under this title in a cheap form, are, in our view, likely to be of great service, in counteracting "the frightful prevalence of sceptical views among all classes of the community." The subjects of the discourses are, respectively, Christianity and Free Thought, Christianity and Scepticism, and Christianity and Faith. The texts, "How sayest thou, Ye shall be made free," John viii. 33; "The other disciples therefore said unto him, We have seen the Lord. But he said unto them, Except I shall see in His hands the print of the nails, and put my finger into the print of the nails, and thrust my hand into His side, I will not believe," John xx. 25; and "Blessed are they that have not seen, and yet have believed," John xx. 29. The discourses are perhaps nearly equal in merit, and our readers will obtain a juster idea of their character if we furnish an outline of the first, supplemented by copious extracts.

The scene described in the chapter from which the text is taken is regarded "as a prophecy of the whole history of Christ's life in His church—the story of those who come and of those who go,—of those who believe in Him at first and of those who cease to believe in Him, and the inner history too of those who never forsake Him." The preacher thinks it will be profitable "both to



those who believe and to those who unhappily disbelieve in Christ," to study this instance of early free thought and disbelief; and here are his reasons.

It will be good for those who do not believe in Christ to look at this scene, because at least it will show them this fact—that from the very first there were those who did disbelieve in Christ. It will show them this fact—that Christianity is not a religion whose origin is lost in the remote and dim distance of time,—a legendary faith of which no one can say when it began, who first taught it, or who first believed it. It will show them Christianity rising in historical times, and contending from the very first with unbelief; not ignorantly, not without question or dispute, received among men, but succeeding in spite of the question and notwithstanding the dispute. It will show them that Free-thought is as old at least as Christianity itself; and then it may occur to them, when they read how, long ago, men had the same doubts and the same difficulties they feel they have now, it may occur to them that after all there must be some wonderful power in that Faith which struggled into general acceptance, in spite of those doubts and difficulties: that there must be some marvellous vitality in a belief which has survived eighteen hundred years of the assaults of unbelief—something at least that is worth inquiring into. This bush that is ever burning and never consumed is at least worth just turning aside to look at—is it not? And, then, on the other hand, it will be good for us who believe, to look at these early unbelievers; good for us not only for this reason,—that it strengthens our faith to know that unbelief is no new thing, and that as Christianity has survived eighteen centuries of unbelief, it may survive more,—but good for another and a better reason: that it teaches us to try and understand the feelings and the reasonings of those who do not believe,—teaches us to try and do, what we always should do with those who differ from us, try and put ourselves in their place; try to understand how it is and why it is they do not agree with us: make all allowance for the honesty of their disbelief; try and enter thoroughly, if we can, into their motives and feelings. If we do not, we are in danger of becoming hard and unloving, and our contentions for Christ narrow and bitter and unjust—contending for Him, but not in His spirit—forgetting that there is not one of those who disbelieve in Him for whom He has not died,—forgetting that the unbeliever is not an enemy to be driven back from the fortress of Faith, but is an exile to be won back by loving words and earnest reasoning to the home of his Father. As we look out from the fortress of our Christianity, lighted up with the light that we believe to be of heaven, let us learn to see how the very light of it may be reflected back from the faces of its assailants.

The first thing that the preacher remarks upon is, naturally, "how very little those who come and go seem to be influenced by what we should call 'the evidences of Christianity;'" which teaches two lessons, first, "that the religion of Christ was not received in the very first instance unquestioningly—not even because of His miracles—and that in spite of His miracles, men ventured to question his doctrine;" and the second is "the power of prejudice and passion in influencing men's beliefs and disbeliefs." Turning again to the story, the reason why these new disciples left Christ is next stated. "They were offended, because He appeared to deny to them the possession of liberty." These men were mistaken, and we can see that they were mistaken; but there was a misunderstanding between them and our Lord as to the nature of liberty. He offered them moral freedom, and they supposed He was speaking about political freedom. The like misunderstanding may exist now. Why do men give themselves the name of a Free-thinker?

Because this name expresses their conviction that Christianity is opposed to freedom of thought—that it puts a restraint upon the freedom of the human intellect. The cry of such men is this: "Your Christianity shackles the human mind. I boast of my freedom. You require me to submit the freedom of my intellect to the authority of a book or of a man who lived years ago. My mind resists such

attempts at fettering it. I submit to no authority. I reject all claim to overrule the very wildest freedom of my intellect. You priests, you bigots, who come to me with authority, and threaten me with penalties for daring to think for myself, you are convicting yourself of falsehood before you utter another word. I cannot stop to listen to your evidences of Christianity, when upon the very face of it you bear this stamp of falsehood that you are opposed to freedom. You may say what you like about the evidence of prophecy or miracle: no evidence of prophecy or miracle will make me give up my freedom of thought." Have you never heard this? How often do you hear this opposition insisted upon between the bigotry of the priest and the teacher of Christianity, and the "enlightened Free-thought of the age!" Here, then, we have the issue distinctly raised between Christianity and Free-thought. Let us understand it, then, very clearly before we go further.

It is quite true that Christianity does come with a claim of authority. It is quite true that Christianity does say to men, "Believe this, because Christ has said it." He teaches men now, as He taught them, we believe, long ago, "with authority." And it is also true that Christianity does warn men of certain penalties, very heavy and grievous penalties, that will follow if they do not believe what Christ says. Christianity, then, has authoritative teaching, and teaching accompanied by a threat of penalties. That is perfectly true. Now we are told that here is just the point where Christianity comes into collision with Free-thought. Free-thought will not endure to hear of authority, and resents the very idea of penalty. I think I have fairly put before you the issue between Christianity and Free-thought.

Now, to understand this, of course it is necessary that we should clearly define to ourselves what is Free-thought. The word is very often on men's lips now-a-days, but I am not quite so sure that men really understand what they mean by it. Let us try and understand it to-night. What is Free-thought? Free-thought may mean one of three things. It may mean freedom as opposed to NECESSITY; or it may mean freedom as opposed to AUTHORITY; or it may mean freedom as opposed to RESPONSIBILITY.

As regards the first of these. By freedom as opposed to necessity we mean this—that a man is free to think one way or another; that it is not an absolute necessity for him always to think in one way or another,—that is to say, that his thought is not a necessary product of his physical constitution; that his thoughts do not grow in him and out of him as the blade grows out of the seed, or the flower out of the plant,—that thought is not mechanically necessary, but that a man has the power to will or choose how he will think. When we say freedom as opposed to authority we mean this—that a man is not bound to think in a particular way because he knows that somebody else thinks so: that is, that his thought is not to be subjected in any way to the thought of any other, and that he has a right to say to any teacher, no matter how accredited, "That is your opinion, this is mine." And the meaning of freedom as opposed to responsibility of course is this—that a man is no way answerable for his belief, and that whatever he thinks about any subject, he is never to suffer for his thought in any way whatever. These are the only three possible meanings of Free-thought. Let us take them one by one and see what Christianity has to do with each of these.

Christianity not only does not deny to men freedom as opposed to necessity; but, on the contrary, it asserts and vindicates it. But what can be said to men who declare that freedom of thought is opposed to all authority; and that thought cannot be free, if it submits to authority?

I ask you particularly to mark and to attend to this. It is quite true that the *abstract idea* or notion of freedom is opposed to the *abstract idea* of authority in thought and religion. Quite true. But it is equally true that these are so opposed in everything else. It is just as true in politics, that the *idea* of freedom is opposed to the *idea* of authority. Where there is absolute freedom, you cannot understand how there can be any authority, and where there is absolute authority, you cannot understand how there can be any freedom. If you start from the maxim, Man is free, you arrive logically at the conclusion that there can be no authority. If you start with the axiom, Authority is supreme, you arrive logically at the conclusion that there is no room for liberty. The two ideas, if you think of them in your mind, are logically opposed the one to the other; but are they so

really in practice? Is it true that freedom is practically inconsistent with authority? Is it not true that men contrive to reconcile them every day and all day long? Is it not quite true, for instance, in the matter of opinion, that although opinion or thought is free, yet that thought is always submitting itself freely to authority? Have you ever considered how many of your most cherished opinions you are receiving on authority; not because you have proved them for yourselves, but because you have taken them from some one who you believe knows more than you do. You take the opinion of your lawyer on law as an authority; you take the opinion of your doctor on medicine as an authority; you take the opinion of your friends and neighbours on many points as an authority. Morality, itself, rests very largely on authority. We are always submitting ourselves to authority. So that though it is true that freedom and authority are opposed, if you come to think of them logically; yet it is equally true that there never was a case yet, in which the two did not come together the moment you set them free. They are like those chemical elements which have a strong affinity for each other, and are never found apart in Nature. You may find them apart in the laboratory of the chemist, who has analysed and separated them, but the moment you let them out of the laboratory they come together again. It is just the same with Free-thought and Authority. Men are always submitting themselves to authority. They do it readily. The more free a man's thought, the more readily and inevitably it submits itself to authority. The hardest thing in the world is to get men away from the influence of authority. They are always submitting themselves to it, and legitimately and rightly; for, if they did not do so, they would never know or learn anything; and when we speak of the authority of Revelation, or of a Teacher who comes from God, we mean that he submits to your Free-thought, to judge of, his reasons why you should believe that he knows more about the things he has to teach than you do. This is really a part and a very large part of what is called the evidence of miracles. Men speak as if miracles were evidences of morals. We do not say that you are to believe our Lord when He says "Whatsoever ye would that men should do unto you, even so do unto them," because He works miracles; but we say that we are to believe Him, because He has come down into our world to tell us of another world of which He knows and we do not, and gives us evidence by wonder and by miracle, by bringing down the supernatural and shewing it before our eyes, that He does know more than we do. Let me give you a simple illustration of this. Let us suppose that you were walking through one of the grave yards of this city in company with another, and that the discourse fell upon the resurrection of the dead, and that you were arguing that it was impossible,—that there was no authority to prove it,—and suppose the person walking with you said, "I know more than you do about this; I know that there can be a resurrection of the dead; and I will give you a proof that I do know more than you do;" and suppose that stretching out his hand he bid the dead in that grave yard arise, and that they sprang up alive out of the earth where they had been sleeping, do you mean to say—is there any one in this congregation who would say, if he saw that miracle—that the person who had wrought it, would be no authority on the question of the resurrection of the dead, or that it would be any tyranny over his Free-thought to say, "Believe this person?" Your Free-thought, because it is free, would immediately ally itself with the authority of the person who had done this thing. So you see freedom of thought is not inconsistent with the authority we claim for the Christian Revelation. For this reason, that the revelation submits its proof to your Free-thought, and unless you accept its proof, of course you cannot accept its authority; but if you do accept it, you do not lose your freedom; on the contrary, you are asserting and acting upon your freedom. I am not saying now that I have proved these miracles of Christianity, (that will be done by others), I only say that when in the name of those miracles we claim authority for information about the other world, we are not violating Free-thought; on the contrary we are appealing to your Free-thought and your judgment. "I speak as to wise men: judge ye what I say."

We must reluctantly pass over much of what is said concerning the third idea of Freedom, that is, freedom as opposed to responsibility; but having shown how little room there is for Free thought in this world of fact and this world of law, the preacher thus introduces the idea and the fact of a God.

Let us suppose for argument's sake that there is a God. Can it be possible that it should be a matter of indifference how men think about this new fact? Can you really suppose that it should be a matter of great importance, of terrible importance, to men how they think about the very least fact or power in the universe, and yet that it should be a matter of no importance, a matter of the merest indifference, how they think concerning the great Fact of all facts, the great Cause of all causes, the great Lawgiver who gives all laws? Can it be a matter of indifference who He is, what He is, how He feels towards us, how we should feel towards Him? How can there be the possibility of thought without consequences, as regards God, if there be no possibility of thought without consequences, as regards the very least of God's works? Does it make no difference to us whether He is a father or a tyrant?—no difference to us whether He can or will not hear our prayer?—no difference to us whether He can or cannot suspend those terrible laws which we dread? Is there really room then for this Free-thought about God, and can we afford to dispense with any knowledge we have concerning this God, if there be one? Can anything show you more clearly the utter folly and absurdity of those words which I dare say many of you have heard in the last year, "Let us have religion without dogma—without theology. By all means let us have religion, but no theology." Is that one whit more sensible than, "Let us have sun, moon, and stars, but no astronomy; let us have plants but no botany; let us have chemicals but no chemistry; let us have the earth but no geology." What is theology? It is the science of God. And if God be a fact,—mark you! I say if,—there must as certainly come a theology out of that fact as there comes a geology out of the fact that there is an earth. Science grows out of the facts with which it deals,—grows out of them by a natural and necessary law of growth,—and science, all science (not theology alone but all science), is absolutely intolerant of any error respecting those root facts out of which it draws and according to which it develops, its life. There cannot possibly be a greater absurdity than for a man to talk of religion without a theology, unless that man by "religion" means something utterly different from what everybody else means by the word. By religion we mean something that teaches our obligations to a higher Being; and that there cannot be without theology. But, at any rate, if there be a God, there must be a theology. Now I ask you just to think what is that creed of Christendom which we all repeat. Say it over to yourselves when you go home. Nearly every word in it is the assertion of a fact. "I believe in God the Father Almighty: in Jesus Christ His only Son our Lord; conceived by the Holy Ghost, born of the Virgin Mary; who was crucified, dead, and buried, descended into hell, rose again from the dead, ascended into heaven,"—all these are assertions of facts. You may tell me these are not facts—that is another question; but all we say is, if they be facts, you are just as much bound to think rightly of these facts, as you are about any other facts; and you think respecting *them* under penalties just as much and no more than you think under penalties concerning *other* facts. You are just as much bound to think rightly concerning the fact which we call God as you are to think rightly concerning any other facts. But, then, men will say, "Your facts are not so certain as those of philosophy and of science." We answer, it may be so to you, but it is not so to us; to us they are realities deep as the innermost core of our being; to us they are facts as certain as the great lights in heaven; we cannot conceive the possibility of our doubting them. But grant for a moment that all we can say is, *Perhaps* there is a God, *perhaps* there was an Incarnation; we have a right to say, if that *perhaps* prove to be a *certainly*, if what we think possible is really the case, then if you think wrongly about it, you will have to suffer the consequences of your erroneous thoughts. If when the man of science puts into your hands a book which tells you of sanitary facts,—of the danger of infection,—if you say, as too many men do say, "We do not believe your facts, we are sceptical about your teachings, we will go on as we have done, we will suspend our judgment at least till you give us clearer proof"—what will be his answer? "I cannot compel you to believe; you may and must suspend your judgment if you do not believe, but meanwhile you will suffer; it may be the proof will come to you in sickness and death, but you will not escape merely because you suspend your judgment." And we say to you, not in anger, not in bitterness, not in denunciation of God's anger upon unbelievers,—(God forgive us if we ever speak so!) but we speak to you in the same tone of warning and not of threatening, in the same tone of reasoning and of entreaty and not of denunciation, as

the man of science does; and we say to you, "If you be doubtful, remember that while you are doubting, time is passing; if these be facts, then you are imperilled if you think wrongly about them; there is danger in darkness as well as in light; if you tell us you are groping in the dark, then we say take heed how you grope—take heed lest these facts prove hurtful and dangerous to you, if you come into collision with them. We cannot alter these facts. If they are facts, they have a bearing upon your happiness, just as much as the facts in the natural world have.

## THE WIT AND WISDOM OF DUNCAN MATHESON.

To a timid young Christian he said, "Be what God meant you to be—a man." To one whom he deemed unpractical he said, "Be real." To a flighty one, "The Lord will clip your wings some day." To a newly-married couple, "Mind this: A man canna grow in grace unless his wife let him." To students preparing for the ministry, "Lads, tak' a guid grip o' God:" an advice which some of them appear to have laid to heart. To warn them against the deadening effect of classical studies, he said, "Mind, Christ was crucified between Greek and Latin." To a student who seemed to him to be in danger of intellectual pride, he said, "W——, *intellect* is the rock you'll split on." If that student, now in a high position in the church, has not made shipwreck, his safety may be in a measure due to the advice of his outspoken friend. To a preacher who had crotchets he said, "B——, preach *Christ*." To one who was becoming a separatist: "You are doing the very thing Satan desires. If he cannot destroy a child of God, he will cripple him and destroy his usefulness." To a Baptist disposed to make too much of the water, he said, "Labour to bring sinners to the blood."

To a Christian complaining of coldness: "You are cold because you are going away from the fire: keep nearer *Christ*." To young converts he would often say, "Keep about Christ's hand." "Few Christians shine; be you a shining one." "If you wish to get *far ben* in heaven, keep near Christ on earth." "You'll aye get what you go in for," was his homely way of stating an important principle of the Divine administration.

To a desponding believer he said, "What would you sell your hope for?" "I would not sell my hope for worlds," was the reply. "Well, then," said he, "you are very rich, and need not droop." "Oh, but I am so dead!" said another. "I never heard the dead complain in that way," was his reply.

A lady, an earnest Christian worker, whose creed is summed up in these three articles, "I believe in heaven, I believe in hell, and I believe in the third chapter of the Gospel according to St. John," said to him one day, "Ah, Mr. Matheson, I have lost my peace and my hope; I fear I am going to perish." His reply was characteristic: "What! you perish? I tell you, woman, if you went to hell, the devil would say, 'What is that woman doing here, aye speaking about her Christ? Put her out, put her out, put her out!'" Curiously enough, that reply brought a relief to her mind which much reading, prayer, and conference with ministers and other godly friends had failed to supply.

He had no idea of the uneducated lay-preacher affecting to be the fine gentleman or the clergyman. Meeting two young lay evangelists, he said, "So you have become grand gentlemen," glancing at the same time at their new and finely-polished walking-canes. "Away with these showy things, and be like your Master." To another he said, "L——, when did you become a minister?" "I am not a minister," was the reply. "Well then," said he, "put away your white necktie, and just be what you are, no more, no less." Then thrusting a piece of gold into the young evangelist's hand, he said in his kindest tone, "This is to help to pay your

expenses. I am not able to preach, and I must be doing something for Jesus." These are little matters, but they serve to show with what godly jealousy he watched over his younger brethren, and how keen was his eye to discern the first step of pilgrims into Bye-path Meadow.

In a certain place where evangelistic meetings were being held, the lay-preachers, among whom was Mr. Matheson, were sumptuously entertained at the house of a Christian gentleman. After dinner they went to the meeting, not without some difference of opinion as to the best method of conducting the services of the evening. "The Spirit is grieved; He is not here at all, I feel it," said one of the younger, with a whine which somewhat contrasted with his previous unbounded enjoyment of the luxuries of the table. "Nonsense," replied Matheson, who hated all whining and morbid spirituality; "nothing of the sort. You have just eaten too much dinner, and you feel heavy."

He had learned how to abound and how to suffer want; and he once said, "I have observed during all those years of evangelistic labour, that invariably when I have enjoyed most blessing in the work I have suffered the greatest hardships; and, on the other hand, when I have been dined, and feasted, and carried shoulder high, there has been little good done." He who is to be instrumental in gathering in the elect of God must taste of Gethsemane and Calvary. Christ's tools are tempered in a hot furnace and sharpened on a hard grindstone. Luxury and ease are bad oils for the chariot wheels of the gospel.

Speaking of the encouragement given by the Master to a young evangelist who was rejoicing in his first success, Matheson said, "The Lord gives these young soldiers victory without a wound; but when we are leaving a place we get a shot in the back to keep us humble and remind us that the glory belongs to Him." He was very tolerant of the faults of young converts. "The Lord winks at their blunders and foibles, because they don't know better," he would say. "Let them sing away; God Himself will teach them other tunes."

"There is no use in your coming here," it was said to him in a certain place; "for the people won't come out to hear the ministers themselves." "Well, then," was his reply, "if they will not come out to hear broadcloth, I will put on fustian." He was right.

Of pointless and unfaithful preaching, however pleasant to the ear or agreeable to the intellectual taste, he always said, "It is just Nero fiddling when Rome is burning." "That was an excellent discourse," said he, one day, after hearing a sermon, "but the meshes were too wide, and the fish would all get through." On hearing a certain preacher praised as being a fine speaker, he said, "Aye, but has he teeth?" He often quoted a saying of the celebrated divine, Dr. John Owen, to the effect that no preacher was ever successful who had not a certain "tartness," pungent power, in dealing with the conscience. Of those preachers who by a skilful management of the voice make pretence of emotion, and as it were *weep to order*, he said, "They mimic the Holy Ghost: what presumption!" To a minister he said, "Preach hell. Few ministers preach it, and few people believe in it; but it is a *great reality*." "Some good preachers," he said "are much too long in their discourses. They put me in mind of a man who, after driving a nail home, keeps hammering at its head till he has broken it and spoilt his own work." He had no patience with *ignorant* lay preachers, and often said to the young men, "Lads, sink the shaft deeper." On one occasion a man, imagining he had a gift, requested permission to address Mr. Matheson's meeting. This granted, the result was a sad display of ignorance, whereupon our evangelist, tapping him on the shoulder, stopped him, saying, "That'll do, John," quaintly and significantly adding, "Man, don't you know the Shorter Catechism is a splendid book for learners? I would advise you to study it a good while before you speak in public."

He was a good deal tried by the fickleness of friends, and he would often say of such as were not likely to stand in the day of trial, "He is nae to ride the water wi'," adding, "I expect to have no more than two or three *genuine* friends when I come to die." Once, when he was fiercely assailed for the gospel's sake, a man addressed him in terms of warmest friendship, saying, "Mr. Matheson, I will stand your friend." Matheson, casting a penetrating glance at his new patron, took his measure, and replied, "Aye, aye. You will stand by me when I am right; but will you stand by me when I am wrong? When I am right I don't need my friends: I can stand on my own feet then. It's when I am down that I need my friends. Man, will you help me when I am in the mire?"

"When I preached at W——," he was wont to tell, by way of illustrating a weak point in the friendship of some, "and gave away my books gratuitously, the people were my warm friends, and used to shake my hand very cordially; but when I stood at a corner with a clothes-basket full of books which I offered at half-price, the good people did not recognise me. In fact they had suddenly become stargazers, and passed by without once seeing me."

On hearing one tell with apparent self-complacency of a Christian who had fallen, he said, with a tenderness of feeling that made the reproof all the more telling, "Ah, it's him the day, an' me the morn." When shown a calumnious statement made against him in a newspaper, he said joyfully, "Man, I do like a little dirt cast upon me for the dear Master's sake. I think Gabriel would shake hands with me and say, 'I never had such an honour.'" "Suffering persecution for righteousness' sake," he would say, "is far better than a hundred dying testimonies of those who never did or suffered anything for Jesus." "Mrs. — died without giving any testimony," said one of whom he stood in doubt. "What of that?" was his reply; you had the testimony of her Christian life for forty years. If that be not enough to convince you, then hear my dying testimony just now—

"I'm a poor sinner, and nothing at all;  
But Jesus Christ is my All in all."

Do you believe that?"

He knew how to make a ploughshare of an enemy's sword. "This is no time for preaching," said one angrily to him in a market. "Look here, friend," he replied, "you believe in the Word of God?" "Yes." "Well," said Matheson, "it is written, 'Be instant in season and out of season.' You say this is out of season. Well, we are just doing as we are commanded: we are preaching out of season." "These are men of strong passions," was the sneering remark of another in reference to our evangelist and his fellow-labourers. "Thank God," said Matheson, "we are men of strong passions. He has made us of strong passions that we may be strong in his service." Nothing gave him greater pain than a blow dealt by a fellow-Christian. "An offended child of God gives the keenest blow," he used to say; "he knows a Christian's tenderest part." Yet even in this case he had his answer ready, "Now, just lay your finger on the commandment I have broken, and I will thank you. Which of the ten is it?"

In one place, where for awhile he discharged the duties of a pastor, some who were sick complained that he had not paid them a visit. "Did you send for the doctor?" he asked. "Yes." "Why, then, did you not send for me? Is it because you care more for your body than your soul?"

Another in similar circumstances said, "You might have missed me out of church." "You are mistaken," was his reply. "I go to the house of God as a worshipper and a preacher, not as a *detective*."

His reproofs were often so sweetened with humour that no offence was given. Seeing several persons coming into a meeting too late, he said,

"In the north a minister observing that a certain woman, though lame and scarcely able to walk, was always first at church, asked her how she managed to come so early. 'Sir,' she replied, 'the hert gangs first, and the feet follow.'" Those who come late, or for some insufficient reason never come at all, have been well named "the devil's cripples." Matheson did not spare such, and sometimes asked if any one knew how they always grow lame every seventh day.

One day a gentleman called on him, and inquired if he knew a preacher who could suitably occupy a vacant pulpit in a certain large city. After some conversation, in which the evangelist endeavoured to ascertain his visitor's ideal of a good minister, Matheson said, "By-the-by, do you know Mr.—, a preacher somewhere in your neighbourhood? How would he do with you?" "I know him," was the reply. "We have heard him preach repeatedly, but he would not do with us at all." "Why so?" "Oh, he preaches damnation and frightens everybody. This is not the time of day for that sort of thing. He would never do, sir." At this point the evangelist brought down his fist upon the table with a tremendous blow, and, as if addressing the absent preacher, exclaimed with his loudest voice, "Bravo! M——, bravo! my old friend. Thank God you are still alive, and faithfully warning sinners of their danger." Matheson's visitor was astounded, and remembering he had an engagement at that moment, took up his hat and bade the evangelist good morning. In this way he stood by his friends, and this too he did at all hazards, as the following instance will show. A minister, preaching in a market, being assailed by a man under the influence of drink, Mr. Matheson interposed, and drawing himself up to his full height, said, "If you strike this man of God it must be through my body." At the sight of so formidable a barrier, the drunkard quailed and slunk away.

In the course of his itineracy he once found himself in a strange, out-of-the-way region, without a friend, without a lodging, and without means. It was drawing towards night, and he knew not where to go. Seeing a boy crossing a field, he called to him, and said, "Are there any godly people here about?" "Na, na," replied the lad, "there is nae sic fook in this pairish." "Are there any believers?" asked the evangelist. "Bleever's!" exclaimed the boy; "I never heerd o' sic things." "Any religious people, then?" "I dinna ken ony o' that kind; I doot they dinna come this road at a'." "Well, then," said the missionary, making a last attempt, "are there any who keep family worship?" "Family worship," replied the lad, with a bewildered look; "fat's that?" The boy, having taken the last stare at the curious stranger, was about to go. Matheson was at his wits' end, when a happy thought struck him. "Stop!" he cried; "are there any hypocrites hereabout?" "Ou, aye," replied the youth, brightening into intelligence; "the fook say that —'s wife is the greatest hypocrite in a' the pairish." "Where is her house?" "Yonner by," said the lad, pointing to a house about a mile distant. Having rewarded his guide with a penny, the last he had, he made his way to the dwelling of "the greatest hypocrite in the parish," and knocked at the door as the shades of night were falling. The door was opened by a tidy, cheerful, middle-aged matron, to whom the stranger thus addressed himself: "Will you receive a prophet in the name of a prophet, and you'll not lose your reward?" She smiled, and bade him welcome. The hospitalities of that Christian home were heaped upon him, and he spent a delightful evening in fellowship. In this way a lasting friendship began, and, what was better, a door of usefulness was opened to him.

Sometimes his rebukes were very striking. To a lady whose life was not in keeping with her light and privileges, he one day said, "It has cost you, madam, more trouble to get thus far on the way to hell than it has cost many to get to heaven." Startled, she exclaimed, "Explain yourself." "Consider," he replied, "how many barriers you have crossed; a



mother's prayers, a father's godly life, the remonstrances of conscience, heart-piercing addresses and faithful warnings; and above them all, and in them all, the loving arms of the Saviour. These have stood between you and hell, but you have overleaped every barrier; you have thrust the outstretched hand of mercy aside, that you might pursue the way to death. Tell me, are you now at ease?" The lady burst into tears, and requested him to pray.

"How is it," said another lady, jestingly, "that you godly folks have more trials than other people?" "Madam," he replied, "the godly have all *their hell* upon the earth, just as you have all *your heaven* here; but when the redeemed are entering on their eternal happiness, you will be beginning your everlasting misery."

He constantly endeavoured to give the conversation everywhere a spiritual turn; and this he could do in an easy and natural way. A Christian lady having got a sewing machine, he said, "Now I hope that, as the Lord gives you strength, you will use it in sending missionaries to the heathen, or in helping the Lord's work in some way." Calling when very weary at a certain house, the hospitable mistress prepared for him a cup of tea, with which he was a good deal refreshed. "When I get home above," he said, "I will tell Him 'I was an hungered, and ye fed me.'"

On visiting friends who had removed to a larger house, he said, "Ay, you have got a big house, but I have a mansion up yonder." One asked him if he had ever been wounded while at the Crimea. "No," he said; "but many a time by the enemy of souls." On hearing of a family who were interested in the Lord's work, and counted by the world revival-mad, he said, "Oh, tell them from me to bite every body they meet." Just as he was parting with certain friends at A——, the clock struck the midnight hour, on which he said, with great solemnity and power, "The mountains shall depart, and the hills be removed; but my kindness shall not depart from thee, neither shall the covenant of my peace be removed, saith the Lord that hath mercy on thee." As they were about to leave the house of a Christian family where they had been hospitably entertained, his companion made some allusion to the reward promised those who gave a disciple a cup of cold water in the name of a disciple, on which he said in the hearing of all, "Oh, they have the best bargain!" On a similar occasion, as he and his two companions were going away, he said, "You may not be aware who your guests are: you have been entertaining *three kings*." One day as he sat in a railway train he sang a hymn, on which a fellow-traveller said to him, "You seem a happy man." "Yes," he replied, "I cannot be but happy; I am safe for time, and safe for eternity." This led to further conversation, with which the gentleman was so much pleased that he invited Mr. Matheson to K——, where he resided, to preach the Gospel there. His happiness was a powerful and effective sermon. By word, by look, and by deed, he was constantly testifying to the goodness of his God. "The Lord has been very, very kind to me," was his frequent saying, and his cheerfulness was often more powerful to win than words of persuasive eloquence. But he did not overlook the other aspect of the Christian's life. "How hard it is to live for *eternity*," he would say. "Living above *self* and for God," he added, "is *real* living for eternity."—*Life and Labours of Duncan Matheson*.

## EXPERIMENTAL PIETY.

WHAT is piety? It is not a creed, however orthodox—it is greater than creeds; the one is only the casket, but the other is the jewel; one is only the form, the other is the power. Orthodoxy is not piety. A man might be as orthodox as a seraph and as vile as a demon. Right opinions are no more piety than Newton's Principia is the solar system. It is not ritualism merely, however scriptural; not a profession, however outwardly consistent; not a service, however seemingly useful; not a system of theology, however pure. Theology is not Christianity. A man may be a good theologian and no Christian. The word Piety first expressed the feelings of a child towards a parent, and was hence used for that filial sentiment of veneration and love which we owe to the great Father of spirits. Piety, in principle, is a compound of reverence of the Supreme Being and love of His glorious character. Piety, in practice, is the exercise of these affections in obedience to His will and devotion to His service. It is not the exhibition of any separate virtue or grace, but the union and harmony of all the graces in their due proportions and well-regulated influence on the life and character of the possessor. It is the "one thing needful"—the pearl of great price—the most precious gem—the life of Truth and of God in the soul of man.

"It is the famous stone  
That turneth all to gold;  
For that which God doth touch and own  
Cannot for less be told."

We observe,

I.—*Piety is of Divine origin.* Men are fond of tracing rivers to their sources. Bruce, the African traveller, pronounced that the proudest day of his life when as he imagined, he stood by the parent fountains of the Nile. Would you, dear reader, trace piety to its fountain-head? Its refreshing and life-giving streams flow from the loving heart of the Infinite Jehovah. It comes directly from God—it is a bright beam from the Sun of Righteousness—a gracious emanation from the Deity. "Every good gift and every perfect gift is from above, and cometh down from the Father of lights." We are indebted to God for every good desire, for every emotion of penitence, for every ray of hope, for every exercise of faith, for every throb of love, and for every pious aspiration. "Our good is all divine." To make men pious belongs to God alone. He who gives fragrance to the rose, beauty to the landscape, light to the sun, grandeur to the heavens, gives piety to human souls. "The transformation of apostate man, from fool to wise, from earthly to divine, is work for Him that made him, He alone." The same Divine power that produces piety sustains it, just as those same forces in nature, warmth, sunlight, and gentle showers, which cause the seed to burst, also nourish it in all its successive stages, until the precious fruit comes to perfection. We do not say that the plant of piety is always as healthful and blooming as it should be, for just as the ancient crown of Scotland once lay so long under ground that it lost its lustre, so all Christian graces, by too close connection with the things of the world, lose their freshness and beauty. Do you mourn, dear reader, because your piety is feeble? It is right for you to mourn, but not to despond, for if the plant be genuine, properly nourished and cultivated, and kept from the blighting influences of sin, it will not die. The little infant, cherished by the mother and blessed by God, will become a man strong and useful. The tiny plant, cultivated by the gardener and fostered by nature, will grow to perfection and bear much fruit. Even so the smallest amount of Divine grace, if properly cherished, will increase in the soul until all the "fulness of God" is possessed and enjoyed. Waters cannot drown it, fires cannot burn it, and death cannot destroy it.

It is immortal—destined to bloom and flourish for ever in the Eden of love.

“Eternal daughter of the skies,  
She mounts to heaven—and never dies.”

II. *Experimental Piety is an inward and vital principle.* It is not a dead, worthless thing, but a living, governing power. It is not like the Caspian sea that has neither tides nor outlets, but rather like the gushing fountain and the flowing river. It is not a poetic fiction—not a mystic dogma—not a theory; but a sublime reality—a life within from which flows all thought, and speech, and action. Having its seat in the heart, it has much more to do with the affections than with the intellect. It is the mainspring of the soul's activities—the fountain of its influence—the very centre and circumference of its experience. Its roots are implanted by the Divine hand in the inner man. “The kingdom of God is within you.” “Christ in you the hope of glory.” Christ in man as the supreme object of affection, as the central theme of thought, and as the dominant motive of action is the very essence of personal piety. St. Paul says, “I live;” but with the same breath he adds, “yet not I, but Christ liveth in me.” Cowper beautifully says,—

.....“’Tis God diffused through every part,  
’Tis God Himself triumphant in his heart.”

All the benevolent deeds of the Christian are the outworkings of an inward state—all his noble virtues are the fruit of his hidden, unseen life. The tree must be good before the fruit can be good—the fountain must be pure before the streams can be pure. An outward appearance of piety cannot long be maintained without something within to inspire and confirm it. The mask of the hypocrite is soon discovered, the veneering is soon rubbed off, and his deformity appears. But when the Divine principles of piety are deeply rooted in the heart the most salutary and blessed effects are produced upon the whole man—upon the faculties and ideas of the mind—upon the love and affections of the soul—upon the whole life and conduct. He becomes Christ-like in feeling and character. His affections centre in Christ. He is the supreme object of his love. The bias of his mind is towards Christ, and his language is with Asaph, “Whom have I in heaven but thee? and there is none upon earth that I desire beside thee.” Psalm lxxxiii. 25. In the “Rose of Sharon” and the “Lily of the valley,” all other flowers lose their beauty and fragrance. “He is altogether lovely.” Christ is the sun of his inner sky, and floods with light his moral horizon. Christ has no rival in the pious heart. His language is—

“As the sun is to the flower,  
As the root is to the tree,  
As the soft refreshing shower,  
So, O Christ, art Thou to me.”

The whole current of his being points to Christ as the needle to the pole. He sees in His light—walks in His strength—trusts in His merits—reposes in His love—leans upon His arm—relies on His promises—enjoys His smile, and is enveloped in His glory. He exclaims—

“Thou art the sea of love,  
Where all my pleasures roll,  
The circle where my passions move,  
And centre of my soul.”

True piety is to our spirits what the sun is in a temporal sense—it fills the whole nature of man. It brings the highest subjects for his contemplations—it opens the sublimest regions for his imaginations—it supplies him with the purest enjoyment amidst the sorrows of earth—it affords him the richest consolations in the hour of death, and conducts him safely to the

centre of that sinless, tearless, painless, and deathless world where there "is fulness of joy," and where "there are pleasures for evermore." How expressive are the lines of Dr. Young—

"Religion! O thou cherub, heavenly bright,  
O joys unmix'd, and fathomless delight!"

Experimental piety is the great want of this age of rationalism and ritualism, secularism and sacerdotalism, clerical arrogance and pretence. The lack of practical piety in the churches of our land is the great cause of their spiritual weakness and limited prosperity. We want more than anything else a large increase of personal piety in order to confound the numerous religious errors, and remove the wide-spread spiritual apathy of the present day. The highest mental culture, the noblest gifts of genius, and the most profound human learning are requirements of the present age, but its greatest requisite is an increase of experimental, heart-felt, soul-inspiring piety. This would render the Church "fair as the moon, clear as the sun, and terrible as an army with banners." But without this, whatever else she may possess, her light will be dim, her glory obscure, her efforts feeble, and her prosperity small. A professor of religion, without the possession of true piety, resembles a flower without fragrance, a tree without fruit, or a body without the living soul. Your profession, dear reader, is worthless without the realization of "pure religion." Cowper truthfully says—

"He lives, who lives to God alone,  
And all are dead besides;  
For other source than God is none,  
Whence life can be supplied."

We want fresh impulses. We need personal inspiration. Seek, dear reader, a deeper-toned piety, a higher spiritual life, and more Divine power. Henceforth, let religion be your life, the air you breathe, the food you eat; live to serve God and man.

"Rouse to some work of high and holy love,  
And thou an angel's happiness shalt know,—  
Shalt bless the earth while in the world above;  
The good begun by thee shall onward flow  
In many a branching stream, and wider grow;  
The seed that in these few and fleeting hours,  
Thy hands unsparing and unwearied sow,  
Shall deck thy grave with amaranthine flowers,  
And yield thee fruits divine in heaven's immortal bowers."

What a transcendent blessing is true religion! How priceless a treasure is experimental piety! How blessed is the man who lives under its bright, benign, and heavenly influences! How abundant his peace, how exalted his hopes, how pure his joys, how noble his aims, how sublime his prospects! May both reader and writer realize experimental piety in all its blessedness.

R. GROSZ.

## A NOBLE EXAMPLE.

If any people walk by faith, the first and foremost of them in our Connexion are those who build chapels, and take the burden of cost upon themselves; trusting to the Society, the public generally, and especially to the Almighty, that he will so prosper his own work, that funds will be sufficient from time to time, to meet all the working expenses, and gradually pay off all the debt.

In some cases the utmost expectation is realized, but in others great embarrassment is experienced. Where a chapel speculation is a failure the trouble to Trustees and Preachers is very great.

On this account it is especially that we are greatly relieved and encouraged when an unexpected friend turns up with a legacy to assist in the reduction of a Chapel debt.

The following Resolution, shewing the sense we entertain of the value of all such friends, was passed by the last Portsmouth District Meeting, July, 1871.

"We are grateful to learn that Mr. J. Caplin, who has been a member of our Society at Chichester only some four or five years, has left a legacy to our Chapel in the city of £50, free of duty. We earnestly commend so good an example to the prayerful consideration of all our friends who have the means to do likewise."

Our friend had early religious impressions, was always in sympathy with the good, and in America and England always respected religious worship in a Church or Chapel as he might be located.

He did not however decide to be the Lord's and join a religious society until he retired from business some four or five years ago, and settled at Chichester. His experience did not go further than praying, hoping, and occasional comfort. He appeared to rest on the one foundation, Jesus Christ. He was visited often through the winter, as he could not for some months attend chapel. Finding that he was so sympathized with, and prayer being so welcome to him, and being increasingly anxious to be saved, it occurred to him that he might as well do something for the Chapel, which he did accordingly last March, and passed away from earth in May. We hope in his death and could wish that many such friends may turn up to assist in blessing the world through religious worship. T.W.G.

## THE SORT OF MINISTERS NEEDED.

MR. EDITOR,—I was impressed with the following statements in a letter in the *Christian World*, of August 4th, on choosing Ministers to do good services to the Churches.

"Now, for many, and especially large Churches in populous districts, this is a very, and perhaps the most important question, which of these men who have come before us is the best preacher? But there are other instances in which this question is of less moment. A Church in debt and disorder needs an energetic, clear-headed, and business man. A Church in a district resorted to by invalids needs a good pastor. A Church connected with which are large schools and many young men and maidens needs a minister skilled in child-love and Bible-class instruction. The choice ought to be regulated by those and similar considerations. The fact is too often overlooked, that ministers are but men, and that all men have not the same gifts!"

A popular preaching gift is a great acquisition to a Church, and may well be prized where it is enjoyed. But a good business gift, with moderate preaching powers, is also necessary, as also a gift of visiting from house to house. There are diversities of gifts, but by the same Spirit. It is not

easy to say which is the more valuable in its place. Let us learn to prize the clear-headed business brethren, those who can do much good in visiting, and those who can sway large assemblies. Let each be suited to his place as nearly as we can judge, whether by Conference or Circuit invitation, and then pray without ceasing that the Spirit of the Lord may greatly help all in their work.

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## The Gleaner.

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**METHODIST DAWN AT EAST ANGLE.**—But it was discovered at East Angle, that the visits of these innovating "pogram" preachers, were to be a permanency. They came again and again. There shooting parsons, and hunting parsons, and even parsons of more serious mould, and magistrates, and head men, laid their heads together, and decided to endeavour to crush such irregularities in the bud, and they tried, and when they had tried they failed. Mobs, strong beer, stones, rotten eggs, all were found unequal to the task. Unlawful imprisonments had become somewhat perilous ware with which to meddle. Courts of law had awarded decisions calculated to awe such practices. But the engine of persecution has many jets, and many were kept in play; yet they possessed no power to quench this doctrine; it "ran," and had "free course" and was "glorified." One here, and one there, amongst whom was our widow, summoned a holy boldness, and asked these holy men to abide under the shadow of their roof. Some even made them "a little chamber on the wall, and set for them a bed, and a table, and a stool, and a candlestick, that it might be when they came they should turn in thither."

Now in this a new power was discovered to these evangelistic labourers. Their toils in the open air effected much, their cottage services effected much, and now they also sat and taught in the family circle. Neighbours and friends gathered. Questions were asked and questions were answered. They soon became favourite guests. The children they interested by the detail of adventures

with which most chequered and eventful lives had furnished them. They were thoroughly genial. Asceticism formed no part of their piety. Cheerfulness was of them a characteristic. The servants mostly sat with the families at East Angle as in other agricultural districts, but at a separate table in one common kitchen. They too were kindly regarded by the preachers, and returned a kind regard. The coming of the preachers was looked for as a pleasant break to the monotony of rural life. It was so the blessed leaven worked. How wonderfully does God bring strength out of weakness, riches out of poverty. The very penury of these preachers, their need of a shelter, their slenderness of means, unequal to the expenditure of a stable and inn, became to them an element of mighty power. It evoked sympathy, and furnished their introduction to the hearths and homes of dear old England.—*The Widow of East Angle, by the Rev. R. W. VANDERKISTE.*

**AN EVENTFUL YEAR.**—Had any one foretold on 1st July, 1870, all that has become history on 1st July 1871, he would have had about as much chance of being believed as if he had affirmed that the law of gravitation was about to be suspended, or that the earth was about to change places with Jupiter in its orbit round the sun. What a marvellous succession of historical tableau since that insignificant Prince of Hohenlohe appeared for a moment on the scene a year ago! The Prince Imperial's baptism of fire—the first defeat of the Imperial forces—the utter collapse at Sedan—the assumption of power by "the

gentlemen of the pavement"—the continuance of defeat under their *régime*—the capture of Strasburg and of Metz—the siege of Paris, with its horrible incidents of small-pox and starvation—the treaty of peace—the rise of the Commune—the tug of war between Versailles and the Communists—the outbreak of the moral volcano—Death on the Pale Horse stalking through the streets, and Hell following with him—Paris in flames—the Tuileries in ashes—the party of order at length re-establishing their authority, but only after a slaughter that even St. Bartholomew's Day could hardly have surpassed. King William of Prussia become Emperor of Germany—Napoleon III. in lodgings at Chislehurst—the Pope stripped of the temporal power—Italy unified under Victor Immanuel—and the throne of Spain, about which, ostensibly, the quarrel arose between France and Prussia, quietly filled by a Prince of the House of Italy. If the rapidity of the events could suffice to identify what has happened with the "short work which the Lord shall do in the earth," when He arises to judgment, there could be no doubt that that work was begun. Every thoughtful mind feels awed in the presence of a Power so manifestly mightier than man's, although it cannot be said that the general impression is by any means so deep as to indicate a profound conviction that we have entered on a solemn time of divine retribution. —*Sunday Magazine*.

THE POWER OF PREACHING. — "What is the good of these weak-minded, well-meaning persons going about the world preaching peace? Do they imagine that their preaching can have any influence in the direction and control of human affairs?" In reply to that he would remind them that the foolishness of preaching had been a favourite theme with a certain class of philosophers from as early a time at least as the origin of Christianity, and yet somehow or other the preachers had always contrived to beat the philosophers.

Nothing was more certain than that if by preaching they meant—as they must mean in a larger sense—the use of argument, persuasion, and appeal, trusting to the understanding and conscience of mankind, in the interests of truth and justice and humanity, then the most important revolutions effected in the history of the world have been brought to pass by that despised agency. It was by preaching that the apostles and their successors conquered the world to Christ—it was by preaching that Peter the Hermit kindled the wild fanaticism of the Crusades—it was by preaching that Luther transformed the face of Europe—it was by preaching that Whitfield and Wesley infused new life into the torpid heart of England, that had been all but smothered in the combined influences of infidelity and formalism. It was by preaching that Clarkson and Wilberforce abolished the accursed traffic by which men made merchandise of the blood, and bones, and sinews, and souls of their fellow-men. It was by preaching that Buxton and Sturge in England—and Lloyd Garrison and Wendell Phillips in America, smote the monster slavery itself, and inflicted upon it a wound from which it never recovered. It was by preaching that O'Connell gained emancipation for his long-enslaved country. It was by preaching that Cobden and Bright won untaxed bread for the poor, and unfettered commerce for the world—and it is by preaching (for I know of no other agency), from pulpit and press, and platform and free Parliaments, that the heart of nations must become greatly imbued, so imbued, with just and humane, and Christian sentiment, that they will rise in rebellion against the iniquity of war, and will say to their Governments—whatever may be the nature of those Governments—"This thing shall go on no longer"—(cheers)—"we all are brethren made of the same blood—the children of the same Father, and we refuse to be trained to do this work of mutual butchery against each other. (Applause). If therefore

there is to be any fighting in the future,

Let those men who make the quarrels  
Be the only men to fight.

—H. Richard, M.P.

**A LESSON FROM A CHILD.**—My little girl, two years of age, was one day playing with one of her companions, when she said, "Don't you love my papa?" The dear little thing's heart was so full of love that she felt every one ought to love her father. Have you such love for Jesus? Do you feel that you can with humble confidence say *my* Jesus. Oh! there is something in that word *my*, and if you really love Him as this little one loved her father, will you not say to your companions, "Don't you love *my* Saviour?" This personal application of his love to others is what Christ meant when he said, "Preach the Gospel to every creature."

**AN ATHEIST NONPLUSED.**—Paris was at one time as much noted for its atheism as for its gaiety. A certain person, alike celebrated for his eloquence and for his scoffings at everything pertaining to religion, was, upon one occasion, announced to deliver a discourse in defence of his opinions. His fame, as well as the interest manifested in the subject, was instrumental in bringing together a vast concourse of people. The speaker entered upon his subject with his usual eloquence and energy. In the course of his remarks he exclaimed: "We are told by the clergy and canting hypocrites that all infidels are harassed by fears of an approaching future. Sirs, I stand here before you to-night a witness to the falsity of the assertion; for even I, although a leader among those who espouse infidel doctrines, can proudly exclaim, I fear no evil." At this point, a little boy, sitting in one of the front seats, said in a voice, tiny and timid, yet so distinct as to be heard throughout the vast edifice: "But Sir, you have never yet entered the valley of the shadow of death." The effect produced was electric. The flowery orator, nonplussed, was

hissed in disgrace from the stage, and the little defender of God's Word was born triumphantly from the building upon the shoulders of the enthusiastic populace.

**THE PAPAL JUBILEE.**—The twenty-fifth anniversary of the accession of Pius ix. to the Pontificate was the occasion of great rejoicing among the more devoted of his adherents at Rome and elsewhere. According to the tradition which falsifies history by making St. Peter the first Pope, he only of all the occupants of the Papal chair, until the present one, filled the see of Rome for twenty-five years. A commemorative monument, erected by the canons of St. Peter's in that cathedral, was uncovered on the occasion, and a number of congratulatory addresses were presented to the Pope in person. Two of these were from England, one from the Roman Catholic clergy, and one from the Roman Catholic youth. The latter, we regret to say, were headed by three children of the Earl of Gainsborough, bearing the honoured name of Noel. It was accompanied, as were the other addresses, with a valuable offering in money. The Pope is said in this way to have received in one day more than a million of francs; and the donations were often supplemented by costly plate and ornaments. Within the walls of the Vatican all was devotion to the aged Pontiff. It was somewhat different outside. The Italian police felt it necessary to take special precautions to protect the deputations from the populace, who were indignant at demonstrations which they were disposed to regard as hostile to their newly-acquired liberties. The display of the national colours throughout the city was universal; and their removal, in one case, by English Roman Catholic visitors, from the front of a hotel at which they lodged, excited a storm of disapproval on the part of the people, and nearly led to a riot.

**THE POPE ON "CATHOLIC LIBERALISM."**—The reply of Pius ix.



to the French Roman Catholics on occasion of his jubilee, contains some passages which deserve to be quoted. He said, "Yes; I love France. I have always loved her. I always shall love her. France is impressed upon my heart; and every morning in offering up the grand holy sacrifice of the Mass, I pray for her who has given me, and who still gives me, amid her misfortunes, so many proofs of devotion, respect, and love. I recognise with pleasure that France has constantly shown her devotion for me and for this holy see. She is admirable in her charity, in her good works, in her pious foundations, which belong to her character. She overlooks no misery, and her women especially do wonders. Yes, women play a great Christian part in France—a sublime part. Nevertheless, I must speak the truth to France. There is in France a more formidable evil than the Revolution, more formidable than the Commune, with its men let loose from hell, who flung fire about Paris—and that is, Catholic Liberalism." Those who profess "Catholic Liberalism" are within the pale of "the Church." Yet, according to Pio Nono, they are worse than Communists, and of course, therefore, worse than Protestants. Such is the boasted unity of the Popish Church.

**ROME AND THE ITALIAN NATION.**  
—Rome is now in fact, as well as in name, the capital of Italy. But a few days had elapsed after the celebration of the Papal jubilee ere King Victor Emmanuel entered the city amid the acclamations of the entire population. The houses were decorated with flags hung from every available place, and a perfect shower of flowers fell upon the king from the various windows. The enthusiasm was simply indescribable. The King took up his abode at the Quirinal Palace, in front of which there had already assembled a large number of deputations from the operative associations and others, all with their distinctive flags and bands of music. The King was incessantly cheered as he entered the palace.

**WINKING MADONNAS IN ROME.**—To the great joy of the monks of the Holy Trinity, two Madonnas at the Church of St. Grisogono, in Trastevere, have been affecting the credulous to tears by the miraculous movements and expression of their eyes. Thousands have flocked to witness them. The most remarkable in its exercises is an oil-painting in the interior of the church. To such a height had the excitement reached among the crowd that had gone to witness it, that the friars judged it prudent to bring its performances to a close by removing it from the church and shutting it up in a press in the convent. The second Madonna, which still exhibits, is in a fresco in the open piazza as you approach the church and monastery. It is a recent painting of life-size, with eyes lowered on the spectators looking at it from below in such a manner that the movements of the pupils—if movement there be—should be very sensible. The Madonna is but one of three figures in the fresco. On her right is John the Baptist, in the dress of the monks of the establishment;—and on the left Pio Nono as Pontiff. The Madonna began persistently to move its eyes as soon as its companion was locked up, and, as we write, the wonder has lasted for some weeks. The Superior of the monastery has announced through the press that a multitude of witnesses, whose signatures he is ready to show, have authenticated the "fact" of the miraculous movement of the eyes of the "venerable images!" To such lengths is Popish credulity capable of going in this latter half of the nineteenth century.

**THE ECCLESIASTICAL AND CIVIL AUTHORITIES IN CONFLICT AT ROME.**  
—The Roman journal, *Nazione*, contains the following account of the resistance offered by the Lady Superior of a convent at Rome to the execution of the judgment of the civil tribunal:—"A Jewish girl, aged fifteen, ran away some time since from home, and took refuge in the convent of the neophytes, where she was baptized. The father,

having applied to the civil court for her liberation, obtained an order for her recovery. The head of the convent having appealed against the decision was defeated. The convent authorities refused, however, to obey the sentence, declaring they would never give the girl up. The officers of the law then proceeded to break open the front door and five others in succession, when they found in a hall the Lady Superior, surrounded by a large number of sisters all similarly dressed. On being asked which was the Jewish girl, she declared she would never tell. On the father being called in, he recognized and approached his daughter. She, however, held out her finger, bearing a ring, and declared she belonged no longer to any family, being espoused to Jesus. She also attempted to strike one of the police officers who strove to carry her away. The Lady Superior then agreed to take her, accompanied by another sister, to the magistrate. After a long discussion, the Lady Superior, who first assumed a tone of great dignity, which, however, was gradually lowered, finally acknowledged herself in the wrong, and gave up the girl."

**EFFORTS TO SECURE THE RESTORATION OF THE POPE'S TEMPORAL POWER** are being made both in France and Austria. A petition with this object, signed by the Archbishops of Rouen and the Bishops of Sées, Coutances, Bayeux, and Evreux, has been presented to the French National Assembly, and others are expected to follow; in fact, to quote a French journal, this is the "commencement of a real crusade in the palaces of the bishops" of the Romish Church in France. In Austria, too, the Government has received a petition, signed by seventy-two bishops, praying for the re-establishment of the Pope's temporal power. The Austrian premier, upon being publicly interrogated upon the subject by a member of the Reichsrath, said that he had paid no attention to this petition.

**FATHER HYACINTHE** has published a long letter with reference to the movement among the French bishops, to which we have just referred. An armed intervention to reinstate Pius ix. would lead, he says, to a terrible war—a war without issue; for if Italy were defeated she would not be subdued, and amid the chaos that would ensue order could not be established. Even were the restoration of the temporal power possible, and Father Hyacinthe says it is not, it would be injurious to the Church itself. Father Hyacinthe furthermore mentions that the "prison" of Pius ix. at the Vatican is a myth, which no one in Rome seriously believes in, and that the "prisoner" acts towards Italy in a manner that no Government in Europe would tolerate. He excommunicates Professors of the University who cannot believe in his infallibility, as well as officers of the army who wish to remain faithful to their flag, and only recently it was necessary to send the gendarmes to a religious house to release a young Jewess, detained there against the will of her parents. Father Hyacinthe concludes by stating his conviction, which is also that of many of the laity and clergy of Rome, that the temporal power has been the cause of nearly all the evils of the Church.

**PREACHING TO PURPOSE.**—Burnet records that "two entries made in the Council Books, show the good effects of Latimer's zealous preaching. On the 10th of March he brought in £104 recovered of one who had concealed it from the King, and a little after £363 of the King's money." The amount of this conscience-money must of course be multiplied manifold, to estimate aright the penetrating and persuading power of the preacher. Latimer's style of preaching is said to have been extremely captivating; simple and familiar, often enlivened with anecdote, irony, and humour; and still oftener swelling into strains of most impassioned and awakening eloquence. Of the earnestness of his manner, which could lead to the

disgorgement of great plunder by unscrupulous men, the following, from a sermon against the corruption of the age, may be taken as a sample:—"Take heed and beware of covetousness; take heed and beware of covetousness; take heed and beware of covetousness. And what if I should say nothing else these three or four hours but these words? Great complaints there are of it, and much crying out, and much preaching, but little amendment that I can see. Covetousness is the root of all evil. Then have at the root; out with your swords, ye preachers, and strike at the root. Stand not ticking and toying at the branches, for new branches will spring out again, but strike at the root; and fear not these great men, these men of power, these oppressors of the needy—fear them not, but strike at the root." In another sermon Latimer himself gives some account of the restitutions he brought about:—"At my first preaching of restitution, one man took remorse of conscience, and acknowledged himself to me that he had deceived the King, and willing he was to make restitution; and so the first Lent came to my hands £20 to be restored to the King's use. I was promised £20 more the same Lent, but it could not be made, so that it came not. Well, the next Lent came £320 more. I received it myself and paid it to the King's council. So I was asked what he was that made this restitution. But should I have named him? Nay, they should as soon have this right hand of mine. Well, now, this Lent came £180 10s. which I was paid, and delivered this present day to the King's council; and so this man hath made a godly restitution. And so, quoth I to a certain nobleman that is one of the King's council, if every man that hath beguiled the King should make restitution of this sort, it would cough the King £20,000 I think, said I. Yea, that it would, quoth the other, a whole £100,000. Alack! alack! make restitution for God's sake; ye will cough in hell else, that all the devils there will

laugh at your coughing. There is no remedy but restitution, open or secret, or else hell."

**ANGRY HASTE.**—A tree may take ten years to grow, and yet be blown down by one night's gale. You cannot get such a tree again without another ten year's waiting. The fracture of a limb may be wrought in a minute, yea even in a moment, but to set the dislocation, to reduce the fracture, and to heal the limb, these are not works of a moment. Patient and suffering months may we have to pass before our strength is as it was. Be on your guard against angry haste, which undoes what years have done, and does what months only can undo.

"Harry," said a mother to her boy, "say your hymn."

"Yes, mamma. 'How doth the little busy bee'—mamma!"

"Harry, why do you call out 'mamma' in that way, at the end of the first line of the hymn?"

"Too busy, mamma."

"What do you mean, sir?"

"Stung me, mamma."

"How doth the little busy bee  
Improve each shining hour."

If we are busy bees, we must not "improve" each shining hour by stinging our neighbours as well as by gathering honey for ourselves. We are too busy if we are stinging.  
—T. T. Lynch.

**STINGING A SOUL.**—I have been sometimes in shops, hives of industry, which remind us of the humming and toiling of the bee, when the shopman, or even the shopmaster, has been too busy. He may have stung his man, or his man may have stung his customers, and possibly sent them away. And we know that not in a shop only, but in a church, we may sting one another. Do not sting a soul. It is worse to sting a soul than to sting a customer. If words would change into vermin of forms and attitudes setting forth their quality, a man might well fly in haste from a room or a church made horrible and terrible by the scorpion, and the spider,

and the serpent, and with these, mosquitos by the thousand.—*Ibid.*

ONE WITH THE LORD JESUS.—Where is the fiery furnace deep enough to burn despair into our souls, if we can see walking with us through the fire the form of the Son of God? What, then, is the tribulation, or famine, or sword, or nakedness, that shall separate us from the love of God in Christ Jesus our Lord? The mystery of that unity where He who is one with God yet cried, "Not as I will, but as Thou wilt," is not for us to understand. Yet the prayer of promise, "They shall be with me where I am," is for us to lay hold of, and breathe again and again, when we are aching and alone and troubled. So the believers have found. When the brilliant, amiable, and accomplished young Italian woman, Olympia Morata, whose learning and loveliness graced the splendid epoch of Leo. x. had become the persecuted victim of Romish tyranny for honouring Christ above a polluted priesthood, then poverty, sickness, desolation, exile, tried their worst upon her constancy. After she who had been the delicate nursling of courts and letters had fled across the stony fields of Bavaria, with literally bare and bleeding feet, the strength of the frail body failing, she bent under the roughness of fortune, and quietly lay down to die. To one of her noble friends in Italy she wrote, "Let the word of God be the rule of thy life, the lamp upon thy path, and thou wilt not stumble." As the purple flood of life ebbed in her thin, white frame, she said, "I desire to die because I know the secret of death. The cunning mechanism is near to its dissolution. I desire to die, that I may be with Jesus Christ, and find in Him eternal life. Do not be disturbed at my death, for I shall conquer in the end; I desire to depart and be with Christ." "*With Christ!*" So, the world over, and through all ages, in the first century or the last, the true heart of faith answers, in its

final and glorified hour, to the prayer of Jesus. "With me, where I am."  
—F. D. Huntington, D.D.

LONDON AT NIGHT FROM THE SKY.—On leaving Charing-cross I looked back over London, the model of which could be seen and traced—its squares by their lights; the river, which looked dark and dull, by the double row of lights on every bridge spanning it. Looking round, two of the illuminated dials of Westminster clock were like two dull moons. Again, looking eastward, the whole lines of the Commercial and Whitechapel-roads, with their continuations through Holborn to Oxford street, were visible, and most brilliant and remarkable. We were at such a distance from the Commercial road that it appeared like a line of brilliant fire, assuming a more imposing appearance when the line separated into two, and most imposing just under us in Oxford street. Here the two thickly studded rows of brilliant lights were seen on either side of the street, with a narrow dark space between, and this dark space was bounded, as it were, on both sides by a bright fringe like frosted silver. At first I could not account for this appearance; but presently, at one point more brilliant than the rest, persons were seen passing, their shadows being thrown on the pavement, and at once it was evident this rich effect was caused by the bright illumination of the shop lights on the pavements. I feel it impossible to convey any adequate idea of the brilliant effect of London viewed at an elevation of 1,300 feet, on a clear night, when the air is free from mist. It seemed to me to realise a wish I had felt when looking through a telescope at portions of the Milky Way, when the field of view appeared covered with gold dust, to be possessed of the power to see those minute spots of light as brilliant stars; for certainly the intense brilliancy of London this night must have rivalled such a view.—*Travels in the Air.*

## Poetry.

### DIVINE CHASTENING.

"As many as I love, I rebuke and chasten."

Affliction, bright refining fire!  
I ought to woo thee to my breast,  
And wear thee as a jewelled vest;—  
But ah! my earthborn heart's desire  
Feels but small relish for thy chastening power,  
And sighs for ease, in sorrow's trying hour.

I should not murmur one regret,  
Hope's rainbow follows every storm;  
Awhile, black-clouds the sky deform,  
But soon in silver frames they're set.  
The light of heaven illumines the deepest glade,  
And beauty blossoms in the loss of shade.

Pure metals must endure the flame,  
Or dross would mingle with our gold;  
And mortal hearts grow dead and cold  
Beneath the specious smile of fame.  
Affliction's furnace quickens and refines:—  
It burns but kills not, softening where it shines.

Trouble! I sit below thy wing,  
And I would fain continue there  
In Faith and Patience born of Prayer,  
Nor covet a delusive spring.  
My Father! bend to Thine this stubborn will,  
And whisper to my spirit, "Peace, be still!"

My thoughts are mutinous and wild,  
Yet my tired soul desires to soar  
Where sin the serpent stings no more.  
Ah Jesu! save thine erring child—  
Chastise, subdue me with Thy two-edged sword,  
Grant me but faith to feel, "It is the Lord!"

JANE DIXON.

## Connexional Intelligence.

### THE FIFTY-THIRD CONFERENCE.

HICKS MILL, for the fourth time, was the place of meeting. At the first of these four Conferences, that of 1831, two Missionaries were appointed to America, one to Canada West, and the other to Prince Edward Island. On that decision, the salvation of multitudes depended; and the great work which has since been accomplished in that country is the best evidence of the wisdom and rightness of the decision that was then solemnly and prayerfully come to. The first decade in the history of the Missionary Society was *then* completed, and *now* we are celebrating, much too quietly, its Jubilee! *Then*, the annual income of the Society had only once reached £200, and in 1830 it had even fallen to £55, *now* it exceeds £5000! *Then*, there were only 72 preachers, 117 chapels, and 6,650 members in the Denomination; *now*, there are 151 preachers, 449 chapels, and 12,446 members on our Mission stations alone! And the friends at Hicks Mill who provided such excellent accommodation for the Conference in 1831 did the same in 1871, though the Brethren came in much larger numbers. The only drawback was, that unofficial friends could not be allowed to

come in such large numbers as usual, though there was a good sprinkling of them that got stowed away somewhere and somehow, as they would have gladly done if the Conference had been held in some large town.

The Committees had assembled a few days before the famous last Wednesday in July, and their assiduous labours did, in some instances at least, facilitate the business of the greater, but this year not graver, assembly. The first business of the Conference after its formation always is the election of its officers, and this year Mr. W. J. HOOKING was unanimously elected President, and Mr. WILLIAM ROWE, Secretary. May these Brethren find the toil of high office lighter and the reward thereof greater than any of their predecessors have done! Easily, gracefully, ably, so far as we can judge, did they perform their new duties, sufficient evidence surely that office was made for them and they for office.

The Conference had no special and noteworthy difficulties to overcome, the *stationing* of the Preachers excepted. And this difficulty is not likely to *diminish*, for, with the spread of intelligence, the Circuit officials in nearly all cases, have either learnt or imagined that their Circuit requires special consideration, the only remedy for which seems to be for the least among the preachers to become as David, famous among all the people of Israel.

The various Connexional Funds are not replenished so liberally as to cause no anxiety to those more immediately concerned in such matters. And the anxiety is shared by all others who feel that any portion of the responsibility belongs to them. The debts on the *General and Educational Funds* have reached such a point as to require, in the opinion of the Conference, particular attention. But it was gratifying to find that the "ordinary expenditure of the *Missionary Society* has lessened during the past year, and that, after rendering aid to three Circuits, devoting a considerable amount to the relief of chapels, and meeting the cost of opening a Mission in Cumberland, the debt on the society has not increased." In this connection we may state that Br. Johns is appointed for one year to lecture and preach, and solicit donations, with the view especially of removing all the existing liabilities of the *Missionary Society*. God speed him in his work! Equally gratifying too, was it, that from the Funds of the *Book Room* over £400 could be appropriated to Connexional Funds at a time when such help, apparently, was more needed than ever before. Sufficient encouragement and stimulus surely for both preachers and people to exert themselves to increase the circulation of the Connexional Magazines and in other ways to make the Book Concern a credit and a source of strength to the Denomination, for if £100 had not been voted to the *Preachers' Fund*, a portion of the capital, which is not too large, must have been used to make up the difference between the ordinary income and expenditure; and if the deficiency on the *Children's Salaries Fund*, could not have been met else the charge to the Circuits must have been increased. And the £50 voted to the *Chapel Loan Fund* should be regarded as the first-fruits only of what is to come; the prosperity of the Denomination, in our opinion, largely depends upon this Fund being speedily brought into a state of efficiency. The Chapel debts have been reduced over 3½ per cent., the largest reduction hitherto recorded, besides contributing over £400 to the Quarter Board for the support of the ministry, and meeting the cost of numerous improvements. The *Benevolent Fund* receipts are almost stationary, and the Conference expressed an opinion that they must be doubled if effectual help is to be rendered in numerous painful and pressing cases.

The *Spiritual State of the Connexion* did not evoke so spirited and thorough a discussion as to us appeared desirable. But perhaps the matter has been sufficiently discussed in years past; and when the full weight of responsibility, such as a decrease of members involves, rests upon

the conscience and heart of either ministers or laymen, silence is perhaps more becoming and more forcible than even the most eloquent speech. The time for discussion is passed : *is the time for personal and united action come?* It is not enough to deplore our shortcomings once a year by public resolution, if we resolve, and re-resolve, and *act* the same. But we must not forget that "upwards of 4000 persons have been admitted on trial for membership, that the teachers and scholars have largely increased, which is all the more gratifying as it has been continuous for several years past, and that 338 of our members have gained the better land, while 951 persons have emigrated, and hundreds of others have removed beyond the limits of the denomination." But a more consistent and earnest piety, and a more regular attendance on the means of grace on the part of our members, would result in a larger number being received into our churches, while a larger proportion of those received would be retained. The Conference placed on record its solemn conviction, "that so long as the social means of grace, intended for the cultivation of personal piety, are so painfully neglected, it is unreasonable to expect a revived piety, and many converts to the faith of Christ." This deliverance expresses much, and it suggests even more than it expresses. The social means of grace *painfully neglected* by Christian men is indeed a cause of sorrow and shame!—but we forbear commenting on this state of things, as it will be best to leave the reader to make his own reflections, especially as in the *Address to the Churches*, the subject is dealt with in many of its aspects.

The public services were of an interesting and profitable character. The prayer-meeting after the formation of the Conference was an innovation on old-established custom; but it was one of those changes which most regard as an improvement, and it is therefore to be repeated. Br. John Kenner, in the absence of Br. Blackmore through illness, preached the sermon to the Conference on Wednesday evening, which has been described "as full of vigorous thought and earnest eloquence." Text—"The place which is called Calvary;" but no further comment is necessary, as the Conference requested its publication in our pages, as it did also Br. Ellis's "original and thoughtful" sermon delivered the next morning. Br. Penwarden's discourse on Friday morning was sweet and comforting, and the Brethren James Thorne, J. Tremelling, and F. W. Bourne who preached Missionary sermons on the Sunday received the thanks of the Conference for "their valuable services," and perhaps one of the sermons may be published without being requested. The "suitable, able, and eloquent" Charge of the Ex-President to the Young Brethren received into Full Connexion is to be published. The Experience meeting, so far as we could judge, coming in late, lacked that deep feeling, that intense fervour, and that exuberant joyfulness which we have noticed in former years. The Missionary meeting, to which the people came in crowds, was of more than average interest. Mr. Thorne's suggestions as to the manner in which the Jubilee of the Society should be celebrated, Br. Kelley's modest recital of the work he has been permitted to do in Cumberland, the fire and energy "of our Missionary from India," as the Chairman for the evening called himself, the President's very eloquent allusions to passing events, and Mr. Kenner's brief, but touching reference to prayer as illustrated in his own experience, were among the features that most deeply impressed and most fully encouraged our own heart. The Teetotal meeting was as lively, opinions differ as to whether it was as solid, as such meetings ought to be.

With a brief paragraph devoted to personal matters we must close. Br. F. Martin, whose absence from the Conference for the first time for many years was much regretted, is to be continued a Supernumerary another year; Br. G. Batt, with his increasing lameness, was compelled to apply for superannuation; Br. Greene was superannuated also, at the request of the Canadian Conference; the Brethren William and John

Kenner were appointed to Canada, in consequence of the earnest request of the Executive there for two preachers with the view of opening Missions in Toronto and Hamilton; intelligence, in an unofficial manner, of the death of Br. W. P. Hunt reached the Conference during its sittings; Br. S. Keen has been stricken by paralysis, and is not likely to be able to preach again (a telegram had been received, incorrect, it is true, but it was feared conveying such intelligence, which has since been confirmed); Br. James Thorne is to have a Testimonial in consideration of his long and faithful services, which, with all our hearts, we hope may be a great success; two or three young brethren resigned during the year, of more than one of whom it may perhaps be said not uncharitably, "*They went out from us, but [because] they were not of us;*" and though no preacher has been sent to Australia, (the case was very urgent even before Br. Keen was laid aside,) yet there is no young man on the President's list of reserve. Remembering this, and that Cumberland is not fully manned, so as to permit Whitehaven and other places near to be opened, with other invitations from the North of England passed over for the time, will not our friends unite everywhere in prayer to "the Lord of the harvest, that He would send forth labourers into His harvest?" God-sent ministers and missionaries were never more needed; and never before was it so necessary that those not God-sent should remain at home.

The business having all been got comfortably through, many of the members of the Conference having previously taken their departure, the journals were signed at a comfortably early hour on Thursday evening, when, if one may speak for the rest, all felt glad to be released once more from Conference toil, hoping that next year they might meet at Bideford in more prosperous circumstances, with more abundant reason for thankfulness to the Giver of all our mercies.

## PUBLIC RECOGNITION OF MINISTERS.

THE afternoon and evening of Friday, July 28th, were devoted to this purpose. After singing and prayer, the President, in a brief but suitable speech, called upon the young men to be received into Full Connexion, to relate their Christian experience, and also speak of their call to the ministry. Four spoke in the afternoon before the meeting broke up for tea, and the remaining two in the evening.

J. ASHFORD said: I stand before you with a good degree of pleasure on this occasion, for when four years ago I offered myself as a candidate for the ministry it was with the expectation that at the end of that period I should be found either in this or some other chapel in the denomination. Before I was converted I was a great sinner, and a leader in the ways of wickedness, but God, who is rich in mercy, brought me to Himself. My conversion was somewhat peculiar. I went to chapel on a Sunday evening, and, as usual, heard a sermon, but did not realize any deep impression. I retired to rest,

and soon fell asleep. In about ten minutes I awoke with the impression that I should soon die and be lost for ever. I searched the Bible and resolved to believe the promises of God, feeling I could but perish. I ventured on the atoning blood, and was born of the Spirit. I was shortly after led to think of the state of my old companions, and to pray for their conversion. Soon the lost state of the world pressed heavily on my mind, and I longed for its salvation. When I thought of being a minister I was overwhelmed with fearfulness, but felt that I could not engage in any other work without sinning against the Holy Spirit. I engaged in the ministry, and have had proofs of my call in the conversion of scores and hundreds of persons. I feel that all is well to-day between my soul and my Maker, and am determined to strive as earnestly as ever to do the will of God. I intend, by the help of my Saviour, to spend my whole life in His service, and I then hope to pass in happy triumph through the gates into the city.



W. BROWN said: I have looked forward to this time with some degree of diffidence and anxiety. I regard this day as one of the most important in my history. From childhood I have felt the strivings of the Spirit; and at the age of twelve years, I was the subject of very powerful convictions. After coming home from School on one occasion, I read the following passage: "Verily I say unto you, All sins shall be forgiven unto the sons of men, and blasphemies wherewith soever they shall blaspheme; but he that shall blaspheme against the Holy Ghost hath never forgiveness, but is in danger of eternal damnation." This was so applied to my heart that for several months I had scarcely any peace. I was very frequently awoken by frightful dreams, until I feared to sleep lest I should wake in hell. During this unhappy state I obtained permission of my parents to go to Hele Lane School. When about sixteen years of age, during an affliction, I heard my parents express an opinion that I should soon die. My former convictions so returned, that I thought I would freely give a thousand worlds if I had them to feel the blessed assurance that I had peace with God through Christ. Amid that spiritual darkness the Sun of righteousness arose, and I was made happy in a Saviour's love. Because I was converted on a sick-bed, for some time I doubted the change; but from that time until now I have been enabled to pursue my way. Not long after I commenced to pray in public, I took some appointments in the Tiverton Circuit, during the pastorate of Br. H. Ellis. One evening Br. J. Hopper said to me, he thought I ought to give myself wholly to the work of the ministry. I had a great desire to do so, but felt my insufficiency. But I entered on the work, and the Lord has often blessed my labours, and especially in revival services. I am thankful to God I have seen many scores, and even hundreds of souls brought to God. I have no other aim in preaching but that I may see sinners brought to God. The words of the poet describe my feelings,

"I want an even, strong desire,  
I want a calmly-fervent zeal,  
To save poor souls out of the fire,  
And snatch them from the verge of hell,  
And turn them to a pardoning God,  
And quench the brands in Jesu's blood."

As regards my present experience I can say, that being "justified by faith I have peace with God through our Lord Jesus Christ"—"I know that if this

earthly house of my tabernacle were dissolved, I have a building of God, a house not made with hands, eternal in the heavens." My soul is on the Rock of ages, Christ is in my heart the hope of glory.

R. EDECOOMBE said: I feel devoutly grateful to God that I am spared to see this day, a day which I have anxiously anticipated. At this moment I feel the solemn weight of my responsibility to God and to His church. About ten years ago I gave my heart to God. Since that time I have had many temptations and sorrows, but I have been kept by the power of Divine grace. I am as certain of the change then experienced as I am that the sun is now shining. I can bear testimony to the power of our holy religion, and I am not ashamed of the Gospel of Christ. I attribute my conversion to the prayers of a pious mother and the efforts of a dear companion who is now in the better land. One day he pressed me to go to the chapel where my parents attended. I promised that I would, and when the time came I went. One of the elders invited me to give my heart to Jesus. I soon knelt at the footstool of mercy; my sister and others gathered around me. I prayed and wept, and they pointed me "to the Lamb of God that taketh away the sin of the world," but no peace came to my troubled breast: I rose, the friends were singing, "I can believe," &c. I began to sing with all my heart, and I was at once made abundantly happy. As soon as I was converted I felt to enquire, "Lord, what wilt thou have me to do?" Br. Ellis, who is present, asked me "when are you coming to the District Meeting?" This led me to think seriously about the matter, and in due time had its effect in my offering myself for the ministry. I was sent to the Faversham Circuit, where for three years I laboured with Br. Garland in love and harmony. I have many pleasing reminiscences of our labours in that station. Scores of souls were converted to God. And in the Bideford Circuit I have also witnessed many conversions. I feel happy in the pulpit, but equally at home praying by the side of the penitent and rejoicing with the new-born soul. I would sooner occupy the pulpit than the throne. I desire not to live my own life, but the life of Christ. I desire to live in Christ, and for Christ, and may Christ live in me, that my experience at last may be like that of thousands before me—

"Happy if with my latest breath,  
I may but gasp His name,  
Preach Him to all, and cry in death  
Behold, behold the Lamb."

J. BOTHERAS said: My emotions are altogether strange and novel. I have a great deal of the child-feeling. I find that fellowship of circumstances is indispensable to fellowship of feeling. Never before could I enter into a sympathetic appreciation of the monotonous triteness of the experiences of the young men who have occupied a position akin to my own at this unparalleled conjuncture in my spiritual and moral history. I have been endeavouring to remember all the way the Lord hath led me these years in the wilderness, to humble me, to prove me, to know what was in mine heart, whether I would keep His commandments or no. My thoughts have partaken of a pathetic tinge as they have reverted to the days of my boyish waywardness—that period which I now feel to be a moral blank in my history. My early religious advantages were neither "few" nor "far between." From my very birth I was spoken of as being lent to the Lord's service. Chiefest, and dearest, and earliest among the names I was taught to lip and love was the dear name of Him "who loved me, and gave Himself for me." My every solitary step in youth's perilous pathway was watched by a yearning solicitude I failed to appreciate. In my widest wanderings from Jesu's cross the influences of parental intercession enveloped me like golden bands. Never, while I have one pleasurable reminiscence of the chequered and eventful past of my life, can I fail to thank God for the oft-recurring seasons in which a fond mother, taking me to her spiritual Carmel, would, with heaving bosom, confidently commend her fatherless little one to the loving guardianship of Him whom she had realized to be a "father to the fatherless," as well as a "husband to the widow."

This was perpetuated for some years, until at length, under the constraining influence of God's Holy Spirit, I was mercifully brought to a crisis. I could hold out no more. My feelings were strikingly similar to those depicted by a poet in these words,—

"Dark, dark was the tempest without,  
Keen, keen, was the torture within,  
By the terrors of hell I was compassed about,  
I felt them already begin.  
Despair was advancing to gnaw  
The spring of my spirit away,  
Each to my sight placed the curse of the law,  
And my sins in their dreadful array.

Fear shook me: astonishment sat on my eye,  
While conscience extorted the heart-rending sigh,  
When, lo! in that moment of fear,  
Broke mildly Hope's tremulous ray,  
The accents of mercy fell soft on my ear,  
And thus seemed the seraph to say,  
'Look, look to thy crucified Lord,  
See where He is bleeding for thee!  
Hark, Come, I will save thee, believe on His word,  
Flee, flee to the refuge, oh flee.'  
I heard, I obeyed, for His love drew me on  
I clung to His cross and my terrors were gone."

My conversion was a matter of consciousness. The transformation I underwent was warmly felt as well as intelligently realized. Not only did my mind repose in satisfaction on the world's great Sacrifice, my heart also beat with the pulsations of a gladness which was my life's grandest discovery. My next impulse was something like that which filled the expanding soul of Charles Wesley when he penned those transporting lines:

"O that the world might taste and see  
The riches of His grace,  
The arms of love that compass me  
Would all mankind embrace."

I felt that the one great blessing for which the world's mighty heart was consciously yearning was the salvation alone obtainable at Christ's cross. Having received the truth as it is in Jesus, I became a depository of that truth for the benefit of my needy brothers. I felt that a dispensation of the Gospel was committed to me. And despite my naturally nervous and retiring disposition and temperament I could not but speak the things which I had seen and heard. Full often have I wept in secret lest my motives were not of the purest character, nor my call of the divinest order. Perchance those with whom I came into closest contact, and whom I love dearest and best, little dreamt of the ordeal through which I was passing.

On a memorable day, after solemn deliberation and fervent prayer, I told God that, if it were His will that the ministry should constitute my life-work, I was willing to make any petty sacrifices for Christ's sake. Yet I resolved not to communicate the decision to which I had dispassionately come. In a little time, and in a way altogether unthought-of, the course was unmistakably opened up before me. I obeyed the two-fold call of God and of His Church. I have spent four years in a work that becomes increasingly dear to my heart among the people who nurtured me as a tender

sapling, and whom I love dearest and best.

My probation has been characterized by clouds and sunshine, successes and reverses, unfaithfulnesses and benedictions. I have not been as useful as some of my brethren, but I have had the great joy of leading sinners not a few to the "Lamb of God who taketh away the sin of the world." I feel the ministry to be a *labour of love*. My prayer is that I may be "steadfast, unmovable, always abounding in the work of the Lord, forasmuch as I know that my labour is not in vain in the Lord."

J. C. BASSETT said: I feel far more than I can express. I was blessed in having a pious mother. I do not remember the time when I had no love for the Lord's people, and no desire to be one of them; resulting from my mother's quiet and unobtrusive manner, her consistent Christian deportment, and her gentle reproof when my feet wandered from the right paths. Having had no paternal instruction, and being under no paternal restraint, my sainted father having entered into his rest previous to my birth, I ran into many paths of youthful folly. When I was between thirteen and fourteen years of age, God laid on me his afflicting hand. There are some who have but little faith in sick-bed repentance, and others who have none; but for myself, I am thankful to Almighty God that I can say with David, "It is good for me that I was afflicted;" that season of affliction proving the turning-point of my life, and when the impressions of my early childhood returned; the fountains of my heart were broken up, and I wept before God. My mother, seeing my tears, inquired as to the cause of my grief. I told her, and in addition to being my natural mother, she became my spiritual mother also. With the fulness of a mother's love, the tenderness of a mother's heart, and the zeal of a devoted Christian she repeated in my ear the precious words of scriptural comfort and consolation, she knelt at my side and pleaded in my behalf, and pointed me to the "Lamb of God." When I was getting a little better, a book was put into my hands, entitled "Light for dark days," which represented Christ as the "All-sufficient Saviour." I thought I would accept Him as such and as soon as I came to this decision I felt myself inexpressibly better. I did not feel to shout for joy, nor did I experience such ecstatic rapture

as I had witnessed in some who have embraced Christianity in revival services: the absence of this not unfrequently caused me some little doubt as to the reality of my change. I went to class the earliest opportunity. That class-meeting I shall never forget; with a throbbing heart and faltering tongue, I spoke of the great things God had done for me. On my return home I was filled with the love of God, and experienced such a sense of Divine favour that I shouted aloud the Lord's praises, and almost the first words I uttered on entering my home were—"Mother! if this be class-meeting I hope I shall never neglect them." I commenced to pray in public in a revival at the Connexional school. Some time after, at the repeated solicitations of friends in the Holsworthy Circuit, I tried to do my best in taking an appointment. Respecting my call to the ministry, I am persuaded that it is of God. My class-leader kept reminding me of the words, "He that knoweth the will of my Father, and doeth it not, shall be beaten with many stripes." I prayed about it much, felt it my duty to go, and offered myself accordingly for the work. I was accepted, and through discouragements and encouragements, battles and victories, I am come to the present time, and have no higher ambition, and want no greater honour, than that I may be made very successful in doing good. I am not weary of my Master's work, and have no intention to leave it. Through the labours of the agents of this Society, my father and mother were converted. Within its pale I have always lived. Practically I know little or nothing of any other, and while cherishing a love for all who love Christ I love my own the best, and in the bosom of its communion I hope to spend my life in obedience to the will of God.

GEORGE ADAMS JOSLIN said: It is under deep emotion that I rise to speak my experience. I often think that I am like a man climbing a tower, sometimes in the darkness, sometimes in the light, but each step is in an upward direction. I remember many things in my boyhood days, and, thank God, I have been spared through the changes of the past to see the present time. Having parents who felt an interest in my well-being, I was sent to the Sabbath school, where I received many religious impressions, and had the opportunity of getting much good. When about fifteen years of age, and thinking myself too

old to go to school, I began to neglect it and run into depths of sin. When I was about the age of eighteen the Bible Christians built a chapel in the parish where I lived, and held religious services for the conversion of souls. I attended, and, after several of my companions had given their hearts to God, resolved to seek salvation. I can never forget the time when, persuaded by a companion, I entered the chapel, and for the first time bowed my knees in prayer to God for the pardon of my sins. God heard my cry, regenerated my nature, and made me unspeakably happy in His love. My first thought the next morning was, You went to the penitents' form in vain; you are no better now than before. Immediately darkness gathered round my soul. Another thought succeeded: What was that I experienced last night? The suggestion that I am no better than I was must be from Satan. Get thee behind me, Satan. Immediately the darkness was scattered, and from that time until now the devil has not tried me on my conversion. Since then I have been tempted powerfully in various ways. Once, for twenty-four hours, darkness gathered round my soul, and after struggling in prayer, in the same field, in the same spot, at the same hour of the day, I saw glorious light. Many times have I been tempted to infidelity, and whole nights have I spent in prayer and weeping, that I might be able successfully to resist the temptation; but I have never doubted my experience, and I therefore continue a Bible Christian to this hour. I have enjoyed many gracious seasons in Christian life. When I commenced as a local preacher I had many things trying and hard to endure. The quarterly meeting of Ringsash Circuit gave me an invitation to labour with them as a hired local preacher. Under a conviction of duty I consented. Having had scores of souls converted under my ministry, the officials desired me to offer myself to the ministry, and, though against the wishes of my friends, I did so conscientiously. Since then I have had a constant manifestation of Jehovah's approval. In every circuit the church has been built up, backsliders reclaimed,

and sinners converted. Sometimes I have had darkness, but at others glorious light. I feel the nearer I live to God in prayer the greater power I have over self, the world, and the devil, and if I would be a giant it must be in prayer. I offer myself wholly to the Lord—Lord, here I am, take me.

The reception of these brethren and four others in Canada was moved by Br. J. Gammon, who said that in his view the Denomination was a part of the church, and brought into existence by the Providence of God. It must therefore be right in them to do all they could to promote its prosperity, and one way to do that was to send forth persons as ministers who were competent for the work. He believed the young brethren before them were of that class; that they had been called by God, and were therefore qualified by Him. They wanted men who were healthy and strong physically, of good mental ability and education, sound in theology, especially men rich in Christian experience, and who had a passion for saving souls, and building up the church.

Br. H. ELLIS, in seconding the Resolution, spoke of the great responsibility of receiving men into the ministry, to incorporate them with the apostles and servants of God. They had to labour for souls. Some abandoned the work because of its difficulties; he had confidence that the congregation would not treat these dear brethren unkindly, and thus increase their difficulties.

Br. JAMES THORNE, in supporting the Resolution, spoke of the pleasure it gave him to see others coming up to fill the places which some of them must soon vacate. A faithful ministry would always be self-propagating. Some that were now hopefully engaged in the ministry and otherwise, were converted in the Connexional School.

The Resolution was carried with great heartiness by the large congregation, when the Ex-president, as usual, at once proceeded to address to the brethren who had been received words of counsel and encouragement. This address will appear in a subsequent number. Mr. F. W. Bourne closed the service by prayer.

## TESTIMONIAL TO MR. JAMES THORNE.

IN consideration of the long and faithful service rendered to the Denomination by Mr. JAMES THORNE, a wish has been expressed by many persons, both ministers and laymen, that some suitable testimonial should be presented to him; and the late Conference, heartily approving of this suggestion, appointed a Committee to take steps for the accomplishment of the object. In addition to labours such as few would have been able to render, it is generally known that Mr. Thorne's relation to the Denomination for many years was altogether unique. The first preacher called into the work after the Society was formed, and possessing gifts and qualifications beyond most of his compeers, in building up the infant cause much of the care and responsibility naturally devolved on him, which was largely increased in consequence of Mr. O'Bryan being so soon separated from the work. The state of the denomination to-day is the best evidence of the ability and disinterestedness with which he has served his generation according to the will of God. If these facts are borne in mind, the Committee believe that the proposal will be taken up with such spirit and enthusiasm as to insure its complete success. The testimonial will be all the more acceptable to Mr. Thorne, and all the more honourable to the Denomination, if it be the result of the freewill-offerings of the people. No special means are therefore to be adopted for raising funds, besides the insertion of this article in the Magazine, its limited distribution, as a circular, among our friends, and requesting the pastors to bring the matter fairly before the several Quarterly Meetings, by reading the circular or otherwise, according to their discretion. As no regular canvass for subscriptions is to be made, it is hoped that all persons interested in the matter will notify to the Pastors on their respective stations the amount they intend to contribute without delay. The Pastors are requested to report to the Secretary, Mr. M. ROBINS, 11, Seymour Terrace, Weston-Super-Mare, the names of the subscribers, and the amount of their subscriptions, not later than Lady-day, 1872, and to forward the total amount subscribed, as soon as the subscription list is closed, to the Treasurer, Mr. JAMES HORSWELL, Exwick House, Exeter.

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## ZION SCHOOL ANNIVERSARY, REDRUTH CIRCUIT.

We are pleased to be able to give a brief report of the thirty-third anniversary of this Sabbath school.

The sermons were preached on Sunday, June 11th, when Mr. J. Woolcock (circuit minister) discoursed, in the morning, on the subject of "Infant Salvation;" or, the safety of those who die before reaching the years of accountability: taking for his text the very beautiful and pathetic answer which King David gave to his servants in defence of his conduct after the death of his child, viz.: "And he said, While the child was yet alive, I fasted and wept; for I said, Who can tell whether God will be gracious to me, that the child may live? But now he is dead, wherefore should I fast? can I bring him back again? I shall go to him, but he shall not return to me."

This beautiful reply of the inspired King of Israel should, we think, for ever settle the question of "Infant Salvation."

The afternoon and evening services were conducted in the open air. Mr. J. W. Wilson, (Redruth town missionary) preached in the afternoon to a very attentive congregation from the following Scripture; "And the Spirit and the bride say, Come. And let him that heareth say, Come. And let him that is athirst come. And whosoever will, let him take the water of life freely." The preacher very beautifully illustrated and enforced his teaching by drawing largely from the "budget" of his own experience in mission life.

The evening text, by our beloved pastor, Mr. J. Johns, was, "Take ye away the stone." In his sermon he

described the character and work of Christ, and said that "Christ will not do our work, nor can we do His work. In the raising of Lazarus from the dead, previous to His calling him to come forth, Jesus commanded the *people* to roll away the stone. And to roll away the stone was *human work*, but to call forth from that grave of death one who had lain there four days was a *Divine work*. So is it in reference to man's moral nature. He is dead in trespasses and sins. There are stones, large stones lying upon that grave of sin in which he is laid. These must be rolled away. Human instrumentality, God has seen fit to use, to effect this. Some of these stones are ignorance, error, prejudice, pride, unbelief, evil desires, intemperance, all of which must be rolled away ere they can come forth into the light of the glorious Gospel of Jesus Christ. Ministers must roll them away from their hearers. Sabbath school teachers must take them away from their scholars. All have something to do. 'Take ye away the stone.' Here lies the individual responsibility of the Church of Christ. Take ye away the hindrances; Jesus will then speak, and those who have been a long time dead shall spring forth into light and life and beauty." The collections from these services were a little in advance of those of the previous year.

The school report for the past year—of which the following is an extract—says, "That whilst lamenting our weaknesses, and too often manifested lack of energy in this blessed work, we have to praise God that our labours have not all been in vain. This school still continues to exert a powerful moral influence upon the neighbourhood by bringing, on an average, 150 children within the circle of religious truth every Sabbath day. Altogether we have on our roll books 200 scholars, some of whom are,

we believe, walking in the fear of the Lord. These children are taught by 38 teachers, 25 of whom are, we trust, living for God, and 'laying up for themselves a good foundation until the time to come.' Several of our teachers have been converted in the past year, and have laid their lives and energies anew upon the altar of consecration; thus has God, in some measure, answered our prayers for that so-much-to-be-desired blessing—a converted staff of Sunday school workers."

On Tuesday, July 11th, we again assembled to celebrate in our usual way the annual festivities. The teachers and children, numbering upwards of 240, with other friends of the "noble cause," marched to the village of Chacewater, about three quarters of a mile from the chapel. On their return the children were amply supplied with tea and cake, after which the teachers and other friends sat down to a most bountifully supplied table. And truly with not a few this is a grand day, for all heartily unite together for one common object. The weather was all that could be desired throughout the whole of the day. Tea being ended, the proceedings were closed by a most delightful discourse from our excellent pastor on the following words, "This is my Friend," (Song of Sol). This discourse, which was of the most cheering and animating kind, contained, in fact, our good pastor's religious experience from the early age of three years up to that night. A most delightful and gracious influence pervaded this service, and many before the close were enabled to rejoice in Christ Jesus as their "Friend." O that upon this school, upon our society, upon the Connexion, and upon the universal Church, such heavenly baptisms may descend as that thousands at the close of this year may be enabled to say of Jesus, "This is my Friend." A. P. N.

## MONTHLY RETROSPECT.

THE PARLIAMENTARY Session only closed on the 21st ultimo, and though one of the busiest on record was also one of the most barren, for which the Government and the Opposition are almost equally blameworthy. Neither the mistakes nor the misfortunes of the Government have been few, while the opposition of the Tories has been of an extraordinary, if not of an unfair kind. The Ballot Bill was pushed through the Commons, but the Lords peremptorily refused even to consider its provisions, the lateness of the Session being the alleged reason. But the action of the Government in abolishing Purchase by Royal warrant after the House of

Lords had declined to read the "Army Regulation Bill" in the absence of more definite information may have had much to do with this decision. We have no heart for reviewing the Session, but we must not forget that University Reform has been advanced a stage, and that a Roman Catholic University in Ireland has not yet been established. Further we have no disposition to add one word to increase the odium and unpopularity of the Government; but a visit to our workhouses and our police-courts is sufficient to impress any person "with the magnitude of the tasks which will yet be imposed upon the Legislature"—tasks which in the past have been apparently, of set purpose, almost wholly forgotten. "One sees every where a vast and highly intricate set of machinery employed for the purpose of punishing criminals and relieving paupers. Gaols and workhouses there are in abundance; but where is the corresponding machinery for saving people from the necessity of being sent to gaol or relieved? It is not to be found; and yet there is no reason in the world why it should be right and proper to help a man who happens to be hungry, and wholly unfair to prevent him from ever getting into that position." Social rather than political questions demand the attention of our Statesmen, and in this field there is a richer harvest to be gathered than in any other. We would not forget the obligations we are under to the Government for the part it took in negotiating—

**THE TREATY OF WASHINGTON.**—The debate in the House of Commons must have dispelled any lingering doubts in the minds of all persons as to the patriotism and wisdom of the course that has been adopted. It is already fruitful in blessing, for there is a more cordial understanding between this country and America. It is well to be governed by statesmen who in our foreign relations seem to know when it is right and prudent to be firm and when it is equally right and prudent to yield a point for some greater ultimate good.

**UNHAPPY FRANCE** seems almost as far as ever from what it most needs, viz., internal repose. The squabbles of the Assembly and the trials of the Communist prisoners divide public attention between them. Disguise it as we may, it becomes more and more evident in the history of nations, that in the absence of genuine Christian principles animating the great body of the people, there can be no real and lasting union among them. Of this, Ireland's distractions and troubles are one of the latest examples.

**THE WESLEYAN CONFERENCE**, to judge from public reports, was of the happiest description. Its spirit seems to have been all that could be desired. Outward prosperity, of which the Connexion has nearly all that it can wish, appears to be only prized, judging from the speeches and sermons that were delivered, as it may be rendered subservient to the grand object that Methodism is called to fulfil, viz., "spreading Scriptural holiness through the land."

**THE SAFETY OF DR. LIVINGSTONE** SEEMS TO BE ASSURED.—Sir Roderick Murchison has received a letter from Dr. Kirk, at Zanzibar, dated July 19, 1871, in which he states:—"I can, I regret to say, give no further accounts of Livingstone. What last I wrote about his visit to that little-known place west of Tanganyika is confirmed, and the Arabs from that quarter seem to count him quite one of the residents of those places. There is certainly no ill-feeling on the part of the Arabs to him. The little jealousy they seem to have shown at first has passed off, and I sent a letter a few days ago by the first caravan of the season to Ujiji. Do not despair. The doctor is moving slowly, but safely; he evidently feels his way, and is determined to leave little doubts behind him this time."

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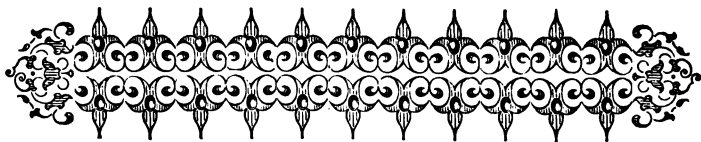
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*J Hancock*



THE  
Bible Christian Magazine,

OCTOBER, 1871.

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THE GOSPEL FOR THE POOR.

"The Spirit of the Lord is upon me, because he hath anointed me to preach the Gospel to the poor; he hath sent me to heal the broken-hearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised, to preach the acceptable year of the Lord." Luke iv. 18, 19.

Is this testimony true? "I am certain that if twelve Christian preachers competent for the work,—filled with the Spirit,—with grace, and faith, and love in their hearts,—and well seconded by the sympathy, prayers, and co-operation of their congregations, would proclaim in the ears of this generation, as Luther and his fellow-labourers proclaimed the doctrines of the Reformation, or as Wesley and his fellow-workers announced the existence and claims of the other world: *'That these very days in which we are living are days of the acceptable year; that Christ is here, beside us, in this very land, in every street of its cities, in every lane of its villages, and in all the paths of the lives we are leading, to bless us, to bless our country and the world; and that He is personally living, and ruling, and interceding for us in heaven;'*—the whole dark world of sin and suffering in this land would feel the presence of the Redeemer, would awake out of its long sleep, and begin to live, and have joy in righteousness and God."<sup>\*</sup>

Cannot twelve such men be found, or cannot the needful co-operation be obtained? Out of the many thousands of Christian Ministers even in our own land, must we conclude there are not twelve duly qualified for their work? If so, how exceeding great is their guilt and responsibility!

Let us study and use this incident in the life of our Saviour for inspiration and guidance, that we may be the better prepared for

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\* Christus Consolator, page 197.

our work, as He studied and used Isaiah's prophecy. "*The Spirit of the Lord is upon me,*" in a special and distinctive sense. For thirty years Jesus had lived *without* this peculiar anointing of the Spirit, but all the time was He preparing for it. Just before, on the banks of the Jordan, at His public consecration to his life-work, was this miracle of power and grace wrought on Him. "Now when all the people were baptized, it came to pass, that Jesus also being baptized, and praying, the heaven was opened, and the Holy Ghost descended in a bodily shape like a dove upon Him." Baptism with water is not unimportant, except it be alone; prayer is of greater importance than baptism with water, but even prayer is not of much value unless it open the heavens. It is a means to an end. And the heavens opening in answer to prayer always precedes the descending Spirit. In the history of the Saviour the heavens once opened were not again closed till he was "carried up into heaven." The communication of Divine energy was constant and complete. His circumstances changed, and so did His work, but there was no cessation, not even any abatement of this miraculous inspiration.

After being thus specially honoured, "Jesus being full of the Holy Ghost returned from Jordan, and was led by the Spirit into the wilderness, being forty days tempted of the devil." To bear honour meekly we must be filled with the Holy Ghost, and so we must to patiently endure and successfully overcome the temptations and assaults of the Evil One. It is our only safety, and strength, and shield, and ornament, and defence. All Christians, all Christian Ministers, who forget this will surely fall by the hands of their enemies. The *wilderness* experience is necessary, and therefore from it there is no escape. Into the wilderness we shall be either led or driven, we have no choice in the matter, and we shall not again return to the homes and haunts of men, certainly not with honour, except we be filled with the Holy Ghost.

"And Jesus returned in the power of the Spirit into Galilee." That power had not been destroyed, it had not even been weakened by conflict. And what was the result? "And there went out a fame of Him through all the region round about. And He taught in their synagogues, being glorified of all. And He came to Nazareth, where He had been brought up: and, as His custom was, He went into the synagogue on the Sabbath day, and stood up for to read. And there was delivered unto Him the book of the prophet Esaias. And when He had opened the book, He found the place where it was written." "*He found the place where it was written.*" He did not leave so important a matter as the choice of a text or a subject to chance or hap-hazard, as some confess they do, forgetting, I suppose, the fact, that they are only displaying their ignorance or presumption by such a course. If the Saviour did not make the first passage on which His eye happened to alight the subject of discourse, what can we think of those poor conceited mortals who rush into the pulpit as the unthinking horse rushes into the battle, as if their instinct were unerring, or their inspiration absolute and complete. Reason and judgment are given by God for use, and none require to use all their faculties more than Ministers of the Gospel.

"And when he had opened the book he found the place where it was written, The Spirit of the Lord is upon me." The passage that moment became radiant with a new brightness, and henceforth it bore a deeper, grander, mightier meaning. "The Spirit of the Lord is upon me," as the light in the day is upon the earth and sea, as the dew in the morning is upon all trees and flowers, yea, upon every blade and leaf. May we not say with reverence that without this special anointing even Jesus would have preached the Gospel in vain. It was necessary that His whole nature, so to speak, should be bathed, deluged with the Spirit's influence, as the precious ointment poured upon Aaron's head, ran down upon his beard, and even to the skirts of his garments. Uninspired preaching, of which we have so much, is the Church's weakness, and the world's loss. In the best, in the truest sense, and not as some ignorant fanatics understand the term, we need "to be filled with the Holy Ghost." Thirty years' preparation for a three years' ministry, is more after the Divine order than a three years' ministry for a thirty years' ministry. But let the period of preparation be long or short, it is indispensable that we seek and obtain the qualification which crowns and completes the whole course of training. Men desire to preach who have not received the holy anointing, and the people are too willing to listen to them. Let the most eloquent tongues keep silence about the truth of God till they have received the Divine afflatus, and let the most skilful hand refrain from touching the ark of God until it is clothed with Divine wisdom and strength. Tell me not that souls are perishing for whom Christ died, for only the Divinely consecrated and blessed can hope to save them. "Behold," said the Saviour to His disciples just before His ascension, "I send the promise of my Father upon you : but tarry ye in the city of Jerusalem, until ye be endued with power from on high." The world *can* wait until then, and you, my disciples, *must*. Do not let us multiply teachers without knowledge, physicians without skill, preachers without power. "Ye shall receive power, after that the Holy Ghost is come upon you : and ye shall be witnesses unto me both in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost part of the earth." And power these first disciples received, the power of a new and nobler life, of a holier and more joyous life, which made the weak strong and the timid bold. Truly did they sit on the same throne with Christ. They could now assail old-world systems with perfect success. They were able to unloose the burdens of men. Their words were quick and powerful, sharper than any two-edged sword. Their shadows were even efficacious to bless. They were strong to suffer as well as to do. They did not quail in the presence of any danger, or shrink from the face of any foe. The change seen in the fields when the rains plentifully descend after a long season of drought is not greater, is not one whit more marvellous than the change wrought in the disciples by the power of the Holy Ghost with which they were all filled. If we realize the same power, get the same influence into our hearts, we, too, shall be able "to break the rocks, and raise the dead."

Why was Jesus thus anointed ? "The Spirit of the Lord is upon

me, because he hath anointed me, to preach the Gospel to the poor." Would He, could He have done that else? Can we, shall we, preach the Gospel to the poor, unless Divinely inspired? The poor, in the days of our Lord, were treated, universally, with scorn and contempt. The philosophers of Greece and Rome had no message except to the educated, and the wealthy, and the refined. The few had irresponsible power, which they cruelly exercised, and held all the rest of mankind as slaves. The old, and the miserable, and the helpless, those who most needed comfort, and attention, and kindness received none of these things. There were no hospitals for the sick, no asylums for the insane, no Houses of Mercy for the destitute. Jesus preached the Gospel to the poor, a new and unheard of procedure, that is, He preached the Gospel unto man as man, irrespective of rank and circumstances. The work that He did was entirely neglected and thoroughly despised. He was a daring innovator, a radical reformer. He did what nobody else dared to do, what nobody else cared to do. None had the power, and what is sadder, none had the disposition to engage in this work. He breathed on the world a gentler spirit, and set it a nobler example.

But was it not one of the evidences, yea, the very strongest evidence of His divine mission. Of all His miracles of love, of all His works of mercy, this was the greatest. When John the Baptist had been cast into prison, he sent, for His own satisfaction or theirs, two of His disciples unto Christ, to ask "Art thou He that should come? or look we for another? And in that same hour He cured many of their infirmities and plagues, and of evil spirits: and unto many that were blind He gave sight. Then Jesus answering said unto them, Go your way, and tell John what things ye have seen and heard; how that the blind see, the lame walk, the lepers are cleansed, the deaf hear, the dead are raised," and greater wonder and blessing than these, "*to the poor the Gospel is preached.* And blessed is he, whosoever shall not be offended in me." O splendid distinction! O crowning excellence and glory! to the poor the Gospel is preached.

Is it not the work of Christ's disciples to carry on and complete the work which, He so nobly and courageously and wisely begun. Must we not walk in His steps? Closely follow His example? Are we not commissioned to do for the men of this generation what He did for the men of His? Is not the Gospel as much needed in the nineteenth century as in the first? Is it not needed by the people of England as much as it was needed by the people of Judea? Do not the toiling multitudes in all our large cities need it as much as the inhabitants of our villages? The great sin of men is, ignorance of Christ, neglect of Christ; and multitudes are ignorant, because the Church has not preached His glorious Gospel as she has had opportunity, and multitudes neglect Him, because His own followers do not honour and serve Him as they ought.

Just one word as to our *method*. The Gospel is to be *preached*. We are to publish, herald, proclaim, the glad tidings of salvation. We are not to lisp, or mutter, or drone, or rave, but to *preach*. Extemporaneous address, easy, natural, persuasive, is the very soul and essence of preaching considered as an art. We can do much to

improve our method, and we ought to do all that we can, by careful study, by wise training, and by the earnest cultivation of all our powers. Pity that so many good sermons should be spoiled in their delivery. The Divine thought ought always to be clothed in living, loving words, chaste, appropriate, expressive words, and the very tones of the voice, and every movement and gesture should be such, as to arrest attention and command sympathy. Let the Gospel be written in wise and good books, embodied in holy and beautiful lives, and, oh, let it be proclaimed by ten thousand voices till all have, heard the glad sound of mercy through the Lamb.

But the *matter* is more important than the method. We are not simply to preach, we are to preach the *Gospel*. There are preachers whom we all honour besides preachers of the Gospel. Some political reformers, and social philanthropists have been great preachers, but they cannot be said to have been preachers of the Gospel. It is a Divine message we have to proclaim, a Divine person we have to make known. Taking the cures that Christ wrought as symbolizing those higher blessings He came to bestow on the sons of men, we are to proclaim sight to the spiritually blind, hearing for the deaf, purity for the depraved, life for the dead, salvation for the lost. The Gospel is a message of pardon, and purity, and peace. Repentance and remission of sins are to be preached in the name of Jesus to all nations. He is sent unto us to bless us. We must therefore preach Him if we would preach the Gospel. And He is all our hope. "Christ, in the Divinity of His person; Christ, in the perfection of His character; Christ, in the sufficiency of His atonement; Christ, in the prevalence of His intercession; Christ, in the love of His heart, and in the power of His arm, is the Rock on which we build." It would be easy, to show, if it were necessary, that Christ's person, and character, and work are the very soul and essence of Gospel preaching. The story of the Gospel is a wondrous story of unparalleled love, of sublime condescension, and of infinite dignity and grace.

Has not the church, in her selfish indifference, been guilty of culpable neglect in reference to this command of her Saviour? How many there are even in the most favoured countries and cities that have not heard the Gospel! Perhaps there is not a Church in Christendom that has performed its duty. If all the members of the church were to "preach the word," at least double the number of persons might be brought under the sound of the Gospel. Two sermons might be preached, two visits paid, two invitations given instead of one. Surely to our stereotyped forms of worship and modes of working much of our dulness and inefficiency may be traced. The church, in all her arrangements, makes the impression that she seems rather to exist for her own comfort than as God's witness and the world's benefactor.

And surely there should be some preachers at least, copying the example of Christ, who should go from city to city, and from village to village, evangelists, in the truest sense of that term. Signal usefulness in one place instead of being an argument for the preacher remaining there always, is an argument in favour of his itinerating from place to place. At least so we understand the Scripture. "Now

when the sun was setting, all they that had any sick with divers diseases brought them unto Him [Jesus]; and He laid His hands on every one of them, and healed them. And devils also came out of many, crying out, and saying, Thou art Christ the Son of God. And He rebuking them suffered them not to speak: for they knew that He was Christ. And when it was day, He departed and went into a desert place: [which, as one has said, He made to "blossom as the rose" by His prayers] and the people sought Him, and came unto Him, and stayed Him, that He should not depart from them." A great blessing was the Saviour to this grateful people, why not remain among them? Why not let well alone? Why disturb existing happy arrangements? *Why?* "And He said unto them, I must preach the kingdom of God to other cities also: for therefore am I sent. And He preached in the synagogues of Galilee."

The Gospel is to be preached, universally, that men may be saved, and if they refuse to be saved, then as a witness. And preachers should never turn aside from their object; true preachers do, apparently, sometimes, never in reality. One has not much sympathy with persons who can only preach studied sermons at stated times and appointed places; all Christians, Ministers especially, should be ready for every good word and work. In the book from which we quoted on a former page, it is very clearly shown, that the Gospel is not one thing merely, but many. It is an Elevator, a Healer, a Reconciler, an Educator, a Liberator, a Regenerator. O ye preachers of the Gospel, seek to raise the fallen, to heal the brokenhearted, to promote peace and good will, to teach the ignorant, to liberate the captive, and the regeneration of all.

May we not learn the lesson, that there are many ways of doing good, of blessing men, of honouring Christ, of saving the world. Christ has laid the foundation of a more glorious temple than has yet been built. And yet the triumphs of the Gospel are more numerous than can be counted, mightier than can be described. It has abolished human sacrifices in Britian, cannibalism in the islands of the southern sea, and slavery almost everywhere. These victories are pledges of others, and greater. It shall go on from conquest to conquest, till every temple of idolatry is overthrown, every evil abolished, and every enemy subdued. So surely as it has destroyed slavery shall it destroy war. So surely as it has destroyed infanticide shall it destroy caste. Social wrongs, partial legislation, invidious distinctions, oppressions and cruelties, shall all cease from among men. The golden chain of mercy shall yet be completed, a new link is being forged every day, and it shall encircle the world. Security shall yet be perfect, for none shall hurt or destroy in God's holy mountain. Nowhere shall there be a darkened eye or an ignorant mind, for the glory of the Lord shall cover the earth as the waters cover the sea. The worship of the true God shall become universal, for the idols He shall utterly abolish. Every prison door shall be thrown open, and all sorrowful, broken hearts shall find a healing balm.

Many agencies are working to this grand consummation. Scientific education in India, medical missions in China and Turkey, Orphan Houses at Stockwell and Bristol, soupkitchens in Whitechapel, ragged

schools in St. Giles's, and hospitals, and refuges, of all kinds, almost everywhere, are only a few of the ameliorative agencies, specimens of the rest, which are the direct fruits of our holy Christianity. All of them therefore demand, and are deserving of our support. The gift of a loaf of bread to a poor man, or of a flower to a sick child, may open their understandings, and hearts to the light of Christ's truth, the power of His Spirit, the comfort of His grace. There has been growing in England a feeling in favour of the education of every child which has at last become sufficiently strong to embody itself in legislation—it is the result of preaching the Gospel to the masses of our country-men. The strong enthusiastic determination in the breasts of many to sweep away the gigantic evil of Intemperance from our land has been kindled by our holy Christianity, and it will be sustained and strengthened and increased till the end has been gained. All these things are of heavenly birth; they come by divine grace; they are the blessed fruits of the inspiration of God's Spirit. Like our Master, may we be anointed "to preach the Gospel to the poor, to heal the broken-hearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised."

And when, oh, when shall this work be accomplished. Must we wait long for it? Shall the vision yet tarry? Rather let me ask, Is not this the acceptable year of the Lord? Is not this the day of God's power, and may it not be therefore of salvation to all the people? Let the great trumpet now be blown, and the outcasts and those ready to perish in all lands shall find mercy and salvation. It is one of the glories and excellences of the Gospel, if not its brightest glory, its crowning excellen, that it proclaims a free and present salvation to all men. Men may be saved,

" ———— who ever will,  
This man receiveth sinners still."

The name of Jesus is not to be proclaimed to listening multitudes who have neither the right nor the power to believe in that name; the gate of salvation is not to be pointed out to men only for them to discover that they cannot enter; they are not to be warned of a hell, that they can never escape, nor invited to a heaven, which they can never reach, nor told of a bliss which they can never share, or of a crown, a throne, and a kingdom which they cannot claim as their own, for Jehovah is sincere when he declares that he has no pleasure in the death of him that dieth, and the word is true which declares this to be "the acceptable year of the Lord."

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## SERMONS FOR MY CURATES.\*

SUCH is the somewhat quaint title of a remarkable volume of sermons by the late Mr. T. T. Lynch, which have a remarkable history. Mr. Cox says: "In the winter of 1863—4, soon after Mornington Church had been opened, Mr. Lynch, then in very ill health, and suffering cruelly from a painful and fatal disease, determined to attempt an Evening Service. . . . For about a month he forced himself through this additional labour, his courageous spirit—and he was simply the bravest man I have known—coercing the fainting flesh. But the flesh had its revenge. For three or four days after each of these trial Services, he lay as one dead, incapable of exertion, well-nigh incapable of thought. At the end of the month his kind and skilful physician warned him that he must desist on peril of his life.

"With great reluctance, with many regrets, for never was more willing spirit in weak flesh, he yielded to his physician's advice, and limited himself to a single Service. And now the question arose, Was the experiment of an Evening Service, which had promised very fairly, to be given up or continued in other forms. Like all brave men, Mr. Lynch had great tenacity, as well as great ardour, of purpose. He resolved that the experiment should be carried on. For a time. . . other ministers were invited to occupy the pulpit in the evening. But, as was to have been expected, in this form of it also, the experiment soon broke down. . . . And then, happily for the church and the world, the thought occurred to him to which we owe the present Volume.

"In his small Congregation Mr. Lynch had many men of culture who were heartily devoted to him and the cause he represented. And it struck him that were he to write out Services—prayers as well as sermons, these gentlemen would gladly read them to as many as cared to listen. Accordingly, he wrote the Services of which this Volume is composed. They were read, with the exception of the last, by gentlemen whom he forthwith dubbed 'My Curates,' and were heard with admiration and profit by the select audience which met for evening worship.

"If the audience was select, it was also small, and grew smaller rather than larger. Even in this form of it, the experiment was not a success. Yet, so indomitable was his spirit, probably Mr. Lynch would have persevered in it, and have carried it to a successful issue in the end, had not the strain of writing these Services proved too great for his ebbing physical powers. To think, to compose, was an unfailing delight to him; the treasures from which he drew his thoughts seemed inexhaustible: but to *write* was an agony which no words can fully utter. Hardly was he seated at his desk before he was assailed by the rending suffocating pangs of his cruel disease [*angina pectoris*]. As the work went on, the anguish grew, until the intolerable agony compelled him to fling himself on the floor, where he lay, patiently and steadfastly enduring the pressure of his

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\* Sermons for my Curates. By the late Thomas T. Lynch, minister of Mornington Church, Hampstead Road, London. Edited by Samuel Cox. London: Strahan & Co.

great pain. No sooner was the fierce spasm past than he rose, seated himself once more at his desk, and resumed his labour until seized by another intolerable spasm. And thus the day would wear on, labour and anguish alternating many times; until at last, utterly exhausted by the weary conflict, he would lie still and prostrate on the ground.

"At last, so terrible and perilous was the exhaustion that followed these attacks, he dreaded the mere sight of a pen; and the physician was once more obliged to interfere, and bid him relinquish the too-exacting task. The task was relinquished while still incomplete. The last sermon was written; but he never found strength to add the prayers, and consequently Service xii. was never used in public."

But the discourses "shew no trace of the excruciating pangs amid which they were produced. There is nothing morbid in them, no sign of weakness or exhaustion. They are clear, bright, genial, full of sweet humour and kindly wit. An ardent devotion to Truth and Righteousness, and to Him in whom Truth and Righteousness became incarnate, breathes through them: they contain passages from which its flame seems to radiate and kindle on us while we read them, as if the very soul of the preacher were being offered in sacrifice to God. As rich in thought, in poetic illustration, in vivid dramatic conceptions as his spoken discourses, they are more obviously, if not more truly, logical in their construction. Brought forth in pain, they are instinct with the very spirit of health, and of 'saving health.'"

We think our readers will be of the opinion that this judgment is just even by the extracts which we are able to make. The sermon on "Christ's visit to Jericho" appears to us singularly beautiful and striking. It thus begins:

"What sound do I hear of a multitude treading?  
Who is it that passes? Ah, would I could see!  
It is Jesus the Prophet, who round Him is shedding  
The sunshine of mercy.—Then why not on me?"

Why not? Call to Him. "O, no; how can He hear my voice amid the noise of all these trampling feet?" But try: who are you? "A beggar; a poor blind beggar!" Call aloud, then. "O, no; He is busy speaking to those near Him. I shall but feel that I have called in vain, and my heart will grow darker than it is." But *try* if you cannot make Him hear: call again and again. "O, no; He is passing by; He will soon be gone!" Then call *at once*; call aloud: call louder and louder, and again and again. He will never more come this way, no, never.

Jesus was going up from Jericho to Jerusalem, where He was to fall among thieves, who would strip Him of His raiment, and wound Him, and not be content with leaving Him *half* dead. O, how many helpless friends would be glad "to pour in oil and wine!" but they can only pour out their heart in tears and sighs. The "thieves" will prevail—the men who rob the people of the knowledge that should be theirs; who rob Christ of the love that is His due; who rob God of the honour due to the message of His Son; who rob Israel of the hope Messiah brings them: these "thieves" will very shamefully handle Him who is now passing by. He has been on the other side Jordan, in safe retreat from His enemies for awhile. But He has now crossed over Jordan; He is on His way through Jericho, going up to Jerusalem "to receive a kingdom." He is fifteen miles from the holy city, and will very soon reach Calvary.

But blind Bartimeus only knows that *He is passing*. And his conduct is in exact contrast to that of the man of "weak excuses" whom we have imagined. "What is the noise?" asks Bartimeus: "who is it?" "Jesus," they say. And at once he cries, "Son of David, have mercy on me!" "Hush," say some; "hush,"—not liking the loudness of the cry, nor the shrill sad tone of it. But Bartimeus only cries the louder. Misery often makes a great noise in the world, a great and displeasing noise, if it can but get opportunity to make its want and its woe known. Surely, happy people should be ready to bear with the disturbance a little time; for misery has perhaps had to bear its sorrow a long time.

People could not always come at Jesus without effort, even when He was on earth. Those who had already come to Him sometimes hindered those that would come. There was a heathen woman who sought Him that He might heal her daughter. *She* cried to Him. And the disciples did not at all like the noise, and said, "Send her away." There were mothers who desired His blessing on their children. But the disciples were for sending them away too, as if their Master was far too great a man to be troubled with little children. It is the same in these days as in those. If you want to get near Christ, to hear the truth from His own lips; if you seek a blessing that can only be had from Him as He personally notices and cares for you, you must be in earnest, and neither heed the crowd of men nor the group of disciples. Let your desire prompt your effort, and your effort be sustained by your expectation; and your expectation of good to be bestowed on yourself, let that be quickened by the testimony of others as to good bestowed on them.

When blind Bartimeus heard that it was Jesus of Nazareth, he did not say, "Who is He?" He had heard by many of the Man that went about doing good, but had never thought perhaps of His coming to Jericho. Faith works in him at once, and he does what a man who cannot use his eyes should do—*use his tongue*. *This we can do in the dark—call for a light*, if perhaps there be any who will hear the call. Man's darkened soul can *call* for a light when it cannot *strike* a light. Alas, how can a blind man pierce his veil of darkness by an intense wish to see? But the spiritually blind man can utter a loud and exceeding bitter cry that shall pierce heaven, and enter into the ear and heart of God.

Jesus of Nazareth stands still, and commands that the blind man be brought to Him. And though some had just been saying, "You must be quiet, and not make such a noise as this," now others said, "Be of good comfort, rise, He calleth thee." Possibly even some man who had said roughly, "Hold your tongue!" now said, "Well, well, come; the Prophet has stopped on his way and calls for you." So he might speak, softened by the Saviour's kindness. People that know what they want, and will take a course that is plainly natural and right, get allowance, and sometimes respect, and sometimes even help, from those who at first were displeased with them and opposed them.

The blind man throws aside his garment and goes to Christ, many out of the crowd no doubt offering their hands to lead him. His soiled, perhaps tattered, garment will only encumber him. Give him his sight, and he will not care even to look for this garment any more, but will find a better. He will wear a garment of praise instead of a garment of heaviness, the garment of a pure new life instead of the old earthworn sin-soiled dress. People that have their eyes opened will at the very least get their clothes *washed*. A neat, decent dress is often an early sign that a man is becoming careful who has hitherto been reckless. And new talk, new tempers, new estimates of things, are garments of the spiritual man, that shows he has become a *new man*.

Jesus commends the blind man's faith, and opens his eyes. He did not say to him, "Ah, Bartimeus, thou art eager to look, like other men, on this various world; but one thing is needful, even a pure heart that can see

God!" Mingled with the blind man's very natural to see was a strong confidence that Jesus could bestow sight on him. He cried, he cried aloud; he came eagerly when Christ stood waiting to receive him: all this was *faith—the earnest pressing of the soul towards God*. And Jesus gave him his wish because of his trust. And then only can nature's wish be fully granted when spiritual trust in God makes us fit to be recipients.

And then these first words on "Repentance and Remission" are equally grand and powerful.

Suppose there should arrive so wonderful a morning, that all the world, waking from its usual sleep, should wake with a new mind; that there should indeed be within the soul of man "a new moral world." All now regret their wasted time, all see and despise their own follies; all abhor the wrong they have done their neighbour: the old evil life is regarded with universal astonishment and repugnance; repentance comes in like a flood. Surely this wonderful morning would be a very hopeful one. But would men greet one another with smiles and congratulations? or would they hang their heads, ashamed to look each other in the face? Would there be a general fear that the sky was about to darken, and vengeance to break in a tempest on people who had been so vile? or a general joy that at last the good time was at hand when want and strife would disappear along with sin, their great cause?

This much is certain: on this wonderful morning, and for many following days, the world would be immensely busy, so many things must be rectified, so many amended courses must be tried, so many reparations made. If repentance came in like a flood of sunshine, it would go forth like a flood of water. The mind, enlightened to see its evil works, would be aroused to sweep them all away. The universal change of mind would lead to a universal change of conditions. For the supposed change *within* is as genuine as it is general: and why should not the work *without* be as effective as that within, and the change of the world as thorough as that of the soul was genuine? It is indeed obvious that the Great Repentance would involve, and secure, alterations and reparations the most varied and innumerable. For sincere repentance makes haste both to do and to undo; and if it were only as we have supposed, both sincere and universal, two chief things which prevent the accomplishment of what we hope from repentance, would be removed. Often when we hope much from it, we find that it is not earnest enough for its work; and, often, its spirit works only in a few, who find it hard to do even a little because their neighbours will not join them. But we have been supposing all penitent alike, and all earnest in repenting. Great would be the immediate victories, still greater the promise, of this great day.

"O unexpected and impossible day!" you exclaim. But there was a time once when a sun-rise call went forth over a whole country, sounding in every ear its notes of solemn joy. "Awake," it cried; "the day of the Lord is dawning: awake, Israel, ye beloved of God, who have forsaken Him: awake, for the old glory is returning in more than its old splendour! Israel! Israel! awake, arise; the kingdom of God is at hand: repent and believe the joyful tidings." Alas for Israel! alas for man! Too many slept the sleep of the sluggard, though the golden morning was bright about them. Some mocked and turned again to their slumbers. Some rose, but moody and angry, and hating the day. There was no general repentance unto life. "Lord Jesus, it is not enough to be gracious, and to stand with outstretched arms, speaking in tones that should win. Thou wilt not be accepted till Thou hast first been rejected."

It is written that Jesus Himself went forth, in the days of His early ministry, saying: "The kingdom of heaven is at hand; repent, and believe the Gospel." A general repentance *then* would have made all Judea bloom like a garden. Honour to God would have filled the temple,

and every synagogue, with glory; love to man would have abolished penury: and Israel, made pure by God's Spirit, would have been made independent by His providence: the yoke of Rome would have fallen off, as of itself, when once the yoke of sin had been indignantly cast away. But Israel did not repent, though called to repentance by the Son of God Himself; and yet the good tidings were not proclaimed in vain.

How characteristic and suggestive is the following on "The Strait Gate and the Narrow Way."

Perhaps all of us can read a printed page as easily as if we were rolling in a rapid chariot upon a broad level road. But the Alphabet was our "strait gate," and along the "narrow way" that our Spelling-Book opened before us we had to go, for a long time, slowly and carefully. If we have learned a handicraft, we had our "strait gate" and our "narrow way," skilful as we may now be. Many are the tales, and still more numerous the listeners that like to hear them, which tell us of people who began business with a shilling or a sovereign in their pocket, who worked for years more than their twelve hours daily, and became the founders of great mercantile firms. These men have reached success as their goal; but their "strait gate" was penury, and their "narrow way" laborious industry. In most courses of life we have our special first troubles; but our trial is not over when our entry has been made: we cannot proceed without a steady purpose, a good courage, and a staff. And no man can be, nor can reasonably expect to be a Christian, without the same *attention* at the outset, and *considerateness* on the course, as are demanded of him if he would be merchant or mechanic, artist or man of science, discoverer or patriot, or even if he would learn to read a book.

But more than attention at first, and care afterwards, are required for the spiritual life—to be a true Christian, and indeed to be a true man in any worthy department of human activity. In our Lord's day the religion that was popular and prevalent was not good, but evil. Indeed, "popular religion" is a phrase that sounds very much as if we should speak of impure purity. Even popular science is not always held in high repute by those whose knowledge is exact and extensive. Yet to make that accessible to the many which only the few have hitherto enjoyed is a most worthy work. If you see any way of making a good thing popular at the expense of a little trouble, pray enter at once on that way, through the strait and icky gate of disfavour which you are sure to see before you. But do not adulterate a good thing to make it popular; *that* is to travel on the broad way. "Few" and "true" are the words that seem not only naturally to rhyme, but naturally to go together.

"Thy words, O Lord, so pure and true,  
Are heard and heeded but by few."

And yet "the world" is a large expression; and no less an one satisfies God. And in the majestic and exhilarative heavenly scenes of the Book of Revelation, we have not the *few* clothed beautifully and singing joyously, but a multitude whom no man can number. So we expect confidently that there will be broad ways at last, every one of them being a highway of God, crowded with travellers. Meanwhile, the few must lead the many. And in order to lead them, they must first of all *leave* them. Only that "religion" which is unpopular at first is fit to become popular at last. For the sake of the multitude we must differ from them. When Jesus Christ was alone, praying on the mountain, what interest had the multitude in His solitary prayers? The very greatest. They thought not of Him, but He thought of them. When He took a way so terrible that even His most faithful friends forsook Him and fled, how were the multitudes benefited? Shortly after those worst hours, all the disciples returned, and even the crowd began to follow Him "fully."

Only a man of a prayerful spirit himself could write on "praying always" as Mr. Lynch has done. Such words of heavenly wisdom as the following at once scatter a whole host of doubts, and end the long night of anxiety and darkness.

"*Pray Always.*" The whole verse is this: "Watch ye, therefore, and pray always, that ye may be accounted worthy to escape all these things that shall come to pass, and to stand before the Son of man."

Our Lord had spoken of perils that were certain to come, and their coming would be sudden. Let those, then, who believed what He said and professed to be His disciples, be on their guard. They must watch; but they would have neither courage nor patience for their watching, if they did not pray. Let them "*pray always*," in the daylight as well as in the dark, when all seemed quiet as well as when they heard a sound as of the enemy approaching.

People must breathe always, even in their sleep. They are not, and need not be, *speaking* always; but when a word is wanted, there is the breath ready to give it articulate sound. People talk even in their sleep, if their heart is very full and their rest disturbed. Let spiritual life be an ever breathing life; its affection, which is the essence of its prayer, always alive: utterance then will be frequent and hearty, and even if in slumbrous hours this be incoherent, the heart will show itself through the words as a humble heart, honestly purposing to wait for God and to serve Him.

In Mr. Lynch's enumeration of the passages that speak of our Saviour as praying, and in his remarks thereon, the following paragraph appears to us to have a special value and significance.

And when, not the cloud of heaven was about Him, but the dark angry cloud of hell, when the hour of sorrow was not only near, but had come, in the exceeding sorrow of his soul, the Saviour once more prayed (chap. xxii. 39-46). And it is Luke, the physician, who so well knew the bodily signs of anguish, and who, beloved and most kind-hearted man, was filled with the spirit of sympathy and of supplication,—a man to weep with those that weep, to rejoice with those that rejoice, and to pray with those that pray: it is Luke who tells us of the bleeding sweat, and of the Saviour so praying in His distress that, as His pains increased, He prayed even the more earnestly. So should men pray, holding very very fast to the Almighty Hand when their feet are on a slippery way in the darkness. When heart-break, and shrinking flesh, and the spiritual horrors of a lonely adversity, are all ours, then must we cry, and cry, till the cry for help reaches the very centre of heaven, and, as it were, indissolubly binds our soul, tossing in the dark waves amid the howling wrathful tempest,—binds it, by the cord of Love that cannot be broken, to the very heart of God. The holy angels that, so to say, guard the heavenly coast and watch the stormy sea of this world, how often do they launch forth to our help the rocket of a swift flashing thought, attached to the line of heavenly truth; and even as Paul was saved in a basket let down by the wall of Damascus at night, so we, in the basket, the frail vessel, of our faith, are rescued from utter shipwreck of hope and good conscience by these friendly deliverers. If it be a good work to save the endangered seaman, is it not a good work to save the endangered soul? If man cries for help to his brother man, and the cry is heeded, and help given, where it is possible, shall not man cry unto God, to whom "all things are possible?" and will not He hear? The God to whom all things are possible heard Christ in His agony, and saved Him from going back at this dreadful hour, as *the man* Christ Jesus might have done—yes, gone back from the cross to the perdition of the world. But "*God was in Christ*;" therefore the agony and the cross were possible, and the victory of the Spirit of Evil impossible.

A true poet himself, with the rarest gifts of poetic illustration, Mr. Lynch teaches many a useful lesson to those engaged in trade, as the following :

There are for each man *two* ways of gain ; the direct and the indirect, *increase* and *interest*. Shall we wonder that Christ employs commercial emblems ? Consider how extended, how still expanding, are the commercial interests of the world. Trade represents at once much that is basest, and much that is best in man. In trade, man seeks himself and sacrifices his neighbour, and, in trade, man joins his neighbour, and they two become one for a greater good than either could win singly. In trade, man, a little lower than the angels, is made a drudge scarce higher than a beast of burden ; and, in trade, man, the hungry fighting animal, is made a diligent friendly being, with store enough for this world and leisure to think of another. In trade, the beauty of both heaven and earth is hidden by a cloud of gold dust, a cloud whose lurid darkness is worse than that caused by the yellow sand of the desert ; and the heavenly Father's love for His children is shown in the plenteous stores He has provided for them, whence new, and still new benefits are drawn.

How comes *increase* ? It comes by the plenty of Nature, which enables us to add one thing to another, as gold to iron and wood ; by the productiveness of Nature, which out of one seed yields many ; by the application of skill to Nature, through which we extract, connect, and adapt Nature's gifts, and, first fashioning tools, then fashion many things. But all were to little purpose without combination. And whatever of ours another uses, paying us for the use, yields us *interest*. We depend for the increase of our possessions on our connection with others, our combination with them. And we can always employ our "talent" indirectly, if we cannot directly ; usually, we can do both. We can both sow a field and lend money to a farmer. We can attend to work of our own, and sustain the work of others. We can teach, and help, and comfort ; and we can subscribe in aid of those who do such work of this kind as we cannot ourselves perform. And then, while our own work yields us *increase*, their work will yield us *interest* : yes, if we feel *interest* in it, we shall have interest *from* it ; but, otherwise, we shall have none.

Here is a "specific practical lesson" which cannot be too often or too strongly enforced.

We hear of an accident occasioned by incapacity or by unfaithful work on river or sea, in the mine or in the mill, in shop or in street, at home or out in the field. Let us, then, do our own work thoroughly, and, by example and influence, promote honesty and thoroughness of work in the world. Let us not have such regard for incapables as to have none for those who may suffer by their neglects or mistakes ; nor such regard for profit in cash that we fear not to risk loss in life. Let us promote the inquiries and experiments of Science ; and if our conscience make us careful, let our mind make our care intelligent. Let us subdue *ourselves*, our idleness, cupidity, and rashness, assured that no one can rule Nature unless he rules himself ; knowing that we are as sentinels on guard who will give no warning if their mind be absent, busy with foolish dreams, or if they be drunken with idle pleasures. Let us be compassionate to the sufferer, knowing that our flesh and our risk are as his flesh and his risk ; and saying, "How can he who gives no help bear to take help when his turn comes to need it and receive it !" Let us, seeing that so much we have may at any time be the prey of the spoiler, store up the inconsumable imperishable riches. *Many men have lost their lives by accident ; no man ever lost his soul by accident.* And yet, the accident that cuts short a man's life may bring his soul into a sad disgraced condition, whence he has had

ample opportunity to have saved it. Neither flood nor thief, neither moth nor fire, can bereave us of the durable riches of pure affection, right principle, honest and true intelligence:—these, therefore, let us lay up in store."

And we might multiply such quotations almost indefinitely, but our readers will have already discovered what a wealth of wit and wisdom and piety "Sermons for my Curates" contains, and our space is almost exhausted. But a single sentence may arrest the attention and win the heart of many, and we can hardly forbear selecting a few detached wondrous sentences, hopeful, confident, that they will be useful in the way just described.

Jerusalem would not hear of Him who was as "the Rose of Sharon," and would have made joy bloom in the heart of the city; so it had to be taught by a scourge sharp and strong, fashioned as of the thorns of the wilderness.

Those who search those Common Scriptures, the Newspapers, will find many things that will trouble their hearts too much, if these hearts be susceptible and sympathizing, unless they also search the Holy Scriptures.

Verily, we have not to do with a weak God. Verily, if we believe Him to be wise, we must believe Him to be *very* wise. What a heaven must that be for which it is worth while to endure such a world as this!

We are to commit our way unto the Lord, while yet we keep our own eye on our path, and hew away the thorns with our axe.

A sudden stroke in an unguarded hour may disarm and upset the strongest man. But Peter's *heart* was much more hurt than his pride; for, after all, he had much more love in him than boast.

The spiritual rule about ways is this: that we are to trust the Truth and follow it wherever it leads us. But we want to know more particularly where it will lead us; and it is not always best that we should know.

He who by his own fault fails to get the evidence he might have had, asks for more than there is any need of.

He who seeks what is *true* finds his judgment continually becoming a safer friend; while he who seeks only what is *pleasant* to him, bad though it may be, finds his judgment ever a more ensnaring foe.

People that want size must make up for it in sagacity. A short man up in a tree is really taller than the tallest man who only stands on the ground.

Many men knew Zaccheus was cleverer than they, but they never forgot he was shorter!

Nathanael under the fig-tree, and Zaccheus up in the sycamore, are both observed. It is well to be sometimes *under* a tree, musing in its grateful shadow; and it is well to be sometimes *up* in a tree, looking forth on the passing crowd or over the wide country.

A worldly man is a man *not mended*; a religious man is often a man *spoiled in the mending*.



*Notions* about religion may grow up in people's heads as hair grows on them—without any feeling. There is some comfort when the too heavy crop is cut, and you get rid of the weight; and the cutting does not hurt you.

If an "huzza" or even an "hosanna" be but as a bubble, the bubble, that is hollow, shows the play of fine true colour. Do not think of the hollowness only, but of the beauty also.

Often what are called "diversities of doctrine" are but as trees seen with the wind blowing, blooming perhaps to the peril of bough and of fruit, though the root is still safe.

The doubling of what is entrusted to a man "according to his ability" may represent more than the five-fold, or ten-fold, increase of a particular deposit. If, for example, a man has a small income, such as barely suffices for necessities, to double his income may be to increase his happiness even fifty-fold. Whereas if a farmer sows his fields, and at harvest time they yield thirty or sixty-fold, he is not therefore even twice as rich a man as before.

He that dislikes work will dislike *God*; for it is *God* who has set him his work. To a bad servant, hard *work* always makes a hard *master*.

It is a false and forlorn view to take of man, that there is nothing beautiful in him before he comes saintly. The very unattractiveness of an unredeemed soul makes us the more keenly desirous to redeem it.

Well has Mr. Edward White said that the very first observation that every one made on the occasion of Mr. Lynch's death was to this effect: "How strange that such a wonderful man lived almost unknown and was so little followed—a man with the materials in him for a score of teachers of average ability, whose thinking power was a marvel to his companions just in proportion as they could think themselves—a man whose intellect seemed always like the dawn upon the mountains, freshening with dew and sunbeams every object upon which it rested, and whose wealth of invention enabled him to scatter the grain of wisdom with a prodigality which astonished most of all the most affluent of his contemporaries." This is the true explanation why no preacher could successfully hold a second service in Mornington Church on the Sabbath day, and for the same reason it will be found less difficult to find a worthy successor to Dean Mansel, or even to Mr. Binney, than to Mr. Lynch. When such rulers as Abraham Lincoln, and such statesmen as Richard Cobden, and such philanthropists as Elizabeth Fry, and such teachers as Mr. Lynch, die, we learn for the first time the greatness of our loss, and how much they differed from others by the severe simplicity of their goodness, and the rareness of their gifts and qualifications.

## MEMORY'S PICTURES.\*

MISS MARSH is so well known by her "Memorials of Captain Hedley Vicars," "English Hearts and English Hands," and by her numerous other works, and where known so highly esteemed, that anything from her pen is sure to find a wide circle of admiring readers. The Poems which compose this Volume were not intended for publication. "Most of them were composed in early youth, and have remained in their old portfolio for many a year." "On the broad ground" only "that 'one touch of nature makes the whole world kin'" does the Author expect strangers to take any interest in them; but she writes with such sweetness and grace always that we read with pleasure as well as profit everything that comes from her pen. But we only intended to make two or three selections from her latest work, without any attempt either at criticism or description.

## THE OLD PIANO.

Oh! ask me not to part with it—you know not the sweet spell  
That lies within its cords, beyond what words of mind can tell;  
For tender thoughts and gentle dreams are linked with every tone—  
Sweet hopes that blossomed with the rose, and with the rose are gone.

What other notes have half the charm of those on which I played,  
When the first flush of early youth had not begun to fade;  
While she who held the dearest place within my heart, the while  
My childish efforts rendered sweet by her approving smile?

And many young and bright ones, too, by this enchanter's spell,  
Return here as in bygone days, before the shadows fell;  
Some have forgotten me, perhaps—yet in my heart there clings  
The memory of each cherished form, awakened by these strings.

And others of that vanished group, I know will ne'er forget  
The hours, when in each plaintive song our blending voices met;  
Although broad land, or ocean wide, each from the other parts,  
Nor grief, nor joy, can ever hush the echo of our hearts.

Some of that circle now have left a land of sighs and tears,  
And gained, in their celestial flight, more bright, more blessed spheres;  
Yet round our hearts is still entwined the early, holy tie,  
Though mine is ling'ring yet on earth—and theirs are in the sky!

The young, the lovely, and the loved—I follow them in thought,  
And visions of their tranquil Home on these low chords are brought.  
Then ask me not to part with it, since power to it is given  
To raise my tearful eyes from earth, and point them up to Heaven.

This was written more than thirty years ago; the poem that follows was composed in the spring of this year.

## THE HEART'S DOOR.

Come, hear the heavenly harpers,  
And catch the angels' song;  
Earth, with her siren voices,  
Has charmed thine ear too long.

Above her fading glories,  
Now let thy spirit soar,  
To joy in all its fulness,  
Pleasures for evermore.

\* Memory's Pictures. By the Author of the Memorials of Captain Hedley Vicars and the Life of the Rev. William Marsh, D.D. London: James Nisbet and Co.

Too long thy heart has slumbered  
 In hope's delusive dreams,  
 Too fervently hath panted  
 For earth's poor shallow streams.

Awake, and springing upward  
 On Faith's celestial wing,  
 See living waters flowing  
 From the city of the King.

Assent—thou may'st have rendered  
 To all the Christian's creed,  
 And deemed that, therein resting  
 Was strength for every need.

But oh! a Living Saviour,  
 The Man of Love and Power,  
 Alone can hold thee safely  
 In death or danger's hour.

Behold Him! He is leaving  
 His throne of glory now,  
 With traces of the thorn-crown  
 Still round His radiant brow.

And scars yet show the piercing  
 His hands and feet have borne;  
 For thy sake was He wounded,  
 For thy sake wore the thorn.

O wanderer! He is coming—  
 A suppliant to thee;  
 And at thy door He knocketh,  
 And waiteth wearily:

"All the day long I stand here,  
 Beseeching thee in vain;  
 Now hear my voice and open—  
 I plead yet once again.

"It is thy King Anointed  
 Who sueth thee for grace,  
 The one grace of admittance,  
 To see thee face to face.

"Open thy heart's dark chambers  
 That unto them be given,  
 The sunshine of that Presence  
 Which lighteth up my Heaven.

"For thee I left its glories  
 And lost my Father's smile,  
 Though 'come to do His pleasure,'  
 I bore His frown the while:

Bore it for thee, that ever  
 His mercy should be shed,  
 In streams of Heavenly blessing,  
 On thy redeemed head.

O sought one! I am longing  
 To give thee rest and peace;  
 To joy o'er thee with singing,  
 In love that cannot cease.

My FATHER, from whose counsels  
Thy free Salvation came,  
Hath promised thee all graces  
Thou askest in my Name."

Oh! yield thee to His pleading—  
The angels hold their breath  
To watch for thy decision,  
Shall it be Life or Death?

If but thou bidd'st Him welcome  
"Enter this heart, my King!"  
Now through the courts of Heaven  
What shouts of triumph ring!

Now, thy Redeemer's yearning  
For thee, is satisfied,  
And o'er thee He rejoices  
As Bridegroom over Bride.

Thou, in thy bliss, wilt bless Him  
For patience that could stay,  
Nor from thy closed heart, wearied,  
In anger turn away;

For truth, that would not falter,  
Of purpose in the past,  
For love, that will not alter  
While countless ages last.

Yes, thou wilt bless Him, ever.  
When suns have ceased to shine,  
For love that faileth, never—  
All Human, yet Divine.

And this sweet little poem was written in 1858.

#### THE VIOLET.

(Fanny died November 8th, 1858.)

Eyes, like the violet shining in dew,  
Full of all sympathy, tender and true;  
Heart, like the violet hid in its leaves,  
Dreams not the reverence sweetness receives;  
Soul, like the violet drooping its face,  
Clothed with humility, gentleness, grace.  
Fades as the violet, shuts her blue eyes,  
Yet in God's Eden soon to arise.  
Loved like the violet deep in the heart,  
Whence her sweet memory cannot depart.

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## "THE WRATH TO COME."

On every side we are surrounded by souls who are passing rapidly to a place of endless suffering. We know that we have in our hand a ready means of escape, if we will only embrace it. But how do we behave ourselves? Do our efforts to save them correspond with our creed? Far from it. By lukewarmness and indifference to their condition, we promote their unbelief of the truths which we profess. We visit them, we meet them in our walks and in our journeyings, we eat and drink with them, buy and sell and do business in daily contact with them, and how few of us ever speak a loving word of invitation or warning to those who, we have every reason to fear, if they continue as they are, will, ere long, be plunged into unutterable sufferings in the depths of hell! This speaking to others about their souls' salvation is not popular. People, perhaps, will not like it. It is not usual or fashionable. Somebody else ought to do it. These are the paltry sinful pleas by which Christians justify themselves in letting their relations and friends pass on to that place of torment from which they themselves, by God's grace, have been delivered.

In a tower in the Isle of Man was formerly hanged one of the best governors the island ever possessed. He had been accused of treachery to the king during the time of the civil wars, and received sentence of death.

Intercession was made on his behalf, and a pardon was sent; but that pardon fell into the hands of his bitter enemy, who kept it locked up, and the governor was hanged.

We must all feel horror-struck at the fearful turpitude of that man, who, having the pardon for his fellow-creature in his possession, could keep it back and let him die the death of a traitor. But let us restrain our indignation till we ask ourselves whether God might not point His finger to most of us, and say, "Thou art the man! Thou hast a pardon in thine hands to save thy fellow-creatures, not from temporal, but eternal death. Thou hast a pardon suited to all—sent to all—designed for all. Thou hast enjoyed it thyself; but hast thou not kept it back from thy brother, instead of sending it to the ends of the earth?"

Reader, does this guilt lie at thy door?

If it were some temporal misfortune which threatened—the loss of a limb, or of property, no doubt you would rush philanthropically to their relief or defence; but since only the never-dying soul is in danger, such energy is unbecoming or officious!

Are these words too severe, or are they words of sober truth?

We profess belief in the superior magnitude of spiritual over temporal concerns, and we act as if we believed the very reverse.

### *One in earnest.*

There was one who seemed to act, in some sense, consistently with his faith—one who in thirty-four years preached eighteen thousand times, at an average of seven hours a-day; who took his stand wherever and whenever he could get an audience to whom to declare his message—in churches and chapels, in workshops and coal-pits, on village greens and wild commons, and in the heart of London fairs; who, besides this, was instant in season and out of season to press salvation upon all with whom he came into personal contact; who at one time addressed as many as thirty thousand persons in the open air; who in one week received one thousand letters from those to whom his words had been blessed; who never wearied his hearers, nor was wearied himself, in declaring "the unsearchable riches of Christ;" who, overstepping the religious barriers by which men separate themselves one from another, give himself up, not to building a sect nor to exalting his own name, but to the furtherance of his Master's glory; who seemed to see in living men around him only immortal souls,

concerning whose salvation or destruction he would have one day to give account; who battled his way against many enemies, and against the strong tide of public opinion, and died almost in the act of preaching, a victim to those unrelaxed energies and herculean labours through which his love for Christ carried him on, till he suddenly was summoned to his rest.

My reader will probably have recognised in my description a brief sketch of George Whitfield's labours. He was an enthusiast in the highest and holiest sense. He dealt in infinite things, and scorned the temporizing ways of worldly wisdom and policy. He worked for eternity, and did so in some measure as if he realized what eternity is.

*What are we doing?*

An earnest Christian labourer of the present time has said, "I would that this age would breed a few extravagant men; we are getting so dull, so cold, so common-place. We all run in the same cart-rut imitating one another." We have lowered Christian work to the level of earthly concerns. The Christian works in his Christianity with not more heart than the politician in his politics, or the tradesman in his trade. Nay, the worker for time is often seen to labour far more abundantly than the worker for eternity.

We need to be what people of the world call extreme and extravagant; for they judge by an earthly judgment, and measure by a worldly measuring-line. They do not see eternity, and if we act as those who do, we shall certainly be set down as fanatics. Men are dying in millions around us, and, alas! how few among them are prepared to stand before God. Up! Christians. Awake, and to your posts! Hurry—run—seize the torch and wave it. Cry aloud and spare not! Warn men to "flee from the wrath to come." Speak out and speak plainly about hell and damnation, that people may understand you. Men—ay, and women too—be alive, be in earnest, be whole-hearted in this matter. Surely, God will call you to account for the souls you are stumbling into hell by carelessness, and laziness, and inconsistency.

Do we, indeed, believe what we profess to hold? Do we believe that "*broad is the way that leadeth to destruction, and many there be that go in thereat?*" Do we, indeed, believe that multitudes around us are "without Christ," and are therefore going down to an eternal hell! How can we reconcile this belief with our apathy and unconcern? God holds us responsible for the use of the talents which He has committed to us. Does He not therefore hold us responsible for the use of every opportunity of making known the glad tidings of salvation to those within our reach?

Were you to plead that you could not believe in the doctrines of the Bible, that hell is a fable and heaven a cunningly devised tale, that God's love to man is a hollow invention, and the Cross of Calvary a worthless tradition, then all is accounted for. Then we could understand your lukewarmness. But this is not your case. We are not writing to infidels, but to Christians. To those who for themselves believe as Paul believed, but whose faith bears other fruit as regards their fellow-men. It was Cain who said, "Am I my brother's keeper?" Woe to God's saints, who have gone "in the way of Cain" in this matter.

Away, then, from those toys and follies with which your precious time is wasted. A great harvest-field lies around you, ripe for reaping, and labourers are few. Henceforth let it be your "business" to serve Christ better, and let no other ambition, purpose, or prospect move you but this one—to live to Him who loved you to the death.

Brethren, hear us! "The night is far spent, the day is at hand!" "The coming of the Lord draweth nigh." The traps and snares of Satan for the souls of men are being multiplied. Men lie in darkness at your side. Be persuaded to lose no opportunity of setting them right, and pointing them to Christ.

The simple truth of the Gospel is not known. Men do not believe that salvation is free, present, and eternal. *You* have the secret. Make it known if you would please your Lord, and rescue souls from hell.

Speak gently, speak lovingly, speak tenderly, but *speak*! Get people alone, if you can. Draw out their confidence in any way you find it best. Your purpose is not to offend, but to win. We must not speak for a testimony against them, but to woo and win them. Our message is one of grace, of invitation, of proffered blessing. "God doth beseech by us." Let this give us our tone in speaking. Let us not be weary of speaking. If men will not hear us for often entreaty, then let us continue to live for God *before* them, and to speak for God *to* them, and to pray to God *for* them, and, peradventure, after long waiting, the seed will bring forth fruit.

And now we have done. May God give our feeble words the anointing of His Spirit's blessing, that the inordinate pursuit and craving after earthly good may be uprooted from His people's hearts, and that an intense and burning ambition may be stirred up among them to be more holy, more Christ-like, and more consistent with the great and glorious truths they believe, and the bright hope and reward to which they look forward.  
—*Herald of Mercy.*

### "BECAUSE I WAS INVITED."

RETURNING from a meeting where I had been asked to preach the Gospel, I overtook a respectable woman, who had been also at the meeting, and into whose heart the word of God had entered. She was deeply feeling her need of a Saviour, but as yet she had not been able to lay hold of eternal life. She was convicted, but not converted. She was fast bound with the fetters of sin, and vainly struggling by her tears and good resolutions, by making promises, and as often breaking them, to alter her life; but as yet she had not yet come to the end of herself—she had not yet learnt that whatsoever is born of the flesh is flesh. But until this be known and realized in the soul, there can be no hope. "I try to leave off sin, I try to pray, I try to do all I can," she said, with tears; "but I cannot say, like you, that I am saved."

Such was the almost agonized expression of this woman as she accompanied us to our residence. We invited her to join with us at our evening meal. While together at the table the subject of salvation was again referred to. I said to her,—

"How came you here?"

She looked up with a little surprise, and replied, "Because I was invited."

"Yes; but had you to provide the supper?"

"Of course not."

"Had you anything to pay?"

"Nothing," she said.

"So because you were invited, you came; and here you are enjoying the supper which was provided for you?"

"Yes, sir."

All at the table ceased eating. All eyes were fixed upon the very striking countenance of this woman, which was changing every moment as the following conversation took place:—

"Mrs. —, why should you not be saved before you eat that piece of bread?"

She looked up through her tears and said, "So soon as that?"

"Yes," I said. "Just read this verse."

She read very distinctly the following words :—"All we like sheep have gone astray ; we have turned every one to his own way ; and the Lord hath laid on Him the iniquity of us all." (Isa. liii. 6).

"Will you please read the same words again ?" I said.

She did so. "All we like sheep have gone astray."

"Is that true of you ?" I asked.

"Yes, 'tis most true," she replied, with emotion.

"Read on," I said.

"We have turned every one to his own way."

"Is that also true ?" I asked.

"Yes," she said ; "my way has not been God's way."

"Finish the verse," I said.

"And the Lord hath laid on Him the iniquity of us all."

"Is that also true ?" I asked.

"Yes," she replied ; "it is true, because it is God's Word."

"Where are your sins, then ?"

She answered not for some little time, and there was breathless silence at the table. All eyes were intently fixed upon the constantly changing countenance of this anxious woman. Presently she tremblingly replied,—

"It is written here, 'The Lord hath laid on Him the iniquity of us all.'"

"On whom ?" I again asked.

"On His Son," she replied.

"Can you believe it ?"

"Yes," she said, "I do believe it."

"Where are *your* sins then ?"

She again replied, "On Jesus."

"Are they on you also ?"

Again there was silence for a moment ; and when she answered, it was as if some tremendous mountain had been lifted off her heart. She said,—

"No they cannot be on Jesus and on the believer also."

What has taken place, then ?"

"Why, sir, I am saved ; I must be saved."

The next word that was uttered was, "Praise the Lord ! Saved Praise the Lord !"

Again she said, "Why, sir, all the world would be saved if they so believed."

"Yes," I replied, "they would ; and because they don't so believe, therefore they will be *lost*."

Dear reader, what about your sins ? Have you so come to Jesus ? Have you by the same word of God been convicted and condemned, so that you have found all your own doings but filthy rags, useless and worthless ? Further, have you renounced yourself as well as your doings, and taken the one and only payment for sin, even the precious blood of Jesus Christ, the Lamb of God, who bore our sins in His own body on the tree ? Have you believed this wondrous, precious, life-giving, soul-saving truth ? If so, you are saved : you have passed from death unto life ; from being a condemned criminal in the gaol of unbelief, to being a happy child of God, and a fellow-heir with Jesus Christ His Son ; for—oh, marvellous grace !—the grace of God that bringeth salvation to lost men, is not after the manner of men.

If a poor guilty wretch lies in an English prison, condemned for the breach of his country's laws, he may possibly obtain a reprieve or a commutation of his sentence ; he may obtain from the Sovereign a measure of mercy at the expense of justice. But never does the pardoned criminal get beyond a pardoned criminal ; he never takes the place of a son in the palace of the king ; he never rises above his old condition. Why ? Because there was not one of the sons of the king who would take the place of the guilty one and translate the culprit to the position, the dignity, and honour of him who had left all there to vindicate, to honour, to



magnify the broken law. But this is what the grace of God has done for the guilty sons of men. Yes, dear reader, "God so loved the world that He gave His only-begotten Son" (John iii. 16). And that Son, in the deep love of His heart, was willing, and took a place, the low place, among the guilty and condemned, and kept all the holy laws which man had broken; and then suffered Himself to be tried and sentenced for the sinner's sin and to bear the whole penalty of the sinner's broken law. And thus He has all the sin and its punishment put on Himself, while all the righteousness, the dignity, the whole value of His perfect work, yea, all that He is before God, is transferred to, and put upon, the sinner who receives Him. So that the soul who is thus made a partaker of this great salvation in every sense of the word a *new* creature—old things are passed away, behold, all things are become new.

Dear reader, this is what God has done for the guilty; this is what Jesus, the Holy Son of His bosom, has done for us. Soon He will return to execute vengeance upon all who obey not the Gospel. And because He delighteth in mercy, and would draw thee by His love, He cries, "Come unto Me" (Matt. xi. 28). And because the day that cometh will be terrible, we persuade you to come and be reconciled unto God. Which shall it be, reader—Saved or Lost?

"He dies to atone  
For sins not His own;  
Our debt He hath paid, and our work He hath done.  
All who will may receive  
The peace He did leave,  
Who prayed on the cross, 'My Father, forgive!'  
  
"My pardon I claim,  
For a sinner I am;  
A sinner believing in Jesus's name.  
He purchased the grace  
Which now I embrace:  
O Father, thou knowest He died in my place."

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## GENERAL RULES FOR THE VARIATION OF THE VOICE.

I. THE voice may be varied three ways: First, as to height or lowness; Secondly, as to vehemence or softness; Thirdly, as to swiftness and slowness.

1. As to height, a medium between the extremes is carefully to be observed. You must neither strain your voice, by raising it always to the highest note it can reach; nor sink it always to the lowest note which would be to murmur rather than to speak.

2. As to vehemence, have a care how you force your voice to the last extremity. You cannot hold this long, without danger of its cracking, and failing you on a sudden. Nor yet ought you to speak in too faint and remiss a manner, which destroys all the force and energy of what is spoken.

3. As to swiftness, you ought to moderate the voice so as to avoid all precipitation; otherwise you give the hearers no time to think, and so are not likely either to convince or to persuade them. Yet neither should you speak slower than men generally do in common conversation. It is a fault to draw out your words too slow, or to make needless breaks or pauses. Nay, to drawl is (of the two) worse than to hurry. The speech ought not to drop, but to flow along. But then it ought to flow like a gliding stream, not as a rapid torrent.

II. Yet let it be observed, that the medium I recommend does not consist in an indivisible point. It admits of a considerable latitude. As to the height or slowness of the voice there are five or six notes whereby it may be varied, between the highest and the lowest; so here is abundant room for variation, without falling into either extreme. There is also sufficient room between the extremes of violence and softness, to pronounce either more vehemently or more mildly, as different subjects may require. And as to swiftness or slowness, though you avoid both extremes, you may nevertheless speak faster or slower, and that in several degrees, as best answers the subject and passions of your discourse.

III. But it should likewise be observed, that the voice ought not to be varied too hastily in any of these respects; but the difference is to be made by degrees, and almost insensibly; too sudden a change being unnatural and affected, and consequently disagreeable to the hearers.

#### PARTICULAR RULES FOR VARYING THE VOICE.

1. If you speak of natural things, merely to make the hearers understand them, there needs only a clear and distinct voice. But if you would display the wisdom and power of God therein, do it with a stronger and more solemn accent.

2. The good and honourable actions of men should be described with a full and lofty accent; wicked and infamous actions with a strong and earnest voice, and such a tone as expresses horror and detestation.

3. In congratulating the happy events of life, we speak with a lively and cheerful accent; in relating misfortunes (as in funeral orations) with a slow and mournful one.

4. The voice should always be varied according to the greatness or importance of the subject; it being absurd, either to speak in a lofty manner, where the subject is of little concern, or to speak of great and important affairs with a low, unconcerned, and familiar voice.

5. On all occasions let the thing you are to speak, be deeply imprinted on your own heart; and when you are sensibly touched yourself, you will easily touch others, by adjusting your voice to every passion which you feel.

6. Love is shown by a soft, smooth and melting voice; hate, by a sharp and sullen one; joy, by a full and flowing one; grief by a dull, languishing tone, sometimes interrupted by a sigh or groan; fear is expressed by a trembling and hesitating voice; boldness, by speaking loud and strong; anger is shown by a sharp and impetuous tone, taking the breath often, and speaking short; compassion requires a soft and submissive voice.

7. After the expression of any violent emotions, you should gradually lower your voice again. Readiness in varying it on all kinds of subjects, as well as passions, is best acquired by frequently reading or repeating aloud, either dialogues, select plays, or such discourses, as come nearest to the dramatic style.

8. You should begin a discourse low, both as it expresses modesty, and as it is best for your voice and strength; and yet so as to be heard by all that are present. You may afterwards rise as the matter shall require. The audience likewise being calm and unmoved at first, are best suited by a cool and dispassionate address.

9. Yet this rule admits of some exceptions; for on some extraordinary occasions, you may begin a discourse abruptly and passionately, and consequently with a warm and passionate accent.

10. You may speak a little louder in laying down what you design to prove, and explaining it to your hearers. But you need not speak with any warmth or emotion yet, it is enough if you speak articulately and distinctly.

11. When you prove your point and refute your adversary's objections, there is need of more earnestness and exertion of voice. And here chiefly it is that you are to vary your voice, according to the rules above recited.

12. A little pause may then precede the conclusion, in which you may gradually rise, to the utmost strength of pronunciation; and finish all with a lively, cheerful voice, expressing joy and satisfaction.

13. An exclamation requires a loud and strong voice; and so does an oath or strong asseveration; as "O the depth of the riches both of the wisdom and knowledge of God!" "I call God to record upon my soul."

14. In a prosopopoeia the voice should be varied according to the character of the persons introduced, in an apostrophe according to the circumstances of the person or thing to which you address your speech; which if directed either to God or to animate things ought to be louder than usual.

15. In reciting and answering objections, the voice should be varied as if two persons were speaking, and so in dialogues, or whenever several persons are introduced, as disputing or talking together.

16. In a climax the voice must be gradually raised to answer every step of the figure. In an aposiopesis the voice which was raised to introduce it, must be lowered considerably. In an antithesis, the points are to be distinguished and the former to be pronounced with a stronger tone than the latter; but in anadiplosis the word repeated is pronounced the second time louder and stronger than the first.

17. Take care never to make a pause in the middle of a word or sentence; but only where there is such a pause in the sense as requires, or, at least, allows of it. You may make a short pause after every period; and begin the next generally a little lower than you concluded the last; but on some occasions a little higher; which the nature of the subject will easily determine.

18. I would likewise advise every speaker to observe those who speak well, that he may not pronounce any word in an improper manner. And in case of doubt, let him not be ashamed to ask how such a word is to be pronounced.

19. Lastly, take care not to sink your voice too much at the conclusion of a period; but pronounce the very last words loud and distinct, especially if they have but a weak and dull sound of themselves.—*Selected by T. W. G.*

## LOOK AND BE SAVED.

"Now, won't *you* be saved?"

"How *can* I?" "Simply LOOK."

"But I have often tried to look, and I have often tried to bring before my mind a picture of Jesus hanging on the cross for me."

Now, this is not the way at all: a vision of Christ on the cross, or a dream, or a thought, is not what God gives. Suppose I was laid on my deathbed to-night, and, as I lay, the devil came to me, and told me I was not saved; suppose I said to him, "Some time ago I had a vision of Christ hanging on the cross for me;"

"Ah!" he would say, "that was a delusion I brought before your eyes to deceive you."

"Well, but I dreamt one night that Jesus came close to me, and said, 'Thou art mine.'"

"It was all a delusion."

"I had a thought one day: it just flashed across me all at once, that I was saved."

"Only a delusion." And I could not answer the accusing deceiver. But I will tell you what would put him to flight. I take my Bible, and I say, "God *says* that He gave me Jesus."

"How do you know that is you?"

"Because God says that He so loved *the world* that He gave His only begotten Son."

"But do you think that so great a sinner as you can be saved by simply believing Jesus is yours?"

"Yes; for God *says*, 'He that believeth on the Son *HATH* everlasting life.'" And the devil could say nothing; for it is written, "They overcame him by the blood of the Lamb and *the word* of their testimony." You see I would never dare to bring before him what I felt or what ideas had crossed my mind, but simply and solely *what God says*. This is *looking*,—this is seeing Jesus in the *Word of God*.

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## TRUE AND FALSE GREATNESS.

BALAAH, dazzled with the riches and honours awaiting him in the land of Moab, did his best to oblige the king, to the end that he might receive and enjoy them.

A celebrated Grecian Commander was dazzled with the prospect of becoming the son-in-law of Xerxes, the great King of Persia, and did his best to betray his country to that end. But apart from all the crimes associated with such proceedings, how uncertain and unsatisfactory is all earthly wealth and honour!

The Apostle Paul was rather dazzled with the prospect of a goodly number of redeemed spirits, come from many lands, who would be the crown of his rejoicing in the last great day. This was an attainable honour, and worthy the greatest effort of his mighty and richly accomplished mind.

Such is the teaching of the favoured prophet in Babylon, the land of mysterious writing, terrible dreams, and the burning fiery furnace; who "beheld till the thrones were cast down, and the Ancient of days did sit, whose . . . throne was like the fiery flame: . . . ten thousand times ten thousand stood before Him; the judgment was set, and the books were opened." "They that be wise shall shine as the brightness of the firmament, and they that turn many to righteousness as the stars for ever and ever."

T. W. G.

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## THE GOSPEL FEAST THE RICHEST IN THE WORLD.

1. How wonderful in preparation, spanning the whole distance from Eden to Calvary! In that space, what events transpired, what prophecies were fulfilled, what intentions frustrated, what hopes excited, what tears shed, what prayers offered, what judgments inflicted, what favours conferred, what mercies experienced, what lives, what deaths! But we have one life, beyond all others, so pure, so good, and so useful; and we have one death, beyond all others, so strange, and startling, and mysterious! What condescension in Jesus to become man, what cheerful submission to sufferings and death—sufferings so terrible and a death so ignominious! Angels might well inquire after the reasons and the results. How great the preparation, requiring some four thousand years to complete it!

2. It covers all man's higher wants.

The accumulated treasures of the world will not do this. The most select society in the world will not do it; the society of the most exalted intelligences in the universe will not do it. The most extensive informations within the reach of man's intellect will not do it. But pardon of sin, removal of guilt, faith in Christ, the indwelling spirit, a hope of heaven,—these will do it. And this is the feast of the gospel. This will afford a man the highest enjoyment of which he is capable on earth.

T. W. G.

## Memoirs and Obituaries.

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### MR. WILLIAM PERKIN.

UPWARDS of fifty years ago there lived among the Yeomanry of East Cornwall, at Wilsworthy Farm, in the parish of North Tamerton, a farmer and his wife who had *eight* sons, all of whom grew up to manhood. They were tall, well proportioned, athletic men, and had they chosen the profession of arms would have ranked well with the tallest regiments under the crown. WILLIAM PERKIN, the subject of this memoir, was one of the younger sons. He was born in 1795, and was sent from home into the neighbouring parish of Whitstone, at about the age of fifteen, to learn the trade of a blacksmith with Mr. Richard Spry, who opened his house for the preaching of the Gospel by Mr. O'Bryan and others who, raised up through his instrumentality, associated themselves with him in his gospel labours.

The exact date at which the deceased was converted and joined the Society, or by what means, under the Divine blessing, this change was effected is not certainly known; but in all probability it was through the instrumentality of Mr. O'Bryan himself, as among upwards of a hundred quarterly tickets received by Mr. Perkin, which have been preserved, ranging from June, 1819 to March, 1871, the first is in Mr. O'Bryan's handwriting. It was the ninth quarterly ticket issued by him after the formation of the denomination, having on it the distinguishing letter "I" and the following passage of holy writ—"They shall sit every man under his vine and under his fig tree, and none shall make them afraid: for the mouth of the Lord of Hosts hath spoken it." Micah iv. 4.

Mr. Perkin removed from this parish when about to begin business on his own account, and the family with whom he resided emigrated to the United States of America, but the good cause which they had espoused found supporters in others who were raised up to supply their lack of service. At length a chapel was built, then a school-room, and subsequently a larger and more commodious chapel was erected in addition to the former buildings. From the first the denomination has had the ground principally to itself, but from some of the adherents of the parish church in latter years, since the development of popish proclivities, some opposition has been received. But the good work has gone on, and from time to time has taken a deeper root in gracious revivals; its influence extending to the families of several of the principal farmers, farming their own land, as well as among servants and labourers, and other classes of the community.

When Mr. Perkin commenced business for himself he fixed his tent at Cawdery, in the neighbouring parish of Northpetherwin. At an early period after this the son of an elder brother came to live with him, whom he brought to the same calling as himself, and seems to have treated in every respect as though he had been his own son. Here he also stood firmly by the cause of Christ, and his own denomination for many years. The means of grace both public and private were regularly attended. An influence for good was exerted among many of the principle farmers of the northern part of that extensive parish, and the uncle of Mr. Turner, a travelling preacher in the denomination, gave a site for a chapel. It was subsequently enlarged, and continues as God's house in that locality to the present day.

In this undertaking, as well as in the prosperity of the cause in general, our departed friend took a deep interest; and he was also specially useful as a class-leader, in building up and sustaining the Society, which had previously met in the cottage of a working man. Indeed, in his general consistency and Christian conduct, in his attachment to the cause of the

Redeemer, in his intercourse with the ministers and leading friends in the circuit, he adorned the doctrine of God our Saviour. His demeanour and conversation were such as became the Gospel of Christ.

With this work of God as it progressed during two years—from Conference 1831 to 1833—the writer, who was stationed in the Week St. Mary Circuit at that period, was identified; and in conjunction with his colleague and superintendent, and the friends in the neighbourhood, initiated, and so far completed this house of prayer as to dedicate it to the worship and service of the Lord. He well recollects also the Sunday morning class-meetings which he used to attend for the renewal of tickets—two of which, in his own handwriting, with Mr. Perkin's name on them, and bearing the dates of March and September, 1832, now lying on his desk, recall most vividly those seasons of grace and religious prosperity then vouchsafed to that part of the Lord's vineyard.

Mr. Perkin was never married; but his nephew married in early life, and his wife became the mistress of the household. They continued pretty much as one family until the uncle exchanged mortality for eternal life. He built a house for himself, and selected a favourite corner in one of the rooms for his bed, where, as the writer has heard him say, he expected to die. Indeed it appeared to be his daily study and employment to live both for time and eternity, and while diligent in business, he was also fervent in spirit, serving the Lord. But "the way of man is not in himself; it is not in man that walketh to direct his steps." The steps of good men are frequently ordered of the Lord in a way they little anticipate. Such was the case with the subject of this memoir. About eighteen years ago he had the opportunity of taking, at a yearly rental, Trehill estate, in the parish of Pillaton, belonging to the Duchy of Cornwall, situated at a comparatively easy distance from the market town of Devonport near the road between Devonport and Callington. Mr. Perkin and his nephew removed from Northpetherwin and settled in their new home in 1853. By great industry and good farming the enterprise turned out to be successful and prosperous. In the enjoyment of that success the nephew and his interesting family, by whom indeed for many years the business has been principally transacted, now repose in peace and prosperity. They also cherish with filial regard and affection the name of their honoured relative, who in a good old age is gone to his rest.

When Mr. Perkin came to Trehill he found a kindred spirit in Mr. Tamlin, a neighbouring farmer, renting also under the Duke of Cornwall—a son of Mr. F. Tamlin, who was well known to the early friends of the denomination. At the house of this neighbour preaching was established prior to the building of our chapel in that neighbourhood. These brethren acted on the principle, that where they pitched their tent an altar for God should be erected. There was some considerable delay before a site could be obtained on which to erect a chapel, in consequence of the forms to be gone through in the management of the Duchy property—such an application, too, being somewhat novel to the parties concerned. But at length the request was granted, and a neat and commodious building was erected, one of the places in the Callington Circuit.

Mr. Perkin's illness, during which any danger was apprehended, was but of short duration. At times his mind was carried away in comparative oblivionness and confusion; but in one of his lucid intervals he said to his nephew,—"I am not afraid to die"—and further—"I love my Saviour and He loves me." He departed this life April 1st, 1871, in the seventy-sixth year of his age. His religious profession was unbroken, and extended over a period of at least fifty-two years. And while we glorify God in him—in his steadfastness in the faith once delivered to the saints—in his unwearied perseverance in the way of truth and righteousness—in his continued adherence and loyalty to the cause which under God had led to his enlightenment and salvation—we pray that his surviving relatives

and friends may be profited by his Christian example, and be led to follow him as he followed Christ.

The conversion of sinners from the error of their ways, gathering them into Christian churches, building them up in their most holy faith, that they may become established in grace—strong in the Lord and in the power of His might prepared to endure hardness as good soldiers of Jesus Christ, and enabled, by the grace of God, through Christ the Captain of salvation, to battle successfully with evil in all its forms until they obtain the end of their faith, the salvation of their souls—are the great objects to be steadily kept in view, by the ministers of Christ who watch for souls as those who must give an account of their stewardship. To accomplish these objects, Christ, and salvation through faith in Him, the only name under heaven given among men by which we can be saved, must continue to be the principal theme of their ministrations; Whom we preach, warning every man, and teaching every man, that we may present every man perfect in Christ Jesus, when He comes the second time without sin unto salvation, to be admired in His saints, and to be glorified in all them that believe.

God works in various ways, and by a variety of instruments and instrumentalities to bring about His purposes of mercy in the salvation of mankind—works by means with which worldly wisdom and human prudence at times find it difficult to coincide, and thereby baffles the pride of the human heart, that no flesh may glory in His presence. Great indeed is the mystery of godliness: but the fact is indisputable, and the interpretation thereof sure. "God was manifested in the flesh" in the person of the despised Nazarene. He came into the world to save sinners.

The work of God which stands associated in its origin with the name of O'Bryan, continues to furnish illustrations of these remarks, as one after another of the early converts—brought to Christ in the dark corners of those rural districts which he visited in the outset of his evangelical career—pass away in advanced age to the rest which remaineth for the people of God, having held fast the beginning of their confidence steadfast to the end. The ministry which God employs in the awakening and the conversion of sinners will generally be found suitable and efficient in building up such as have thus believed in the faith and hope of the gospel. Such was the experience of Mr. Perkin. It must have been rare for him to sit under the ministry of any other denomination than that of his own—the places where he lived would preclude this. In the means of grace at his own place of worship he found his spiritual nourishment; and especially in the weekly class-meeting which he punctually attended. Bless God for such means of grace! They are rich in blessing when fully entered into by spiritually-minded persons, and are eminently calculated to prepare the mind for constant communion with Him on earth, and for the still higher life enjoyed by those who have put off the burden of the flesh, having washed their robes and made them white in the blood of the Lamb. We believe in the Holy Ghost, the Lord and Giver of life; the Holy Catholic Church, composed of such as repent and believe the gospel; the forgiveness of sins, and the communion of saints, who are made the children of God by faith in Christ Jesus.—Hallelujah to the Triune Jehovah who, through the Eternal Spirit, lives and reigns in the hearts of His people! We set to our seal that God is true, and give Him the glory of our salvation. "And this is His name whereby He shall be called, THE LORD OUR RIGHTEOUSNESS."

"When free grace awoke me by light from on high,  
Then legal fears shook me, I trembled to die;  
No refuge nor safety in self could I see:  
Jehovah Tsidkenu\* my Saviour must be.

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\* Jeremiah xxiii. 6. Marginal reading.

My terrors all vanished before the sweet name;  
 My guilty fears banished, with boldness I came  
 To drink of the fountain, life-giving and free:  
 Jehovah Tsidkenu is all things to me."

RICHARD KINSMAN.

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### WILLIAM SNOW.

It is possible for all to be *good*, if not great. And we are persuaded that the greatest good is not to be found in the high-sounding and pretentious professor, but in the unassuming and quiet, but devoted and working Christian. "By their fruits ye shall know them," says the Saviour; and St. James says, "Faith should be shown by works." It is not the showy, talkative professor that does most towards sustaining the fabric of the church, but the quiet unobtrusive worker. True worth, to a great extent, is hid from view. And though triumphal arches, or stately monuments, may not be reared to perpetuate the memory of the good, nor bard chant, in eulogistic strains, their greatness and worth, they are worthy nevertheless of honour; and for them is prepared the unfading amaranth, the glittering crown, the victor's palm, the spotless robe, and the ever-deepening joy,—they are those the "King of kings" "delighteth to honour" and—

"Better the well-won wreath I trow,  
 Than laurels with life-blood wet:  
 And nobler the arch of a pale bold brow,  
 Than the clasp of a coronet."

WILLIAM SNOW, the subject of this memoir, was born in the month of September, 1824, at Morchard Bishop, in the county of Devon. Very little is known of his early history; but when very young he lost his father, and, in the words of his brother, "the care and support of the family devolved upon mother, who laboured hard to supply us with the necessaries of life." He lived a strictly moral life up to the twenty-second year of his age, when under the preaching of Mr. Henry Wood, of Cheriton Bishop, he saw the need of "repentance towards God, and faith in our Lord Jesus Christ." In the bitterness of his soul he cried unto the Lord, "who heard his cry and delivered him out of all his troubles." He became a "new man"—"old things had passed away,"—and up to the time of his death, which was sudden, he gave evidence—the "infallible sign,"—of his having "passed from death unto life." Enoch-like—he walked with God, and enjoyed much of the Divine presence. Though not very expressive, his experience was rich—his love fervent—his faith strong;—to him there was imparted that sweet repose, that happy tranquillity of mind which characterizes the soul reposing on God. Just as the tranquil stream mirrors the rays of the sun, so was there reflected from the depths of his soul those rays, which, produced the conviction, that they came from a soul living in constant communion with the fountal source of all goodness—God.

He was a great sufferer for many years previously to his decease, but he bore it all patiently, and could say,—"It is the Lord, let Him do what seemeth Him good." The furnace proved a grand purifier—he came out as "tried gold." It is the experience gained in the tented field, in the trench, and by night-watching, which makes the hardier and better soldier. It is not the exotic nursed in hot-houses which is the type of strength; but the plant struggling for existence on bleak cliffs, or the pine battling with Alpine gusts, or shivering amid Alpine snows. If there be a sight in the



spiritual world more glorious than another, it is when one sees a believer growing in strength and trust in God, by reason of his very *trials*; battered down by storm and hail; when he has to endure a great fight of afflictions, loss of health, loss of friends, yet, with unwavering confidence, and a resigned heart, saying,—“*Though thou slay me, yet will I trust in thee!*”

There were several very striking *traits* of character in our departed brother that deserve notice,—

1. *His gentleness.* Though firm he was not harsh; but gentle and loving in his tone and manner. Children would flock around him eager to clasp his hand, and catch the inspiration of his smiles—his heart was full of sympathy and love.

2. *His faithfulness.* It may emphatically be said of him “he was faithful.” Yes, faithful in his friendship—faithful in his business transactions; and faithful to his God. Though living at a great distance from the sanctuary, he was scarcely ever known to be absent, unless prevented by sickness. He took great delight in the various means of grace—in the preaching services, and also in class and prayer-meetings. His well-worn Bible testified to its constant perusal—the word was treasured in his heart. The family\* with whom he lived, as a friend, rather than servant, for nineteen years, speak of his faithfulness and integrity as a servant, his worth as a friend, and his daily walk and deportment as a Christian—he *lived* Christ!

The high esteem in which he was held in the neighbourhood was shown by the vast concourse that attended the funeral.

3. *His benevolence.* For nineteen years he was a member of our society at Morchard, and one of its chief supporters. He gave liberally, but *privately*. The house of God was his delight, and its interests lay near his heart; and when setting his “house in order,” and arranging his affairs, he manifested his love, and benevolence in bequeathing a fourth of his property towards liquidating the Chapel Debt.

Not long after he had thus settled his affairs, and “prepared” for the change, was he kept “waiting,” for the Master came, “in a moment,”—“he was not, for God took him” on the 2nd July, in the forty-sixth year of his age,—

“Death cannot come untimely  
To him, who is prepared to die.”

His body was interred in the yard adjoining the chapel, where he had often worshipped, and his death improved by the writer to a large congregation, from Matt. xxiv. 44.

W. H. T.

## ELIZABETH ANN ADAMS.

WHOSE maiden name was Sinclair, was the daughter of Peter and Elizabeth Ann Sinclair, of the city of Glasgow, Scotland. They removed from Glasgow to the county of Kent, England, where our sister, Elizabeth Ann, in 1803, was born; some time after her birth, her parents removed into Devonshire, where her father died when she was about six years of age; after the death of her father her mother and family removed into Cornwall. About the year 1821, Elizabeth Ann was deeply convinced of her lost and ruined state by sin, and of a need of a Saviour; she earnestly sought and found redemption through faith in the precious blood of Jesus—for in three weeks and three days after she commenced seeking earnestly, God sent forth the spirit of his Son into her heart, enabling her to say, Abba

\* Mr. Mortimer's, Wigham Farm.

Father, my Lord and my God; and she received, soon afterwards, a mighty baptism of the Holy Ghost. Nine months and three days after being thus baptized, she unreservedly consecrated herself to God and his cause by placing herself upon the altar that sanctifieth the gift, and she laboured in the Lord's vineyard with much acceptance and success for seven years, when her health and constitution being greatly impaired, she was necessitated to relinquish the work in which she reaped so much pleasure and delight. On the 31st day of July, 1830, she was united in matrimony to our beloved friend and Br. Henry Adams, in the new Church, in the Town of Plymouth, Devon. Two years after their marriage she and her husband, in company with Br. Francis Metherell, Richard Moor, and their families, emigrated to Prince Edward Island; there her husband took up a piece of land, and, as he said, laboured hard, both for body and soul; they opened their house for publishing the triumphs of the cross, where she often officiated; and the people sometimes came a distance of ten miles to hear her proclaim the wonders of the cross. A blessed awakening took place among the people, and a class of fourteen members was formed in their house, and another, about three miles distant, of thirty members. God acknowledged His truth among the Islanders; all praise to the great and good God, Amen.

On the 28th day of June, 1835, while the brethren Kinley and Adams were at the Quarterly Meeting, Br. Adams' house and furniture were consumed by fire, and this serious loss induced them to leave the Island. In 1837 they emigrated to Canada, and settled in the Township of Hope, Ontario; here she buckled on the harness again, and laboured in a local capacity with acceptance and success for seven years. From Hope they removed to the Township of Usborne, in the Huron Country, about 1844; there also their house was opened to proclaim the wonders of redeeming love and for a Sabbath School; soon the house became too strait, and the neighbours, with pecuniary assistance from the Missionary Society, built a log chapel upon a corner of their land, which was the first Church built in the Township. In it the Lord set His broad seal on the labours of Br. A. Doble; a blessed revival of religion was the result, and upwards of a hundred souls were hopefully converted to God; this work greatly cheered and encouraged our Sister Adams. In this locality she laboured for God and souls with much acceptance, and a good degree of success, for seventeen years, assisting her partner to provide for their seven children, and striving to put them in the way of maintaining themselves by their own industrious efforts. In 1863 her husband sold the farm in Usborne, and with the family removed to West Middlesex; here, for their convenience, she and her husband united with the Methodist New Connexion, among whom they both laboured as local preachers and class-leaders. For the last two years our Sister's health was exceedingly feeble, yet she continued, as long as she was able to stand in the desk, to lift the standard of the cross, and point her fellow-sinners to Jesus. Yes! verily, her bow abode in strength—for she was as earnest and fervent at the last as she had been twenty years ago. The house of God was ever dear to her, and as long as her strength continued she was ready for every good work. For many years her rule was to enter her closet twice a day to importune with God for herself and family, for the universal church, and the whole world. For the last seven years of her life she suffered greatly from rheumatism, ague, neuralgia, and other diseases, until she was as weak, comparatively, as an infant; she could move neither hand nor foot, nor turn her head upon her pillow without help. She was in this helpless state for nearly ten weeks, during which time she often said, "Pray for me, that my patience may hold out unto the end." During the whole of her sufferings no murmur or complaint escaped her lips, but in patience, amidst all, she possessed her soul; in her, patience had its perfect work. On the fifth day of last January, the weary wheel of her life stood still, and Elizabeth Ann Adams

made her escape to the palace of angels and God, to adore and admire the object whom on earth she loved. Peace to her memory and ashes, Amen. Two days before her death, when asked by a minister as to her prospects, she meekly replied, "I am going home to die no more, to die no more;" and further she stated, "I am living by the moment, believing in Jesus." Thus lived, and thus fell asleep in Jesus, the intelligent, affectionate, and dutiful wife of our friend and Br. Henry Adams, the fond and indulgent mother of his seven children—esteemed and loved most by those who best knew her worth.

May the writer and readers of these few lines meet her in the realms of the blessed, to enjoy unending and unclouded glory together, is the desire and prayer of—

A SERVANT OF THE CHURCH.

### GRACE BAULCH.

In the Bible Christian Magazine for July, 1859, there appeared a short obituary notice of George Baulch, a man after God's own heart, the savour of whose influence abides: "He being dead, yet speaketh." At the close of the notice the writer was pleased to be able to add "that about a week before his death his wife was converted who now fills up his place in the church." This Mrs. Baulch continued to do till death called her to join her sainted husband in the skies, which event took place at Owm Avon, in the Aberavon Circuit, on Sunday evening, April 30th, 1871.

I have not been able to glean any particulars respecting Mrs. Baulch's early life; she evidently long resisted the earnest entreaties of her deeply pious and devoted husband, and more than once he feared his prayers would not be answered before his death; but God had heard his servant, and afforded him the pleasure of seeing his petitions for his wife's conversion granted before his final exit from the place of prayer to the home of praise.

At the weekly prayer-meeting sister Baulch gave up her heart to Christ, consecrated her life to His service, and heartily united with our society at Owm Avon, in February, 1859. She was not known to point to any one person as the special instrument of her conversion, and we doubt not that her husband was honoured of God in winning her for Christ.

From the time of her spiritual birth, she attended all the services of the sanctuary with as much regularity as her health and circumstances permitted, and ever manifested an intense desire after more of the mind of Christ. She had been delivered from the bondage of corruption into the glorious liberty of the children of God, and earnestly strove to stand fast in the liberty wherewith Christ had made her free. She had been in darkness, but was now light in the Lord, and she laboured to walk as a child of light. Her Christian life was undeviatingly firm, she was neither *allured* by the smiles, nor *driven* by the frowns of the world. She knew what it was to walk in darkness and to have no light. Yet she put her trust in the name of the Lord, and stayed herself upon her God. Her trials were many, and not a few of them severe, but she derived strength and encouragement from the faithfulness of God, and was oftentimes prevented from weariness and fainting by considering Him that endured such contradiction of sinners against Himself. Her spoken experience at class-meetings was generally brief: hers was the testimony of a pious life; religion shone in her countenance, glistened in her eyes, and was made unmistakably manifested to the outside world by her daily deportment. She was frequently

afflicted; her last illness was rather protracted, and extremely painful, but it was borne with patience, and resignation to the will of her Father in heaven. Br. R. Adams, who frequently saw her, bears the fullest testimony to her piety and devotedness to God; the firmness of her faith brought peace to her mind, gave brightness to her prospects, and made her hope to bloom with immortality and eternal life. My visits to her were most gratefully received, and I found her always calm, often happy. She delighted in prayer, and was greatly refreshed at a throne of grace. Her death was somewhat sudden and unexpected at the last, she only grew worse a short time before the end, and although we are prevented from recording dying expressions we have what is a greater value, the life she lived. It was verily that of the righteous, and her last end was like his.

She has met her husband before the throne of God, her affliction is over, her pain distresses her no more. She can now say—

“Farewell, conflicting hopes and fears,  
Where lights and shades alternate dwell:  
How bright the unchanging morn appears,  
Farewell, inconstant world, farewell.”

Her funeral on the Wednesday after her death was attended by many friends, and her death was improved on Sunday evening, July 9th, 1871. Many tears were shed, and her son George—whose kindness coupled with that of his sister greatly comforted their widowed mother in her last affliction—promised to attend the means of grace, and to give his heart to God. This I trust will be done by his sister also, and that all the family may meet at the home of the good to part no more. A. T.

ANN FORD was born at Knowstone, Devon, January 9th, 1807, and died at Owm Avon, Glamorganshire, September 2nd, 1870, aged sixty-four years. Her early life was moral, and all that was good was fostered by her parents, and by her attendance at the Established Church in her native village.

In 1832 she became united in marriage with George Ford, and although both went regularly to the parish church the necessity of a change of heart was not fully felt by Mrs. Ford till about the year 1848, when the Bible Christians opened preaching at Knowstone, in the then Rackenford—now Tiverton Circuit, and Mr. T. E. Keen was rendered useful in promoting a revival of religion. Here Mrs. Ford continued to meet up to the time the preaching was discontinued, and the society broken up. Eight and a half years before her death she accompanied her husband to Owm Avon, and returned to Devonshire, in 1865, with the intention of ending her days there; but her son William being left with four little

children she again came to Wales to be a mother to his motherless little ones. Soon after this she united herself with our Society at Owm Avon, and continued a consistent member until her death. Her attendance at the social and public means of grace was as regular as her growing infirmities would admit. She experienced the blessedness of making the Lord her trust. Her peace was deep, even the peace of God which passeth understanding. She knew the kingdom of God to be righteousness, peace, and joy in the Holy Ghost. Being asked when death was doing his work—if she was happy, she replied, “Oh, yes!” and afterward repeatedly said, “There they are,” referring to her children who had died in the Lord. Of her kindness as a wife and a mother, and her peaceableness as a neighbour, much might be written. She is for ever with the Lord. A. T.

MR. EDITOR, DEAR SIR, — For the information of many old friends in the Bible Christian Connexion, in foreign countries, as well as in

Great Britain, will you please to insert in the Magazine for October, the intelligence of the death of Mr. JACOB CORIN EDWARDS, (formerly of Truro). He died on Monday, September 4th, at Treviscoe, St. Stephens, St. Austell, Cornwall, in the sixty-eighth year of his age, "in the full assurance of hope;" he had no fear; his mind was calm and serene; he spoke of a blissful immortality as his portion with as much confidence as though he was already partaking of its blessedness. I write this to the honour and glory of our Heavenly Father, whose great love enables us to outride every storm, and land victorious on a blissful shore.

"There is a calm for those who weep,  
A rest for weary pilgrims found,  
They softly lie and sweetly sleep  
Low in the ground.

"The soul, of origin divine,  
God's glorious image, freed from clay,  
In heaven's eternal sphere shall shine  
A star of day."

E. J. R.

DIED in the parish of Kingsnympton, in the Ringsash Circuit, Miss MARY ANN MANNING, April 8th, 1871, aged twenty-eight. Impressions which led to her conversion were made in a Sabbath school at Meshaw, about ten years since; since she has been a consistent member of the church, manifesting great interest in God's house, and the Sabbath school.

She was of a delicate constitution, which in her case, as in so many others, ended in consumption. As long as she was able she visited our chapel at Kingsnympton, only one Sabbath intervening between her last visit and her death. It was seen for some time before that her health was declining, and at last,

almost suddenly, she was called to her reward. Her end was peace! Her earthly remains lie by the side of her brother's in the chapel-yard, who died some months before of the same complaint. She expressed a wish previous to her death that ten shillings should be given to the Missionary Society, and ten to the Sunday school at Kingsnympton, in which she was a teacher, rather than go to any needless expense about her grave.

Her death was improved by the writer in her usual place of worship, to a large and attentive congregation, among which were her sorrowing parents, brothers and sisters. Their loss is her gain!

"Life's labour done, as sinks the day,  
Light from its load the spirit flies;  
While heaven and earth combine to say,  
How blest the righteous when he dies!"

J. COTTELL.

FRANCIS THORNE, of the parish of Yarnscombe, Devon, left this world for another, November 19th, 1870, in the twenty-sixth year of his age. He was converted at the age of fifteen through the instrumentality, apparently, of an itinerant evangelist named Hamilton, who at that time held a series of revival services in the neighbourhood of Hiscot. Our brother was a most consistent member of our society at Yarnscombe, and took a lively interest in all its operations. The society has sustained a great loss in his death, but all his friends have this consolation, that their loss is his gain. No one who knew him can doubt, if there is a heaven, that he has gone to it. We trust that his surviving relatives will prepare to join him in the land of light and love, the realm of rest and rapture.

J. T.

## The Gleaner.

**A ROYAL TEETOTALER.**—For the information of your readers who may belong to the Total Abstinence Society, let me say that this young King [the King of Spain] is of their creed. He never drinks anything but water. Though unpledged, he is a stanch Teetotaler.—*The Times*, Sep. 6th.

**SUNDAY DINNERS.**—There are many good Christians who are disabled for duty by eating too big a dinner. Turkey and pudding has spoiled more good sermons than there have been poor ones preached. We have always thought that it was a wise economy that arranged to have the Thanksgiving dinner *after* and not before the sermon. Think of having to preach to a congregation with the Thanksgiving turkey and cranberry sauce, plum pudding and pumpkin pie, yet lying like a load of sin on his stomach! We pity the minister who has attempted it. Give your stomachs as well as your minds a "day of rest," and you will be refreshed when Monday comes. Try an early breakfast, a light dinner, and a chatting, social cup of tea for supper, and you will be surprised to discover what brilliant and profound sermons your minister is preaching, and what a bright and sunshiny bevy of boys and girls you have in your Sunday-school class.—*American Paper*.

**A REMARKABLE MISSIONARY COLLECTION.**—The Chronicle of the London Missionary Society this month [September] reports a Missionary collection so remarkable that it deserves to be told—like the breaking of the alabaster box of ointment—wherever the Gospel is preached. On a reef in the waste of Southern waters, three or four miles broad and long, a couple of hundred souls, including women and children, find a livelihood. The Missionary ship makes its yearly call at this little speck in mid-ocean, and the people with much rejoicing

bring out a bag of dollars, containing an equivalent to £40 sterling, as their yearly contribution to the society. It is difficult to understand how this minute community, cut off from the rest of the world, can have gained so much money in a year. In the earliest days the Christians are said to have brought all that they had, and laid it at the Apostles' feet; but in the recurrence of such a miracle, modern Christians had ceased to believe. Here it is, however. It is true the people who made the offering owe all the civilization, quietness, intellectual and spiritual life they have to the preaching of the Gospel amongst them, and at present they are grateful. But in a few years they will know better. They will learn that amongst the Christians who sent them the missionaries the very highest act of devotion is to give a tenth to pious uses, and that a millionaire who gives ten pounds to a missionary society is quite a reputable person.—*The English Independent*.

**MORAVIAN MISSIONS.**—The whole of the Old Testament has now been translated into the Eskimo language, and is going through the press. During the last few years a number of new editions of various books have been published, amongst the rest a new Eskimo dictionary. At present there are thirty-seven brethren (ordained and lay) and sisters employed in this mission. The number of persons under their care is something over one thousand, which is about one hundred less than the number ten years ago. This decrease is the consequence of the many and fatal epidemics which have prevailed, and the physical deterioration of the natives from the use of so many European articles of food, which has robbed them of the strength and endurance which a successful pursuit of seal-fishing demands. In addition comes the use of intoxicating liquors,

which are brought to the coast by the fishermen from Newfoundland. In Greenland the sale of these is prohibited by the Danish Government, but in Labrador no such wholesome rule is in force, and the only correction that can be applied is that of church discipline. Heathenism has now entirely disappeared from the Labrador coast, and the natives, with a very few exceptions, are connected with the Mission.—*Moravian.*

AN APPEAL TO YOUNG MEN FOR CHINA.—Oh, that I could set this matter fully before young men! There is no field in the world for one moment to be compared in importance and promise to China,—not one where a young man or young woman could so worthily and widely serve his or her generation as in China. Will not some think of it? When I look around upon society my heart sinks within me at the unspeakable folly of many. *There is a young man standing at the threshold of a life which is to run parallel with God,*—a young man capable of spreading Divine light far and near through the dark regions of the earth,—capable of leading thousands into the paths of joy, and life, and liberty,—possessing the key which alone can open the prison doors of superstition, and set the captives free,—that hammer which alone can break off the fetters of vice and cruelty,—that charter which alone can free men from the dominion of the devil,—that lamp to our feet and light to our path which alone can show the way to immortality. He has at his disposal the seed of eternal life which alone can grow up into wisdom, purity, and love, has that which alone can make worms of the dust “heirs of God, joint heirs with Christ,”—that power which alone can save souls from hell,—that which can people heaven with intelligences, who, with ever increasing vigour, shall show forth the perfections of God.

Young men, having it in your power to choose this service, will you prefer to spend your lives often in the meanest and obscurest of ways,—some in buying that piece of matter and selling this,—contented with that narrow sphere or this narrow sphere,—working up this material into that, or that material into this—or as tens of thousands do, occupying your whole life, talents, energies, in marking black strokes on white paper,—content to be mere atoms in the Divine administration,—mere elements, as the wind is, or the rain is, or the cattle upon a thousand hills,—mere parts in the machine of Providence, when ye might be free men and co-workers with God? When everything is wooing you to noble, heavenly service, will you remain content to gather straws together, which shall all be burnt up at the last day, and you left poor and miserable, and blind, and naked? Oh, the folly of many intelligent, Christian young men! Quickened by God's grace, will you not assert your liberty, break out of this thralldom, and give your heart and energies to God for the elevation and salvation of the world? In the name of Christ, Arise, “let the dead bury the dead;” go ye and preach the kingdom of God.

Recollect, no work in this world shall endure but spiritual work. Among the thousands and myriads of volitions you carry into action, only those which seek the welfare of souls will stand at the last day; only spiritual efforts, thoughtfully and prayerfully put forth, will remain, of all your deeds on earth, as “good work well done.” Recollect that diffusion is the duty of Christians. “Go ye into all the world,”—not next door, not to this lane or that, but to the whole world lying in wickedness. O ye young men, take in the *whole length of your existence*, “eternity,” and choose what will be best for your career, as a whole.—*Rev. A. Williamson, L.L.D.*

## Brief Notices of Books.

*Discourses Illustrative of Sacred Truth.* By William Cooke, D.D.  
London: Hamilton, Adams and Co.

THIS Volume contains nineteen Discourses on some of the most important subjects. So able and ardent an expounder and defender of the "truth as it is in Jesus" as Dr. Cooke cannot fail to realize the "supreme desire" of his heart, viz., "establish God's people in the faith, promote sound doctrine, and a healthy, earnest, and benevolent Christianity." A single extract will, we hope, induce at least some of our readers to obtain this work of Dr. Cooke's, which like all that comes from his pen is worthy of a large circulation.

"I am aware that the present aspect of society looks dark and ominous. There is the prevalence of infidelity, True; but it is met by the active and wide diffusion of Gospel light. There is the prevalence of formalism, and a revival of some papal dogmas in the Protestant Church. True; but these evils are rousing the spirit of the Church to contend for her freedom, her independence, and her spirituality. There is the prevalence of sanguinary wars, which seem to throw back the era of peace. True; but these wars were predicted as a characteristic of the era that should precede the period of universal peace; they are, moreover, the punishment of guilty nations for rejecting Christ, and they verify the prophecies which declare that He would bruise them with a rod of iron, and vex them in His sore displeasure, and dash them to pieces like a potter's vessel. Not only so, but most, if not all the wars which of late years have shaken the globe have been so controlled by Providence as to remove the greatest barriers to the Gospel. The Crimean war subdued the fierce spirit of Turkey, compelled her to sheathe her bloody sword of persecution, and blot out her penal statutes against the profession of Christianity. The wars in India, China, and Japan have relaxed the power of heathenism, and opened those countries for the entrance of the Gospel. The wars in Italy have hurled papal monarchs from their thrones,

broken the sceptre of the pope's power, and opened the very centre of his dominion for the Bible and the missionary of the cross. The revolution in Spain caused the papal despot to fly, and given freedom for the word of God, and liberty of conscience to the Christian. The Franco-Prussian war has punished and crippled the mightiest anti-christian power in Europe, and exposed the corrupting and debasing influence of both popery and infidelity to the gaze and abhorrence of the world. In the commotions within the church we see a mighty conflict between truth and error, and the issue cannot be doubtful; in the commotions within and between contending kingdoms we see God chastening and punishing the nations for their sins; and in both we see the mighty conqueror preparing the way for the extension and consummation of His dominion. Amid the shaking of nations God hath, in a few years, removed mere obstacles to His truth than had been previously removed in a thousand years. Formerly the Church used to pray 'Open the door, O Lord, to preach Thy word;' and for centuries the Church poured forth that prayer, sighing and weeping as she beheld the nations close their gates against the Gospel; but now the doors are all open. Amidst terrible judgments God has broken down the most formidable barriers; He hath levelled the mountains, and upraised the valleys, and prepared a highway for His triumphant chariot; and onward it moves, and it shall roll onward and onward crushing the necks of adversaries, and dispensing light and blessing in its career, until the whole earth shall be filled with glory, and He, whose right it is, shall reign from pole to pole."

*The Gospel Church Delineated from the New Testament, in its Constitution, Worship, Order, Ministers, and Ministrations. An Exhibition in Detail of the Special Privileges, and Authorized Duties of Christian Fellowship.* By HENRY WEBB.  
London: Simpkin, Marshall and Co.

MR. WEBB's style is not eloquent, not even lively, but he has fairly, calmly, and explicitly stated his



views. Our views are not in full accord with his, but his work will repay careful study. It is evident, Mr. Webb states, "that women laboured in ministering the Gospel in apostolic times, even with the Apostle Paul, and with his approval," but he also thinks that in "the united worship of a church," they are "excluded from taking any leading part in the transactions of the assemblies, which might indicate the exercise of authority over the men."

*The Cry of the Children from the Brickyards of England; a Statement and Appeal, with Remedy.*  
By GEORGE SMITH. London: Simpkin, Marshall, and Co.

MR. SMITH, in our view, fully establishes the proposition, "That in our Brick-fields and Brick-works there are thousands of children from the age of three years up to sixteen or seventeen, undergoing a very bondage of toil and a horror of evil training that carries peril in it;" and all philanthropic and Christian men should seek to aid him in his noble and self-denying efforts to procure an adequate remedy.

*The Four-fold Bond.* By ROBERT CARR, Allahabad, India. Revised by the Rev. Jehu Martin, of Brighton. Printed for the Benefit of the Sonthal or Indian Home Mission, by Henry S. King and Co., London, 1871.

THE relationship existing between Christ and His Church, the relationship that exists between Christians, blood relationships, and the relationship of Christians to the world, are the points discussed in this volume. The quotations are both numerous and lengthy; but we shall we think best promote the object the Author has in view by

extracting the following from his own pen.

"When we remember that there are more than 1,400,000,000 of human beings in the world, and that out of that vast number there are only 300,000,000 who profess Christianity; and that that number includes all the population of Europe; and when we deduct from that number those who, though they profess Christianity, are not worthy of the name of Christian, it fills the mind with the most saddening and painful reflections. When we look at England alone and count up the number of drunkards, and common prostitutes (of whom 80,000 are said to be in London alone!) with all the liars, swearers, Sabbath-breakers, and all other classes mentioned by Paul in the epistle to the Corinthians, what a deplorable state England must be in! and how few, compared with the vast multitudes who populate Europe, know anything of the vitality of religion! so that, I presume to say, *one per cent.* is all that can be considered as Christians. Look at China where there are no less than 300,000,000 of souls sunk in the most debasing idolatry. Look at India, this vast empire, where we have 200,000,000 of souls outside the Church's pale. These myriads of souls, whatever their character, or race, or colour, call to us, like the voice of old from Macedonia, to aid in extending to them the blessings of civilization and Christianity. What have we done to better their condition, to raise them from their fallen state, and to teach them the knowledge of the true God? Alas! alas! to our shame be it said, we have as yet done little, very little, in the furtherance of this important work."

*The Popular Literature of Ritualism: being strictures on "Manuals for the People, No. 1."* By the Rev. JOSEPH RIPPON, Wesleyan Minister. London: Elliott Stock.

VERY good, but we are afraid the antidote will not be circulated as widely as the poison has been diffused.

## Connexional Intelligence.

### HOW TO REACH THE OUTLYING POPULATION.\*

MR. CHAIRMAN, CHRISTIAN FRIENDS, —It is with a degree of pleasure that I rise this evening to address the meeting. I always rejoice when I hear of efforts to advance the work of God: not only in our own, but in every Christian Denomination. I am no bigot. I have no sympathy with what some call Sectarianism, and I trust the time is not distant when every section of the Christian Church, on one broad platform, will seek each other's good, and, supremely, the glory of God in the salvation of mankind.

The work of God in the salvation of mankind is a very important work; in fact, a more sublime, dignified, and important work cannot possibly receive the attention and enlist the energies of intelligent beings. It is a work which requires the most eminent piety, and the most ardent zeal to carry it on efficiently. It is a work to which angels bend their most exalted powers. It is a work which filled the Saviour's heart and hands. None of us, strictly speaking, are sufficient for this work, but the Lord has promised to help all who are sincere and earnest. Our sufficiency is of God.

The work of salvation originated in the free, unmerited, and boundless love of God. How sin could have entered the dominions of an Almighty, infinitely holy and benevolent Being, is difficult to conceive; but here sin is. It affects all alike. Everywhere man is fallen and depraved, and is consequently exposed, body and soul, to everlasting perdition. But God has made ample provision for the salvation of mankind in the gift of His dear Son. It is written, "The Father sent the Son to be the Saviour of the world." This is a truth, before which every other pales. Millions have believed it, and realized salvation. Beloved, we who are come together from the various parts of the district, as Christian believers, have realized salvation. We can rejoice in hope of the glory of God; to Him be all the praise! Now having realized salvation ourselves, we are called to labour for others. We are not all alike talented. One has two talents,

and another five. In the moral as in the celestial world, one star differeth from another star in glory; and herein the wisdom and goodness of God are made manifest.

In the year many prayers have been offered, many sermons preached, many pounds expended, many efforts made, in various ways, for the salvation of souls; and we have not laboured in vain, for souls have been saved, and God has been glorified. But while *some good* has been done, *much yet* remains to be done. In our district and county there are vast multitudes who never come to the house of God to hear the word of eternal life, who are living without God, and dying without hope.

At the close of this ecclesiastical year, and we are about to enter upon another, the deplorable condition of the unsaved multitudes around has pressed heavily upon the mind of the Superintendent of the district: hence, feeling a deep concern for their salvation, which the brethren also share with him, he has appointed me to speak to the topic of their salvation under the title of "The Outlying Population, and how to reach it."

First, then, "The outlying population." The outlying population is very numerous, and of a diversified character. Do you want a sight of it? Rise on the wings of imagination to that altitude, whence you can survey the county of Cornwall, 78 miles long, 43 miles wide, with a population of 358,000 souls, and what a deplorable state of things presents itself to your view.

From thence, you see thousands who come under the Infidel, Socialist, and Atheistic classes; thousands, too, of Papists and Ritualists; hundreds of Unitarians; a sprinkling of Jews; a few Mormons scattered abroad; thousands, too, of dishonest persons; of covetous and worldly persons; of pleasure-seekers, of miserable drunkards and prostitutes, of profane, blasphemous persons, and one here and another there taking his own life or the life of his fellow-man.

From thence, too, you see numbers of foreigners entering our ports from all parts of the world, of all colours, and of all religions. Also vast numbers who never attend our churches and chapels, who are steeped in ignorance and sin; this is the outlying population.

\* A speech delivered at the Falmouth District Meeting.

Then, again, you see vast multitudes—though attending the various places of worship, and Sabbath after Sabbath listening to truths which entrance the redeemed in heaven, and to hear which, with the possibility of being saved, the lost in hell would give a million worlds—living as though they had no God to serve, no souls to save, no hell to shun, no heaven to gain. O as you look from that altitude down upon our district and county you see hundreds of thousands living without God in the world; unrenewed, unsaved, and exposed to everlasting perdition; for, "Except a man be born again he cannot see the kingdom of God." Surely this state of things is enough, if it were possible, to becloud an angel's brow, and draw tears of sorrow from his eyes. Seeing, then, the deplorable condition of the outlying population, the great point, in the second place is—"how to reach it—how to elevate and save it. And this point, I think, comprehends first the remedy for all the moral misery which obtains around us. And what is it? Why, the gospel of Christ. We hear a great deal about the vices and crimes of men; and of schemes to remove those evils, and elevate and regenerate mankind. Some advocate *secular education* as a cure. We have nothing to say against secular education;—it is a great blessing in itself, but it cannot regenerate mankind. The philosophers, poets, and orators of ancient Greece and imperial Rome were prodigies in secular learning; but were steeped, notwithstanding, in vice, and guilty of the blackest crimes. The higher they rose in mental attainments, the deeper they sunk in their morals. The finer the culture, the blacker became their character.

And in our own country we have had ample proof, that mere *secular education* cannot banish vice and crime, and regenerate mankind. Secular education is a power, but it is not a power to change the heart, and make men pure and good.

Again: some advocate *sanitary improvements, the extension of trade and commerce, the removal of obstacles to universal intercourse*, as a cure for the vices and crimes of men. But no matter what sanitary improvements may be made, no matter how extensive our trade and commerce may become, no matter what obstacles to universal intercourse may be removed, such things cannot banish vice and crime, and regenerate mankind. The nations

of the past have had such things. The Romans, for example, were noted for their sanitary improvements, and their intercourse with other people. They promoted commerce and agriculture, covered their lands with cities and towns, and the seas with their vessels; but did such things banish vice and crime from their midst? Not at all. And I argue, that, no matter what humanizing art of civilization may be brought to bear upon mankind, it cannot regenerate them.

Again: some advocate a particular form of *secular government*, to which they are partial, as a cure for the vices and crimes of men. Some a republican form of government, some absolute monarchy, some a mixed government; but no mere secular form of government can banish vice and crime, and regenerate mankind. Nearly all the principal forms of government have been tried; but they failed to answer the designed end for which many now so strenuously advocate them. The mere secular institutions of philanthropy, the humanizing art of civilization, and the political appliances of statesmanship have always failed to banish vice and crime, and regenerate mankind.

And they ever will fail. Why? Because the cause of man's moral misery lies deep in his own heart, and nothing but omnipotent power—the power of God in the gospel of Christ—can meet his case. But the gospel can meet his case. It is exactly adapted to his case; and the more we contemplate it, the more clearly do we perceive its adaptation. Is man benighted? here is light for his benighted mind. Is he bound and led captive by the devil at his will? here is liberty for him. Is he like the troubled sea which casts up mire and dirt? here is peace for his troubled conscience. Is he guilty? here, through the Saviour's atoning sacrifice, is pardon for him. Is he polluted? here, through the Saviour's precious blood, is purity for him. Is he alienated from God—far from the fount of happiness? here is reconciliation—a loving nearness to the heart of his heavenly Father for him. Is he the subject of numerous frailties and passions, which would lead him astray from God? here is the Holy Spirit's subduing, controlling, and sanctifying influence for him. Has he to encounter numerous, subtle, and powerful foes? here is sustaining power for him,—power which will make him equal to all his difficulties. The Lord Jehovah is in the gospel, and he who takes hold

on the gospel takes hold on everlasting strength. Is he ignorant of the state beyond this sublunary sphere? the gospel tells him of a world of indescribable glory and felicity—of a crown of glory which, if he prove faithful, shall be placed upon his head by the King of Glory. Is he sorrowful? here is joy unspeakable for him. Is he lost? here is salvation for him—a salvation rich, and full, and free, and present,—a salvation commensurate with all his wants for time and for eternity. All that man can possibly desire will not compare with the rich fulness of the gospel. Here is a fulness infinite, inexhaustible. The gospel as adapted to man's case, and it is the only thing which can banish the vices and crimes which every where prevail.

But mark, the gospel must be *taken* to the outlying population. By what means? By the living voice. Although God has provided salvation for all men, yea, a remedy for the healing of the nations, He doth not spontaneously and universally apply the remedy provided for the cure of man's soul: but He blesses the faithful employment of means of which He is the original author, so that, although the ministry is intrusted to man, the excellency of the power is of God. Other methods might have been used. Angels undoubtedly, at God's command, would gladly descend to earth to preach the everlasting gospel; but this honour is reserved for the Church—for the believers of the gospel, the followers of the Lamb. Preaching is the means ordained by God to communicate His gospel to mankind; for the living voice has in it a peculiar charm and power.

The gospel must be taken to the outlying population. By what means? By the distribution of copies of the written word. The written word is a bright and burning light, and wherever it goes, it exerts a mighty power for good. In Paris, a short time since, a colporteur read that beautiful portion of Scripture, the parable of the prodigal son, to a company of hard-hearted soldiers, who, astonished, bowed their heads and wept like children, said they never heard anything like that from their priests, and desired it to be read again and again: and who eagerly desired to procure copies of the Scriptures. A Christian Missionary in a foreign land, travelling across the country, found a converted native woman, and he was astonished at the amount of Scriptural knowledge she possessed. He asked her whence she obtained it?

She put her hand into her bosom and took out a New Testament, and in her own language said, "Sir, this is whence I obtained it." Years before she had had a copy of the New Testament given her by an unknown friend, and being able to read a little it led her to the Saviour from whom she sought mercy and obtained salvation. Some there are who are too proud to listen to a Christian minister, but they would read the Bible in secret were it put into their hands. Many have been led to the Saviour in secret by reading the written word, who have never heard a sermon.

The gospel must be taken to the outlying population. By what means? By the circulation of Tracts. Great good has been done by this means. Many a person will read a pointed tract who will not read a book on any particular Christian topic. Men vary in their talent, temper, and taste. There must be all sorts of bait to catch all kinds of fish. A suitable tract has many a time been a polished shaft from the Almighty to pierce the sinner's heart, when all other means have failed. A person said to a friend the other day that, in three years, he received ten letters from ten persons, attributing their conversion principally to his tracts. This means is as good as ever, and many may be saved by it.

The gospel must be taken to the outlying population. By what means? By visiting the sick. This is too little understood by some and too much neglected by others. Previous to my engaging in the work of the ministry, I belonged to a little organisation established for the purpose of visiting the sick. Four or five of us, on a Sunday afternoon, would go into different parts of the town, or two or three miles into the country, to visit the sick, and occasionally, also, in the week. Several were converted to God through our instrumentality. I would advise all our societies to organize a Sunday sick-visiting band; many a person might be saved by this means.

The gospel must be taken to the outlying population. By what means? By proper persons, appointed to visit from house to house, and speak on the subject of religion. Employ Town Missionaries if practicable, and where this cannot be done the members of the church should be invited to speak to the people on the subject of religion. I believe much good would be done by this means; by it many would be drawn to the sanctuary, and to the Saviour.

The Gospel must be taken to the out-lying population. By what means? By visiting and aiding in a special manner those who are in *distress*. Many around us are in great distress; some, through their own prodigality and wickedness, others, through circumstances over which they have had no control. A fund should be raised, and suitable persons appointed to visit such, occasionally, lend them a helping hand, and speak a few words of comfort to them. A little sympathy sometimes, in the form of a shilling or half-crown, is worth a great deal of pity. Visiting persons in distress, in some cases, and telling them how much you *feel* for them does not do them much good, unless you *feel* in the *right place*. A little sympathy sometimes touches the heart, and leads persons to embrace that Christianity which visits the fatherless, and the widow, and aids those who are in distress.

The Gospel must be taken to the out-lying population. By what means? By seeking the stray children, and leading them to the Sabbath school. The Sabbath school institution is one of the noblest institutions for the evangelization of the world. Many a lad now in the gutter has a fine intellect, and if properly trained, he would, in a few years, astonish the world by the brilliancy of his talents. Parents, bad as they may be in some cases, like to see their children helped forward; and many a degraded drunkard, or hardened infidel, has been drawn to Christ simply through the kindness shown to his children in the Sabbath school.

And in addition to these means, and others which might be enumerated, did time permit, I observe, special prayer must be made in the church for the *out-pouring* of the Holy Spirit upon the means used—upon the efforts put forth. Paul may plant, and Apollos may water, but God only can give the increase. What we want among us most, is more of the Holy Spirit's influence, to drive back the powers of darkness, and give point and power to the means used. Without the special influence of the Holy Spirit, no mighty shakings among the people will be witnessed, no great accessions to the church will be realized. The same sermons which are now preached, the same means of grace which are now used, the same efforts which are now put forth, with richer and more copious influences of the Holy Spirit, would astonish earth and heaven, and turn this district and county into an Eden, like to that above. Then let

us lay these things to heart, and resolve to go forth and labour more earnestly in the work of salvation. Beloved, we are engaged in a glorious work. We hear a great deal about the works of the gay, and fair, and valiant, but no secular work will compare with the work of salvation. In the light of eternity, which is the true light in which to look at things, and the light in which all things ultimately will be weighed, it is better to be an honoured instrument in the hand of God of the salvation of souls, than it is to be a profound philosopher, or a popular statesman, or a great general, or a powerful monarch. Honoured instruments in the salvation of souls, will, in the day of eternity, stand nearest the throne of God, occupy the highest seats, wear the brightest crowns, make the sweetest melody, and experience the greatest fulness of joy. The Lord then baptize us more fully with His Spirit, and help us to labour on at His command, and offer all our works to Him; and at last may we each hear from Him, "Well done, thou good and faithful servant, thou hast been faithful over a few things, I will make thee ruler over many things; enter thou into the joy of thy Lord."

T R.

#### CHAPELS.

**HELSTON.**—The friends have manifested a deep interest in their chapel from the time of its erection, and by degrees, and in various ways, have lessened the debt on the premises annually.

In the past year a true friend to the cause offered to give £100, if the entire debt was paid off. I was sorry we were not in circumstances to accept the challenge, but it was thought the friends could not raise £165, hence I had to inform him that we could not accept his offer.\* He then offered £20, if we would pay off £50 at Midsummer. The proposal was submitted to the friends, and they thought it was worth an effort.

We secured the services of Messrs. Johns and Lark, and had an interesting anniversary; the collections and proceeds of the tea considerably above those of last year; this was encouraging, and another meeting was called. Donations were promised, and collecting cards issued. The friends went to work in earnest, and raised the required amount, and I was pleased to receive a receipt for £50, reducing the debt to

\* We wonder if the friends could have raised the amount if they had *tried*!—Ed.

£215. During the past year the chapel has been painted and cleaned at an outlay of more than £24, and the whole expense met by special effort. We have also realized an outpouring of

the Holy Spirit, and several souls have been hopefully converted who are bidding for usefulness here and heaven hereafter. We therefore "thank God, and take courage."  
R. W.

## Missionary Chronicle.

OCTOBER, 1871.

### SOUTH AUSTRALIA.

#### DEATH OF A MISSIONARY.

It is a subject of devout gratitude to the "God of Missions," that the lives of our missionaries labouring in the Australian Colonies have been so graciously and remarkably preserved. Although the Mission was opened in the year 1850, and there are at present 37 missionaries in South Australia, Victoria, and Queensland; yet during the twenty-one years that our Missionary operations have been carried on there—only two deaths have occurred among the itinerant brethren in these colonies: the first that of Br. G. Gill, who had only been a few months in the colony, when he was called away to his eternal rest; the second, a brother who had spent nearly nineteen years in the colony of South Australia, and whose death has been announced to us since our late Conference. The friends generally will have learned from the Magazine for September that Br. SAMUEL KEEN had been laid aside through a serious attack of apoplexy, which seized him on Sunday, June 11th, at Middleton, in the Port Elliot Circuit, whither he had gone to conduct the Sabbath services, some twenty-two miles from his home. Letters and papers by the last mail contained the sad intelligence that our dear brother after lingering only a few days—a great sufferer—though partially regaining consciousness, and the power of speech, yielded to the force of the disease, and passed away on the 21st of June, from earth's sufferings and toils, to the joy and rest of Paradise; leaving a widow and six children to mourn their loss! The following particulars, in relation to our

departed brother, appeared in the columns of the "South Australian Register" for July 15th.

THE REV SAMUEL KEEN.—We regret to have to announce the death of this Bible Christian minister, in his 53rd year. Until within the last few months he has been in the enjoyment of robust health, so much so that notwithstanding his untiring activity and zeal in the prosecution of his ministerial work, he has never up till recently had any serious illness. Latterly, however, his friends have noticed a change in his appearance, accompanying a decline in physical force and mental vigour. Not very long ago, whilst conducting religious services, he had one or two attacks premonitory of the apoplectic seizure to which he finally succumbed. Unfortunately he did not attach sufficient importance to these attacks, and consequently he neglected to take medical advice. On Saturday, June 12th, he went to Middleton, where he had to preach the following day. As he felt reluctant about travelling alone, he was accompanied by his eldest daughter. On arriving at his destination, he had an attack of giddiness, but this passed off. On Sunday morning he was seized with apoplexy, and became paralysed on one side. With as little delay as possible the medical services of Dr. Motherall were obtained, and on Thursday Dr. Campbell was telegraphed for. On his arrival he, in consultation with Dr. Motherall, gave a very doubtful prognosis, inasmuch as enlargement of the heart was found to exist. Up to Monday last, however, the patient

seemed gradually to rally, but on that day signs of approaching coma made their appearance. On Tuesday Dr. Campbell was again called, but on arrival found the deceased in a comatose state. At about half-past one on Wednesday morning the rev. gentleman ceased to breathe. Mr. Keen was born in the north of Devon in 1818, and when in full maturity passed some time at the Theological Institution in Devonshire, then under the charge of the Rev. James Thorne, uncle of the lady preacher who until lately has borne the name of Miss Thorne. In 1848 he entered the Bible Christian ministry. He travelled in connection with the South Devon Mission for two years and in the Chatham Circuit for two years. In these fields of labour he, as a young man, showed much energy and zeal, and initiated one or two successful movements for relieving the Missionary and other funds from debt. In 1852 he offered himself for the South Australian Mission, having previously to this married Miss Sarah Ingersoll. In February, 1853, he landed in Melbourne, and in March of the same year came on to Adelaide in company with Mr. S. J. Way and Mr. James Culver. At that time the Rev. J. Way and the Rev. J. Rowe, now the Superintendent of the Melbourne District, were the only Bible Christian ministers in South Australia. Mr. Keen was stationed on the Gawler Plains, and opened a Circuit there. He also at the same time had charge of the Kapunda Circuit. During the seven years spent by him in that part of the country he had to do with the building of about a dozen chapels. In 1860 he removed to Adelaide, and remained pastor of the Central Circuit for four years. In 1864 he went to Auburn, and had the oversight of the Circuit there for three years. In 1867 he was again stationed on the Gawler Circuit, where he remained for a similar period. In 1870 he removed to Willunga, and at the district meeting of 1871 undertook the charge of the Port Elliot, in addition to the Willunga and Clarendon Circuits. It was whilst fulfilling this charge that he met with the fatal attack. The deceased was well known in this colony for his energy in the evangelization of new neighbourhoods, in the erection of places of worship, for his exertions in connection with the finances of his denomination, and for his vigour and effectiveness as a platform speaker. During 1865, the year the jubilee of the Bible Christian Connexion was

celebrated, he was appointed a deputation to visit the Circuits in the colony of Victoria. He also paid visits to the South-Eastern Districts and Port Augusta on the opening of Circuits in those localities. He has held a prominent position in the administration of the Church affairs of his denomination in this colony, and was a member of the District Committee, which has the direction of the Connexional business in the intervals between the District Meetings. He had many friends in various parts of the colony, and his death will be greatly deplored. He leaves a widow and six children, the youngest four years of age. His remains were brought to Adelaide, and interred in the West-terrace Cemetery, Adelaide, on Friday afternoon, June 23rd. Preceding the burial there was a service in the Bible Christian Chapel, Young-street, at which there was a large attendance of mourners and friends of the deceased. The Revs. T. Piper and J. Trewin took part in the devotional exercises, and the Rev. J. Ashton (Superintendent of the Circuit) delivered an address. He referred to the serious loss which that Church had sustained in the removal of the departed, and dwelt upon the value of his nineteen years' service in the colony. He spoke of the confidence with which Mr. Keen looked forward to death and the hopes which buoyed him up, and after a few words of consolation to the bereaved alluded to the lesson which such an event should bring home to the minds of all who were unprepared to die. At the conclusion the *cortege*, which numbered about 20 vehicles, moved on to the Cemetery, where the Rev. J. Way conducted a short service, and the Rev. Mr. Allen offered a few impressive remarks. The solemn proceedings closed with singing and prayer. On Sunday evening, July 9th, the Rev. T. Piper delivered a sermon in the Bible Christian Chapel, Young-street, having special reference to the death of the Rev. S. Keen, which occurred recently. The first six verses of the 90th Psalm formed the subject of the discourse, which was listened to by a very large congregation.

The "Advertiser" contained the following particulars not found in the "Register." "In proceeding from the church to the cemetery in front of the hearse were the following ministers of the same denomination as the deceased: the Revs. J. Way, J. Roberts, T. Piper, T. Allen, J. Ridcliff, J. Foster, J. Trewin, O. Lake, C. Trezise; and of other denominations the Revs. J. Lyall

(Presbyterian) and H. Fenton (M. N. Connexion). Four mourning carriages followed and contained the relatives of the deceased—also Dr. Campbell, Mr. S. J. Way, Rev. J. Ashton, and other friends."

Mr. Ashton, Chairman of the Adelaide District, supplies the following particulars of the last hours of our departed brother. Under date July 15th, he thus writes—"Last mail I reported Br. Keen's dangerous illness. It is now my painful duty to say he is no more with us. He died on the 21st ultimo at 1.20 a.m. I was with him his last seventeen hours. He was in no pain, but very weak. I had reached the neighbourhood, (where he was, at Mr. J. Counters), the Monday evening; but lest my seeing him should excite him and prevent sleep, I deferred seeing him till the morning, requesting Mrs. Keen not to say I had arrived until then. It had been hoped up to this time that he might perchance rally a little. As the night advanced it became unmistakable that he was worse. Dr. Campbell was again telegraphed for from Adelaide, and Mrs. Keen sent for me, having previously told him I had come. He watched the door of the room every time it opened before my appearance, and once attempted, I was told, to speak my name, but could only softly utter the first part of it. On seeing him, I kneeled at his side, kissed his forehead—and told him I was *so sorry*, but that God was good, and all was right that He did. He then whispered 'Jesus,' quite audibly. As I slowly and gently spoke to him of the 'battle being nearly fought,' and the 'victory nearly won,' he tried in each case to say 'Yes,' just uttering the last letter; his face brightening, and the right eye, which he could open, sparkling with joy. Among other conversations, on his part joined in by looks, half-words, and a slight motion of the head, I at one time said to him, 'You will soon be able to sing,' by implication alluding to his being *no singer*, and added, 'I shall be able to sing also, when I come up to you.' This was said by me rather pleasantly, if not playfully, and it brought a full and blissful smile from him, the first time he had smiled for the nine days of his affliction. He took a little food this forenoon, and had previously taken a fair quantity, and then sunk into a sleep, which led to a little hope that there was a favourable turn: but after a short time he awoke, and his cough, with other fatal symptoms, soon came

on and blighted all our hopes. Then the strength of body and mind that remained soon sank lower, and lower, and almost as in sleep, he breathed his last. Dr. Campbell, Mrs. Keen, and myself, were by his side, when the weary wheels of life stood still. I believe he had no hope of recovery from the time he was taken. The first week, I learned from Mrs. Keen, he asked her to read the iv. chapter of St. John's Gospel, which she did; after which he told her, she must have faith like the nobleman when he was gone. He also spoke to her of the children, bidding her tell them to seek conversion, and to come to him in heaven. Other things he attempted to say, but strength and speech had so failed, his meaning could not in some things be ascertained. His remains were taken to Strathalbyn by rail, twenty-two miles; and thence to Adelaide by hears, thirty-five miles. The day after the funeral I accompanied Mrs. Keen and her family back to Willunga—and preached a funeral sermon for our dear brother the next day (Sunday) to a large congregation, from John xi. 5. Our loss is great in his removal, Mrs. Keen's and the children's greater; but it is great gain to him. Farewell earth—welcome heaven—and so be 'for ever with the Lord!'

"Br. Keen, in November, 1869, had an attack of some sort, that probably was of an apoplectic character; since when he has failed bodily and mentally—and sometimes it was very manifest; but no one that I knew of had any thought of such a speedy dissolution. His life here has been very active, also very useful. A friend said to me a few days since, 'I can reckon up fourteen persons about here who were brought to God under his ministrations!' The same can be said of other places. As a friend I really loved him even as a brother, and was so loved I believe; yet we were as often, if not oftener, apart, than together, in matters of business."

Br. J. Rowe, in referring to Br. Keen's removal, says: "Br. Samuel Keen has gone to his reward. Having laboured with him for many years, and always agreeably so, I feel his death very much. How uncertain is human life! How necessary to be prepared!"

Br. W. H. Hosken says, "Before this comes to hand you will have heard of the death of our worthy, hard-working, useful, and much respected brother Mr. S. Keen. He is gone! Our South Australian friends will miss him much. How to fill his place will be the difficulty. Ah, my dear brother, you and



I will follow him in a few years at most. May we be prepared, and take many others to glory with us to meet him!"

#### GREAT NEED OF MISSIONARIES.

Br. Ashton says, "By the time this reaches you, I hope you with the rest of the Committee and Conference will have arranged to send us two more ministers as requested. We are greatly straitened. For the present month—preachers in adjoining circuits are sup-

plying poor Br. Keen's place. The District Committee will meet in a few weeks, but what we can do I cannot tell, unless we close one of the outer stations. Hoping in the never failing goodness of the Lord Almighty, I trust we shall do our best and learn to be more earnest, more spiritual, more entirely devoted to Him—then His work will not fail though the labourers be taken from their work to their reward!"

W. GILBERT.

### THE MISSIONARY SOCIETY.

A SPECIAL effort is to be made this year to relieve the Society from all its existing liabilities. This is absolutely necessary, if the ground at present occupied is to be worked with greater efficiency, and the Society extend its operations in our own and other lands. The time is happily chosen, fifty years having elapsed since the formation of the Society, fifty years of earnest toil and corresponding success. But any review of the past should stimulate us to increased exertions in the future, and to attempt "greater things for God." Br. JOHNS, to whom the Conference has confidently committed the special effort that is to be inaugurated, proposes to raise SIX THOUSAND POUNDS! He aims at getting 4000 persons to give £1, and 4000 other persons to give 10s. each, payable at once or within four years. Many, he thinks, will not content themselves without giving larger sums than these, and by their liberality he hopes to make good all failures and contingencies in the working of his scheme. He appeals for help, first of all, to his brethren in the ministry, and if they will they surely can ensure the success of his proposal; and we hope they and all others will cheerfully respond to the direct appeal that is to be made to them. Gratitude to God, love to the Connexion, compassion for the souls of men, and many considerations besides, should impel us all to resolve to do our utmost to help and that in the most cheerful manner with the least possible delay.

### CANADA.

#### TORONTO AND HAMILTON.

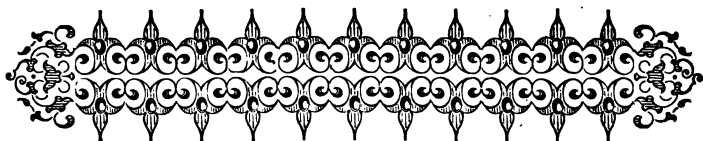
THE resolution of the Canadian Conference to open missions in these important cities is to be carried into effect without delay. Two brethren, J. J. REED and E. ROBERTS, accustomed to Canadian work, will, it is hoped, by the consent of their respective circuits undertake this important task. The appointment of the Brethren WILLIAM and JOHN KENNER to Canada has enabled the Executive there to take early and decisive action in this matter. These Brethren, with their wives and children and other relatives, left Plymouth in the steam-ship Thames, August 26th, and a telegram announcing the safe arrival of the vessel at Quebec Sep. 10th, has been received.

A brick building, 20 feet by 32, has been purchased in the town of Palmyra,

Wisconsin, U. S. for 650 dollars, and at a further cost of 246 dollars, nicely fitted up as a place of worship. It was dedicated to God on Sunday, July 2nd, the Brethren W. Jolliffe and G. T. Colwill, preaching on the occasion.

BOWMANVILLE Church, after undergoing extensive alterations, at a cost of 900 dollars, was re-opened on Sunday, July 9th, the brethren, W. S. Pascoe, J. Smith, (Presbyterian) and C. Barker taking the services. At a Tea and public meeting on the Monday, 1200 dollars was raised, with a quantity of provisions on hand.

A new Church was also opened free of debt in the Hungerford Mission on Sunday, July 2nd. The opening sermon was preached by Br. Kinley from Gal. vi. 14.



THE  
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NOVEMBER, 1871.

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DAVID'S WANDERINGS AND TEARS: A CHAPTER IN  
A YOUNG MAN'S LIFE.

BY. J. H. BATT.

"Thou tellest my wanderings: put thou my tears into thy bottle: are they no in thy book?" Psalm lvi. 8.

IN connection with the title of this Psalm is a statement of the occasion on which it was penned, namely, "when the Philistines took David in Gath." An account of that event we find in 1 Sam. xxi. 10. It occurred whilst David was but a young man,—under thirty years of age.

From the time when Samuel anointed him, his career had been full of vicissitude. He had already experienced the perils of public life, and paid some of the penalties of greatness. It was no kindness to him to take him from his simple, natural, and quiet employment as a shepherd-lad, and make him king of Israel. His life would have been happier, and his circumstances more congenial with his devout and meditative mind, if he had been allowed to continue his rural pastoral occupation, wetting his feet with the early dew of the morning on the hill-sides around his father's homestead at Bethlehem, his "ruddy countenance" fanned by the health-laden breeze of the hill country, his eye refreshed by lovely scenes of rustic enchantment. But this was not to be. This "youngest son of Jesse," who "kept the sheep," and "was ruddy, and withal of a beautiful countenance, and goodly to look to" was chosen of God to a very different sphere of life. The Lord said to Samuel, "Arise, anoint him; for this is he whom I have provided a king over Israel, seeing I have rejected Saul."

David's *first* removal was from his father's house to the court of Saul, whither he went in order to play before the king, who had sunk into a wretched state of mind. Such was the effect of the

strains of David's harp that "Saul was refreshed, and the evil spirit departed from him." By this, he won the favour of the king; so that "Saul loved him greatly."

But, when war broke out with the Philistines Saul had something else to attend to besides listening to music; so "David"—glad enough no doubt to do so—"went and returned from Saul, to feed his father's sheep at Bethlehem." He was, it may be thought, too young to go forth to fight, or he would probably have joined the army as did three of his older brothers.

He did not remain long at home. His *second* remove was not to the court, but to the *camp*. Sent by his father to see how his brothers fared, and to take them "parched corn and loaves," he came into the army just "as the host was going forth to fight, and shouted for the battle." David now saw what his eyes had been unaccustomed to, Israel and the Philistines, put in battle array against each other, "army against army." In the midst of the din and tumult, however, he found out his brethren, and saluted them. As he was talking with them, Goliath of Gath, the Philistine champion, came out of their army to the front, before whom the men of Israel fled. So general was the consternation which the presence of this gigantic chieftain spread throughout the army of Israel, that the king had to offer the richest reward to the man who would slay him. The stripling heard of this; and, after an interview with Saul, with a sling and five smooth stones out of the brook, went forth to meet the champion who defied Israel, and slew him. This *one* act made him popular with the whole army. He won the heart of the men of war by his triumph in the field, as he had done the heart of Saul by his skill on the harp at court. "Who *was* this David?—This youth of ruddy and beautiful countenance?" No wonder that the women remembered him in their song, when they came forth to meet the army on its triumphant return, and that they thought more of this handsome, popular young man, than they did of the morose, sorrow-stricken Saul, and that they did, with joy and with instruments of music, answer one another as they played, "Saul hath slain his thousands, and David his ten thousands."

But there is another side to the picture. It is a dangerous thing for a young man to be a favourite, and to be preferred before men of Saul's stamp—dangerous, I mean, to the young man's happiness. Saul, who had loved David, when he was merely his harp-player, was jealous of him now he saw that the young man was his rival, and was more highly honoured than he. And *mark*, "Saul eyed David from that day and forward." And things did not go right after.

*Twice* during the next day, while the guileless, simple-hearted youth played before the king "as at other times," did Saul cast his spear at him "to smite him even to the wall with it." But David avoided it.

His next attempt at David's life was by a vile stratagem. He induced the unsuspecting youth to go down to battle against the Philistines, hoping that he would fall by their hands. Well may jealousy be said to be "cruel as the grave." Saul would have rejoiced had this youth fallen by the hands of the men from whom,

in an hour of extremity, he had not long since delivered the king and his army. But David returned victorious and unscathed.

Now, the secret jealousy that had been so long working in the breast of the king grew into *open hatred*. "Saul became David's enemy continually." A *third* time do we read that David smote the Philistines. A *third* time did Saul strike at David with his spear as the youthful musician played before him. And again did David "slip away out of Saul's presence" unhurt. By this time, I have no doubt, he heartily wished himself back again in the country with his sheep. But he could not get away very well. He was married to Michal, Saul's daughter. And Saul sent messengers to his house, who were to watch him, and slay him the first opportunity. But his wife let him down out of the window, so that he escaped. We find that he then fled to Samuel at Ramah. Saul's persecuting jealousy would not, however, let him rest, but hunted him out of this retreat. Perhaps, by this time, he had got scent that Samuel had anointed him king in his stead, and he did not care to let the *wise* old man and the popular youth remain long together. We find him next "hid in a field." Then he came to Nob to Ahimelech the priest. In danger there, "he arose and fled for fear of Saul, and went to Achish the king of Gath."

Thus was this young man—simple-hearted and confiding to a fault—taken first from his sweet, peaceful, pastoral employment, to play to gratify Saul's ear; and then, so undeservedly, so wickedly, to be hunted like a partridge upon the mountains, by the untiring spirit of jealousy.

Like a hard pressed deer, that, its strength spent, to avoid the blood-thirsty hounds, leaps over a cliff, or into the water,—in the bewilderment of the moment rushes from one danger to another;—so the young man David, harassed by the blood-thirsty Saul, to avoid him, in the extremity of the hour, is compelled to betake himself to the land of the Philistines, whose champion he had slain, and whose army he had twice defeated since that, and throw himself within reach of Achish, king of Gath: as though he felt he might possibly be safer under the hand of even the king of Philistia, than within the grasp of Saul.

These are the circumstances under which he penned the 56th Psalm, and which suggested its plaintive strain. "Be merciful unto me, O God: for man would swallow me up," v. 1. He was in danger where he was from the Philistines; and in his own land from Saul. So that he seemed like Noah's dove that "found no rest for the sole of her foot." "Mine enemies would daily swallow me up: for they be many that fight against me, O thou most High," v. 2. Though in the greatest distress and trouble, he does not hang his harp upon the willow. I doubt not that its strain was as melodious now in Gath, as it had been in the court of Saul; though, perhaps, in neither place quite so sweet as it had been in Bethlehem. "What time I am afraid, I will trust in thee," v. 3. In God will I praise his word, in God I have put my trust; I will not fear what flesh can do unto me," v. 4.

Why this praising of God in the midst of distress? How comes it to pass that David can attune his harp to strains of confidence

amid the dangers of exile in Gath? Our text tells us. His faith and hope arose from *thought of God's oversight*, "Thou tellest my wanderings." *From thought of God's care and sympathy*, "Put thou my tears in thy bottle; are they not in thy book?"

My brethren, there are *points of contact*, at which David's life of vicissitude, and experience of suffering, touch *our* life, and *our* experience. It is those points of contact which we wish to bring out. Just the *three things* of which David speaks in our text, are common to us and to our condition. *He speaks of his wanderings: there are wanderings in our life. He speaks of his tears: there are tears in our life. He speaks of God's record: there is a book of Divine remembrance in which are recorded the phases, sins, and sorrows of our life.*

I. *There are the wanderings of our life.*

The simplicity, sweetness, and purity of childhood's life at home do not remain to any of us unbroken. Like David, in youth we had, it may be, to leave the shelter of our father's house, and the cheerful round of home duties, for another and more perilous sphere in life. Till then there was no ruffle on the calm lake: No keen blast of temptation had blown on us. There had been no thought, no care; but the wise counsel of a father always at hand, the loving caresses of a mother, the brightness of the family circle and the native home. All around had been familiar to us from infant days, and was linked to us by a strange sympathy that could never be repeated in another place. How sweet the memory of the home of childhood's days!

The hour of leaving comes. The youth, simple-hearted and guileless, goes, it may be, from the rustic homestead, to be an apprentice in a town, or to take a situation. The day of his departure is the day that separates him from the simplicity of his home, and links him with *life*, its vicissitudes, wanderings, disappointments, dangers, and duties. He comes into contact with influences that will greatly mould his character, and forms companionships that will, more than any other thing, decide his destiny and direct his course. The day he says "Farewell" to his home, is the beginning of a new epoch in his history. Till now his has been the poetry of sweet and pure home life. Henceforth it is to be the prose of hard, practical life. His wider sphere will bring him into view of forms of sin he had never dreamt of. There will be more duties and greater temptations. His life will be more public and busy: and more exposed and dangerous.

As David did, on going forth into life,

1. *We wander into the camp of the enemy.* An enemy, secret, unsuspected, Saul-like, such as David found in the jealous-minded king of Israel; or, open, avowed, formidable, who would seek to crush us, and "give our flesh to the fowls of the air, and to the beasts of the field," such as the youthful David found in Goliath of Gath.

Ah! thou fair shepherd-boy, whiling away thy sunny hours in making thy harp breathe sweet melodies, on the slopes of Bethlehem amid thy father's flocks, thou little thinkest that that marvellous gift of thine will lead thee to him who will prove thy bitterest

enemy. But so it was. When Saul said to his servants, "provide me a man that can play well," they remembered to have seen the son of Jesse. Thereupon the king sent for him. And David left his sheep to attend Saul, and left his cot for the court; but that court proved the camp of a bitter enemy, first secret, then avowed.

We follow him on his leaving home a second time to see how his three brothers fared in the army called out against the Philistines. Thou goest forth early in the morning laden with the bread and corn thy careful father has provided for thy brethren. Thou leavest "thy sheep with a keeper," hoping soon to be back again; but thou knowest not whither thy journey will lead thee. *It leads thee to Goliath.* Thou art brought face to face with the champion of the hosts of the Philistines. Thy wandering brings thee into the presence of a gigantic foe.

How like all men's experience is this. We leave home, thinking, perhaps, that going from home is a step *up* in life; but the ascent is perilous. It too often proves a step *nearer* our enemies, some unsuspected and Saul-like, wearing the garb of friendship, others boldly-avowed Goliath-like, antagonists. Life is full of temptations. The world is beset with snares and pit-falls. A little experience opens our eyes to the danger that attends our wanderings. The *glitter of gold* would dazzle the eyes, and say, "Do anything to get me, connive at commercial dishonesty, sacrifice principle and truth for me." And the youth of tender conscience, trained to habits of strict truthfulness at home, trembles, *for he has unexpectedly met a Goliath.* The *smile of sensual pleasure* in the sparkling wine-cup, in the theatre, in the path of the destroyer would charm him. "You are young, enjoy life. Worship Bacchus." The pure-minded youth, the playmate of his sisters, has been *suddenly confronted by a grim giant of Gath*, who, if he could get him in his grasp, *would, indeed*, give his flesh to the unclean fowls of the air, and the wild beasts of the earth. The *insinuations and subtlety of unbelief* in its many forms would come, and professing friendship, whisper, "There is no God," or, "The Bible is not true," or, "Christ is a myth," or, "religion is opposed to independence of mind," or "it prevents intellectual development," and what not. The youth shudders. He had never dreamt that it could be suggested for a moment that the Bible lessons he had learnt at his mother's knee could be false, and the prayers he had learnt to lisp in infant days could be thought useless. In the midst of the simplicity of his early faith he had never been troubled and perplexed. Now he becomes almost afraid of his own thoughts. He has met a *hydra-headed monster*, both a Goliath and a Saul. O, what anguish and darkness of mind, on finding that, like Pilgrim in the valley of the shadow of death, we are all unawares surrounded and beset by weird monsters, and the confused tongues of Babel. And the language of the young man David becomes our own, "Mine enemies would swallow me up; for they be many that fight against me, O thou most High." And a happy thing is it for us, if we can go further with him, and say, "What time I am afraid, I will trust in thee."

Like David,

## 2. *We wander into the way of sin.*

In the history in the book of Samuel we can trace the steps by which this pure-minded, truth-telling youth became contaminated. Fettered by Saul's jealousy, having to move about cautiously, and enjoying but little, if any, of the leisure he had shared as a keeper of sheep, for praise and prayer to God, he was led off his guard, and he became corrupted. We find him negotiating with Jonathan in a plan of deception in order to avoid the risk of his life in the presence of the king. On the occasion of the feast of the new moon, (1 Sam. xx. 5), David was absent, he having departed to hide himself in the field. But he had counselled Jonathan to say, if the king should miss him, that he had asked leave to pay a hasty visit to his father's house at Bethlehem, that he might be present at the yearly feast of the family. Now this was an act of deception, deliberate falsehood, a resorting to unhallowed means to shun Saul.

Further on we find him in, if possible, a more pitiable condition still. On arriving at the court of Achish, king of Gath, being sore afraid when it was discovered that he was the champion of Israel who had slain their leader, and had defeated their army more than once since that, "he changed his behaviour, and feigned himself mad in their hands, and scrabbled on the doors of the gate, and let his spittle fall down upon his beard." What a humiliating condition does he appear in here. This was the second time he was overtaken by the sin of deception.

Ah! David thou didst leave thy home an unwary youth, and soon became corrupted. Thou didst not only meet with a Saul and a Goliath; but, what was a vastly greater evil to thee, thou wert ensnared by sin. And on thy visiting thy rustic home again, thou wert not the same pure-minded, open-hearted, guileless youth, as when thou didst first leave thy father's house.

It is the old and sad story. A simple-hearted, unsuspecting youth, corrupted by evil companions and sinful influences. His pure mind sullied by the sins of the world. His high moral sense weakened by the constant presence of unhallowed example. How many a David has been corrupted by a Saul! How many a youth has lost his piety and honesty by going to live in a new home where there is no religion!

Who of us has not known, more or less, of the contamination of the world? In the pleasant shelter of a Christian home, where every word we heard was pure and truthful, and every influence elevating, we were, it may be, gay and guileless. But how different our new life from home! What deeds of dishonesty and deception did we see! At last we grew familiar with the sight: unconsciously our fearless, truth-telling conscience lost its sensitiveness; and, perhaps, we learnt to do as others did, and to be dishonest and to deceive too. What unchaste words have assaulted the ear, that have entered like iron into the soul! What scenes suggestive of impurity have met the eye! How many go down to the gates of death, fascinated by the basilisk-eye of intemperance and sensuality! And if trembling at the thought of how near, perhaps, we wandered to the precipice, and, rejoicing at the grace of God by which we were restrained from the ways of death, we can look up to God, and use

the language of the young man David in the last verse of this Psalm, happy is our condition. "*Thou hast delivered my soul from death; wilt not thou deliver my feet from falling, that I may walk before God in the light of the living?*"

II. *There are tears in our life*, as in David's. He was as yet a young man only; but he knew already many tears. Perhaps he had not shed many till after he left home. His eyes often melted with them now by reason of his fettered life. There were tears of *regret*, it may be, that he had ever been persuaded to leave his home for the temptations of court life; tears of *sorrow* at remembrance of the ingratitude of Saul, for whom he had given up his flocks, and whom he had, with his life in his hand, delivered from the champion of the Philistines. Above all, tears of *contrition* that he should have been led into deception and sin for fear of man.

1. Have we not *tears of pain*, too? We think of what our life once was, and what it has been since; and the tear starts. We contrast ourselves as men who have seen corruption with ourselves as innocent-hearted youths at home; and we weep. "Would that that we were now, as then. These lips have uttered deceit that once knew no guile. If we could but become dead to the tainting words of impurity that haunt us like a loathsome spectre!" Perhaps our Saul has deceived us, and proved a jealous-minded enemy,—the friend we sought to gratify and live for, and whom we have done good to. At recollection of the changed countenance of him who "*loved us greatly*" but now "*eyes*" us, the heart swells. We think, too, of the sins we have been led into, and the heart grows heavy; and the hot tear rises.

Is not this a true picture of the bitterness which many hearts know at review of that part of life that has elapsed since childhood's days? "Thou tellest my wanderings; put thou my tears into thy bottle."

It is a happy thing for us, if we know *other* weeping besides that; and, if with David, we shed not only tears of pain, but

2. *Tears of penitence*. David mourned *more* on account of his *sins* than on account of his vicissitudes and troubles. The remembrance of his deceptions made him weep bitterly. It is well for us if, ere we have gone far off from God, like the young man David, we become conscience-stricken; and contritely confess our sins. If there be tears of pain, and no tears of penitence our heart is still unhumiliated; it is not the guilt of our sins that troubles us, but the difficulties and miseries they entail. It is the contrite sinner's voice God delights to hear. And well for us is it, if our tears of pain have led us to weep tears of penitence.

III. *There is a Divine record of our life*. God sees all our wanderings, vicissitudes and sins. He is ever present marking our course, and recording our ways in the book of His remembrance. There is a *full* record, both of the sorrows and sins, the wanderings and tears. But, whilst He inspects He pities; though He records faithfully He loveth mercy.

1. *The SINFUL wanderings are forgiven when they are followed by tears of true contrition*. Tears of penitence are gems in God's sight, and cause joy among angels. "If we *confess* our sins He is faith-



ful and just to forgive us our sins, and to cleanse us from all unrighteousness."

"In every pang that rends the heart,  
The MAN OF SORROWS hath a part;  
He sympathizes in our grief,  
And to the sufferer sends relief."

We have all wandered into sin: have there been the tears of penitential confession yet? It is a sad thing when there are sinful wanderings, but no contrite tears. Do any of us present this spectacle?

2. *The man of "contrite heart" has the "care" of God, in his AFFLICTIVE wanderings.* As God delivered David from his many enemies, so He still "knoweth how to deliver the godly out of temptation." Christ is "able to succour them that are tempted."

"When not e'en friendship's gentle aid  
Can heal the wounds the world has made,  
Oh, this shall check each rising sigh,  
*My Saviour is for ever nigh.*"

*Learn to be tender in your judgment of others; or rather judge not at all; for who art thou but a wanderer? Men, for the most part, observe only the wanderings, and are hard in their judgment of the genuineness of the tears, if they see them at all. Not so God. "Thou tellest my wanderings; put thou my tears in thy bottle; are they not in thy book?"* And there are more tears than ours there. "To that man will I look who is of a humble spirit, and a contrite heart; to revive the spirit of the humble one; *and to revive the heart of the contrite one.*" "We all like sheep have gone astray; we have turned every one to his own way; but THE LORD BATH LAID UPON HIM THE INIQUITY OF US ALL."

## THE LIFE OF JESUS, THE CHRIST. \*

THIS new Life of Christ by the greatest pulpit orator of his age we have read with the deepest interest and profit. "Writing," Mr. Beecher says, "in full sympathy with the Gospels as authentic historical documents, and with the nature and teachings of the great Personage whom they describe, it is scarcely necessary to say that I have not attempted to show the world what Matthew and John *ought* to have heard and seen, but did not, nor what things they did *not* see or hear, but in their simplicity believed that they *did*. In short, I have not invented a Life of Jesus to suit the critical philosophy of the nineteenth century.

"The Jesus of the four Evangelists for well nigh two thousand years has exerted a powerful influence upon the heart, the understanding, and the imagination of mankind. It is *that* Jesus, and not a modern substitute, whom I have sought to depict, in His life, His social relations, His disposition, His deeds and doctrines."

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\* The Life of Jesus, the Christ. By Henry Ward Beecher. London: T. Nelson and Sons.

This book is unlike anything Mr. Beecher has before written. It is calm, sober, almost judicial in its tone. There is hardly a trace of that rollicking humour, of, what perhaps we may call, the almost boundless egotism and good nature, so marked in all that previously came from his pen. We have long admired him greatly for the fresh, sparkling, pure, bold, unconventional manner in which he has treated almost every conceivable subject—for his resources have appeared literally inexhaustible; but this work exhibits, it has been truly said, “a remarkable combination of tender feeling, graphic description, philosophic generalization, and reverential faith.”

Is such a work needed? Mr. Beecher says Yes, for several reasons, and all sensible persons will we think be disposed to agree with him. “The very fact that there are *four* lives, which strikes one as a fourfold blessing, and which surely is an advantage, carries with it also certain disadvantages..... The early ages needed testimony; our age needs teaching. Four witnesses are better for testimony. But for biography one complete narrative, combining in it the materials of the four, would have given a picture of our Lord more in accordance with the habits and wants of men in our day. This diversity of witnesses subserves other important ends. No single man could have represented all sides of the Saviour's teaching..... It is not easy, even for one trained to investigation, to gather out of the four Evangelists a clear and consistent narrative of our Lord's ministry; and still less will unstudious men succeed in doing it. No one will deny that every Christian man should seek a comprehensive, and not a fragmentary knowledge of his Lord. In other words, every Christian reader seeks for himself, out of the other four, to weave a fifth life of Christ. Why should not this indispensable work be performed for men, with all the aids of elaborate investigation?” Weightier reasons even than these are assigned why Mr. Beecher has resolutely set himself to perform his self-imposed, but grand and loving task. The last reason is thus beautifully and strongly stated why the Life of Christ should be re-written for each and every age. “The life of the Christian Church has, in one point of view, been a gradual unfolding and interpretation of the spiritual truths of the Gospels. The knowledge of the human heart, of its yearnings, its failures, its sins and sorrows, has immensely increased in the progress of centuries. Has nothing been learned by the Christian world of the methods of moral government, of the communion of the Holy Ghost, of the power of the Divine Spirit to cleanse, enrich, and fire the soul, after so many centuries of experience? Has this world no lore of love, no stores of faith, no experience of joy unfolded from the original germs, which shall fit it to go back to the truths of the New Testament with a far larger understanding of their contents than *they* had who wrote them? Prophets do not always understand their own visions; Apostles deliver truths which are far deeper, and more glorious in their ulterior forms, than even their utterers suspect.”

We think it wise to let our readers judge for themselves whether Mr. Beecher has shed light on the great MYSTERY OF THE INCARNATION. We may premise that he has first discussed and dismissed as untenable the view that Jesus was only an extraordinary man, and

that theory of compromise also, which represents Jesus as more than human, but less than divine. He then proceeds :—

“A third view is held, which may be called the doctrine of the Church, at least since the fourth century. It attributes to Jesus a double nature,—a human soul and a Divine soul in one body. It is not held that these two souls existed separately and in juxtaposition,—two separate tenants, as it were, of a common dwelling. Neither is it taught that either soul absorbed the other, so that the divine lapsed into the human, or the human expanded into the divine. But it is held that, by the union of a human and a divine nature, the one person Jesus Christ became God-man; a being carrying in Himself both natures, inseparably blended, and never again to be dissevered. This new *theanthropic* being, of blended divinity and humanity, will occasion no surprise in those who are familiar with modes of thought which belonged to the early theologians of the Church. It is only when, in our day, this doctrine is supposed to be found in the New Testament, that one is inclined to surprise.

“For, as in a hot campaign the nature of the lines of intrenchment is determined by the assaults of the enemy, so this doctrine took its shape, not from Scripture statements, but from the exigencies of controversy. It was thrown up to meet the assaults upon the true divinity of Christ; and, although cumbrous and involved, it saved Christianity. For, the truth of the proper divinity of Christ is the marrow of the sacred Scriptures. It is the only point at which natural and revealed religion can be reconciled.

“But if by another and better statement the divinity of Christ can be exhibited in equal eminence and with greater simplicity, and if such exhibition shall be found in more obvious accord with the language of the New Testament, and with what we now know of mental philosophy, it will be wise, in constructing a life of Christ, to leave the antiquated theory of the mediæval Church, and return to the simple and more philosophical views of the sacred Scriptures.

“We must bear in mind that many questions which have profoundly excited the curiosity of thinkers, and agitated the Church, had not even entered into the conceptions of men at the time when the writings of the New Testament were framed. They are mediæval or modern. The Romish doctrine of the Virgin Mary could hardly have been understood even, by the apostles. The speculations which have absorbed the thoughts of men for ages are not only not found in the sacred record, but would have been incongruous with its whole spirit. The evangelists never reason upon any question; they simply state what they saw or heard. They never deduce inferences and principles from facts. They frame their narrations without any apparent consciousness of the philosophical relations of the facts contained in them to each other or to any system. It is probable that the mystery of the Incarnation never entered their minds as it exists in ours. It was to them a moral fact, and not a philosophical problem.

“*How* Jesus was Son of God, and yet Son of Man, is nowhere spoken of in those simple records. The evangelists and the apostles content themselves with simply declaring that God came into the world in the form of a man. ‘The Word was God.’ ‘And the

Word *was made flesh*, and dwelt among us.' This is all the explanation given by the disciple who was most in sympathy with Jesus. Jesus was God; and He was made flesh. The simplest rendering of these words would seem to be, that the Divine Spirit had enveloped himself with the human body, and in that condition been subject to the indispensable limitations of material laws. Paul's statement is almost a direct historical narrative of facts. 'Let this mind be in you which was also in Christ Jesus: who, being in the form of God, thought it not robbery to be equal with God; but made Himself of no reputation, and *took upon Him the form of a servant*, and *was made in the likeness of men*; and being found in fashion as a man, He humbled Himself and became obedient unto death, even the death of the cross.' (Phil. ii. 5—8.) This is a simple statement that Jesus, a Divine Person, brought His nature into the human body, and was subject to all its laws and conditions. No one can extract from this the notion of two intermixed souls in one nature.

"The same form of statement appears in Romans viii. 3: 'For what the law could not do, in that it was weak through the flesh, God, sending His own Son *in the likeness of sinful flesh*, and for sin, condemned sin in the flesh.' There is no hint here of joining a human soul to the divine. In not a single passage of the New Testament is such an idea even suggested. The language which is used on this subject is such as could not have been employed by one who had in his mind the notion of two souls in co-existence.

"As it is unsafe to depart from the obvious teaching of the sacred Scriptures on a theme so far removed from all human knowledge, we shall not, in this Life of our Lord, render ourselves subject to the hopeless confusions of the theories of the schools, but shall cling to the simple and intelligible representations of the Word. 'Great is the mystery of godliness: *God was manifest in the flesh*, justified in the Spirit, seen of angels, preached unto the Gentiles, believed on in the world, received up into glory.' (1 Tim. iii. 16.)

"The Divine Spirit came into the world, in the person of Jesus, not bearing the attributes of Deity in their full disclosure and power. He came into the world to subject His spirit to that whole discipline and experience through which every *man* must pass. He veiled his royalty; He folded back, as it were, within Himself those ineffable powers which belonged to Him as a free spirit in heaven. He went into captivity to Himself, wrapping in weakness and forgetfulness His divine energies, while He was a babe. 'Being found in fashion as a man,' He was subject to that gradual unfolding of His buried powers which belongs to infancy and childhood. 'And the child *grew*, and *waxed* strong in spirit.' He was subject to the restrictions which hold and hinder common men. He was to come back to Himself little by little. Who shall say that God cannot put Himself into finite conditions? Though as a free spirit God cannot grow, yet as fettered in the flesh He may. Breaking out at times with amazing power, in single directions, yet at other times feeling the mist of humanity resting upon His eyes, He declares, 'Of that day and that hour knoweth no man, no, not the angels which are in heaven, *neither the Son*, but the Father.' This is just the experience which we should expect in a being whose problem of life was, not

the disclosure of the full power and glory of God's natural attributes, but the manifestation of the love of God, and of the extremities of self-renunciation to which the Divine heart would submit, in the rearing up from animalism and passion His family of children. The incessant looking for the signs of divine power and of infinite attributes, in the earthly life of Jesus, whose mission it was to bring the Divine Spirit within the conditions of feeble humanity, is as if one should search a dethroned king, in exile, for his crown and his sceptre. We are not to look for a glorified, an enthroned Jesus, but for God manifest *in the flesh*; and in this view the very limitations and seeming discrepancies in a Divine life become congruous parts of the whole sublime problem.

"We are to remember that, whatever view of the mystery be taken, there will be difficulties which no ingenuity can solve. But we are to distinguish between difficulties which are inherent in the nature of the Infinite, and those which are but the imperfections of our own philosophy. In the one case, the perplexity lies in the weakness of our reason; in the other, in the weakness of our reasoning. The former will always be burdensome enough, without adding to it the pressure of that extraordinary theory of the Incarnation, which, without a single express Scriptural statement in its support, works out a compound Divine nature, without analogue or parallel in human mental philosophy.

"Early theologians believed suffering to be inconsistent with the Divine perfection. Impassivity was essential to true Divinity. With such ideas of the Divine nature, how could they believe that Jesus, a man of suffering and acquainted with grief, was divine? A human soul was therefore conjoined to the divine, and to that human element were ascribed all the phenomena of weakness and suffering which they shrank from imputing to the Deity. This disordered reverence was corroborated by imperfect notions of what constitutes a true manhood. If God became a true man, they argued, He must have had a human soul. As if the divine nature clothed in flesh did not constitute the most absolute manhood, and fill up the whole ideal!

"Man's nature and God's nature do not differ in kind, but in degree of the same attributes. Love in God is love in man. Justice, mercy, benevolence, are not different in nature, but only in degree of power and excellence. And God said, 'Let us make man in our image, after our likeness.' (Gen. i. 26). 'In him we live, and move, and have our being ..... Forasmuch then as we are the offspring of God,' etc. (Acts xvii. 28, 29).

"This identification of the divine and the human nature was one of the grand results of the Incarnation. The beauty and preciousness of Christ's *earthly* life consist in its being a true *divine* life, a presentation to us, in forms that we can comprehend, of the very thoughts, feelings, and actions of God, when placed in our condition in this mortal life. To insert two natures is to dissolve the charm.

"Christ was very God. Yet, when clothed with a human body, and made subject through that body to physical laws, He was then a man, of the same moral faculties as man, of the same mental nature, subject to precisely the same trials and temptations, only without the weakness of sin. A human soul is not something other and differ-

ent from the divine soul. It is as like it as the son is like his father. God is father, man is son. As God in our place becomes human,—such being the similarity of the essential natures,—so man in God becomes divine. Thus we learn not only to what our manhood is coming, but when the Divine Spirit takes our whole condition upon Himself, we see the thoughts, the feelings, and, if we may so say, the private and domestic inclinations of God. What He was on earth, in His sympathies, tastes, friendships, generous familiarities, gentle condescensions, we shall find Him to be in heaven, only in a profusion and amplitude of disclosure far beyond the earthly hints and glimpses.

“The tears of Christ were born of the flesh, but the tender sympathy which showed itself by those precious tokens dwells unwasted and for ever in the nature of God. The gentleness, the compassion, the patience, the loving habit, the truth and equity, which were displayed in the daily life of the Saviour, were not so many experiences of a human soul mated with the Divine, but were the proper expressions of the very Divine soul itself, that men might see, in God, a true and perfect manhood. When Jesus, standing before His disciples as a full man, was asked to reveal God the Father, He answered, ‘He that hath seen Me hath seen the Father.’ Manhood is nearer to Godhood than we have been wont to believe.”

We might quote largely in illustration of the remarkable insight Mr. Beecher displays, but we can find room for two quotations only. The first shall be on **“THE PREACHING OF JOHN.”**

“No one in the full blessedness of Christian experience can look upon the preaching of John without sadness. It was secular, not spiritual. There was no future, no great spirit-land, no heaven above his world. The Jewish hills were his horizon. It is true that he saw above these hills a hazy light; but what that light would reveal he knew not. How should he? To him it seemed that the Messiah would be only another John, but grander, more thorough, and wholly irresistible. ‘But He that cometh after me is mightier than I.’ What would this mightier than John be? What would He do? Only this: ‘He shall baptize you with the Holy Ghost and with fire; whose fan is in His hand, and He will thoroughly purge His floor, and will gather the wheat into His garner; but the chaff He will burn with fire unquenchable.’

“All this was true; but that does not describe the Christ. John saw Him as one sees a tree in winter,—the bare branches, without leaves, flowers, or fruit. What would he have thought, if he had heard the first sermon of Jesus at Nazareth,—‘He hath sent me to heal the broken-hearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised?’ No wonder Jesus said of him that the least in the kingdom of heaven should be greater than he! John would have said, Purity and then divine favour; Christ, Divine favour that ye may become pure.”

And the second shall be on **JESUS AS THE MIRACLE WORKER, AND AS THE GREAT TEACHER.**

“In no instance did He seek to secure moral results by direct power. By His will He changed water to wine, but never pride to humility.

He multiplied a few loaves into greater abundance of bread, but never converted the slender stores of ignorance into the riches of knowledge. The fury of the sea He allayed by a word, but the storms of human passion He never controlled by His irresistible will. During His whole career, there is not an instance in which the two realms of matter and of mind were confounded, or their respective laws disregarded. His miracles were natural, and His teaching was natural. The former managed physical nature according to its genius, and the latter reached out to the human soul according to its peculiar constitution; and both of them are admirable illustrations of a conformity to nature, in a sense far more intensive and radical than is usually attached to that phrase.

"It is for those who regard the Gospel as the gradual unfolding of myths, having perhaps a germ of fact, to explain how, in early ages, and among ignorant and superstitious men, this nice distinction between the two great realms of creation should have been invariably maintained. If the Gospels are not a true history of a real Jesus, written by the men whose names they bear, but are the product of superstition gradually acting through a long period, how is it that so fine an abstinence from miracles upon the human soul should have been observed by men who evidently had an eager appetite for wonders, and who filled their history with marvels without number, but always miracles wrought upon matter, and never once upon the spirit of man?

"It is true that Jesus made way for His spiritual teaching by the exercise of power upon the infirmities of the body. But that was only a preparation for instruction, as ploughing is for seed-sowing. The furrow was opened, but the seed was left to germinate by its own nature and laws. This remarkable subordination of physical force to moral influence pervaded His whole life and ministry. He exercised His authority to forgive sins, but never His power to reform the sinner. Diseases of the body were peremptorily cured; but the sores and fevers of the soul could not be arbitrarily healed. By His coercive power He often cast out demons; but evil dispositions never. Between the teaching of Jesus and that of rabbi or philosopher the difference was that of substance, not merely of method. He addressed truth to the understanding, motives to the will, and feeling to the emotions. Not only was He patient with the tardy results, but, in all His ministry, He acted as one who left His cause to the evolution of the ages."

As might be expected, passages of exquisite beauty abound in this noble production. We close our brief and imperfect notice with an extract on the "MINISTRY OF ANGELS;"

"We could not imagine the Advent stripped of its angelic lore. The dawn without a twilight, the sun without clouds of silver and gold, the morning on the fields without dew-diamonds,—but not the Saviour without His angels! They shine within the temple, they bear to the matchless mother a message which would have been disgrace from mortal lips, but which from theirs fell upon her as pure as dew-drops upon the lilies of the plain of Esdraelon. They communed with the Saviour in His glory of transfiguration, sustained Him in the anguish of the garden, watched at the tomb; and as

they had thronged the earth at His coming, so they seem to have hovered in the air in multitudes at the hour of His ascension. Beautiful as they seem, they are never mere poetic adornments. The occasions of their appearing are grand. The reasons are weighty. Their demeanour suggests and befits the highest conception of superior beings. These are the very elements that a rude age could not fashion. Could a sensuous age invent an order of beings, which touching the earth from a heavenly height on its most momentous occasions, could still, after ages of culture had refined the human taste and moral appreciation, remain ineffably superior in delicacy, in pure spirituality, to the demands of criticism? Their very coming and going is not with earthly movement. They suddenly are seen in the air as one sees white clouds round out from the blue sky, in a summer's day, that melt back even while one looks upon them. They vibrate between the visible and the invisible. They come without motion. They go without flight. They dawn and disappear. Their words are few, but the Advent Chorus yet is sounding its music through the world."

A second and concluding volume may be expected shortly, and the specimens we have furnished we think will be sufficient to induce many readers to possess themselves of a work which in our view cannot be too highly commended.

## THE GUIDE OF THE BELIEVER AT THE SACRED TABLE.

BY J. H. GRANDPIERRE, DOCTOR OF THEOLOGY, &c.

*Translated from the French by W. Lee, Bible Christian Minister.*

### UNWORTHY COMMUNIONS.

"He who eateth of this bread and drinketh of this cup unworthily, eateth and drinketh his condemnation, not discerning the Lord's body." 1 Cor. xi. 29.

I COME to-day, my brethren, on the occasion of the celebration of the Holy Sacrament which again brings us together in this place, to discourse with you upon a subject of which much is said, but which, in general, is very little understood; a question which, in the Christian pulpit, is frequently touched upon, but of which, perhaps, sufficient explications are not given, and which, precisely on account of the vague manner in which it is left, has become a terror to weak Christians, and easily alarmed consciences, while, at the same time it is no more a barrier which serves to repel from the Communion souls who, to do themselves justice, ought not to approach it: I wish to speak of the Unworthy Communions.

The Apostle Paul explains to us himself, in the words which I have read to you, what we should understand by communing unworthily. To commune unworthily, according to him, is *not to discern the Lord's body*. Now, what is it not to discern the Lord's body? This is the very point to be cleared up. *Not to discern the Lord's body*, is, in the sacred writings, to make no difference between



that body and any other object that strikes our senses; it is to confound the august symbols which represent to us His expiatory death, and the remission of sins as the fruit thereof, with things the most common and the most vulgar; it is not to bear in mind that by this bread and wine is represented the most astonishing, the most sacred, and the most adorable mystery—the reconciliation of man with God, and the communion of the soul with Jesus Christ; and, to use a perfectly equivalent expression which is found in the epistle to the Hebrews, not to discern the Lord's body is to count as "an unholy thing, that 'blood of the covenant'"\* which flowed for the redemption of sinners. And as the contempt of the Sacrament falls on Him who has instituted it, as the profanation of the symbols directly reproaches Him who is their object, not to discern the Lord's body is to do an injury to Jesus Christ, it is to insult the Divine Majesty. Let us examine, therefore, who are the persons, that, not discerning the Lord's body, render themselves guilty of the sin which the gospel designates Unworthy Communion; after which we shall have to show the punishment which they prepare for themselves, by determining the sense of the expression, that *they eat and drink their condemnation*. Thus, the nature and consequences of evil communions: such is the subject of this meditation which we pray you to hear with the most serious attention, that you may be able to decide for yourselves (for no one can decide for you) whether you are, or whether you are not of the number who have a right to come to the Sacred Table.

In carefully studying the nature of the Lord's Supper, such as the gospel presents it to us, and in seeking to render a clear and exact account of the dispositions which it demands of them who wish to participate therein, we are authorized to indicate five classes of unworthy communicants, in which may be ranged all those that profane the Sacrament which Jesus Christ has established only for believers in a state of grace.

*The first class is that of unbelievers..* I confess, one might well be astonished that, in a question like this, we should put in the first line men whose religious convictions are so diametrically opposed to those which are essential to commune when simple good sense alone should suffice to convince them of the strangest inconsistency, even if God had not a more grave reproach with which to charge them. How is it possible, say you, that men who reject the inspiration of the Sacred books, who laugh at the idea of a supernatural revelation given by God to man; who believe that they greatly honour the Son of God by regarding Him as a sage, or, at most, as a Divine envoy; who see in His death only a generous martyr, and in His doctrine only a morality less imperfect than that of the heathen philosophers; how is it possible that men of this spirit and character should dream of sitting down at the Divine Banquet prepared by the Saviour for His true disciples? It is, however, only too true that they do come more frequently, and in larger numbers than one might suppose, to mingle with the company of the faithful worshippers of Jesus Christ, in celebrating the evangelical Passover. Custom: one does what he has always seen his parents do, that which he has always done

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\* Heb. x. 29.

himself; decency: one would be afraid to clash with received opinions, with universally admitted prejudices; opinion: one does not wish to strike it on the head, he does not feel the courage to brave it; interest: a declared opposition to Christianity might be injurious to the worldly advancement, to the projects of fortune which one desires to realize; what know I more? An inconceivable thoughtlessness, a dreadful levity, an odious hypocrisy, are the motives which have, more than once, conducted unbelievers to the altars of the Lord, whose conscience, at default with the Holy Word, should have taken them far from it. Wretched! say we to the men of this category, unfortunate that ye do not think that you render yourselves more guilty and more wretched than you are, by an act which appertains only to believers! You have not faith;—no one can give it to himself, it is the gift of God; and the question of knowing whether you have asked it of Him with an honest and sincere heart will be cleared up at the last day; but at least, through compassion for your souls, and respect for that God whose majesty you outrage, come not to the communion of the Lord's Supper, lest this blood of Christ to which you outwardly have recourse, and the efficacy of which in your hearts you deny, fall in malediction on your heads and mark you with the seal of an indelible and eternal reprobation.

The second class of unworthy communicants is composed of impenitents or the vicious. We range in this category all those that voluntarily remain the slaves of an evil habit without combatting it, and who are governed either by avarice, or sensuality, or passion, or who abandon themselves to falsehood, to injustice, to fraud, to dissimulation, or such other sin openly condemned by the Divine law. It must not be supposed that all these persons have designedly purposed never to be converted; they acknowledge, in general, that they are far from being virtuous and Christian, and that a notable change must one day be effected in their conduct; but they hope that time, certain favourable circumstances, some supernatural grace, a religious solemnity, the participation at the Lord's Table, will produce within them this regeneration, the necessity of which they do not deny, without any need of their co-operation. In the meantime they make no sincere effort, they take no energetic resolution, they have recourse to no efficacious and decisive means to surmount evil and to free themselves from sin; and in this state they commune from time to time, as much to tranquillize their conscience as to obey the superstitious belief which influences them to seek in the Sacrament of the Eucharist a supernatural virtue, some kind of magical effect which instantaneously regenerates them, and places them, without any effort on their part, in a state of grace. Thus the Communion, which, according to them, should bring them near to God, alienates them still further from Him; and the means designed to establish them in good, corroborates them in evil. I ask, with the Bible in hand, whether to make use of the Sacred Table to cauterize the conscience, to tranquillize oneself in his vices, and lull himself to sleep in impenitence, is not, according to the expressive word of the Apostle, "to expose the Son of God to

ignominy, to trample under feet His blood, to crucify afresh the Lord of glory ? ”<sup>o</sup>

To be invited by the Saviour of the world to the Sacred Banquet to which alone His sincere worshippers have the right, it is not enough not to ostensibly give oneself up to evil ; he excludes himself therefrom by loving the world, its riches, its pleasures, its maxims, its manner of life more than God and His Gospel, His worship, and His service. Such is the numerous class of worldly men who have neither great vices nor great virtues ; who do not show themselves decidedly hostile to the truth, either by an incredulous profession, or a scandalous life ; and who, notwithstanding, are as much, if not more alienated from God, than the first two classes of which we come to speak. Seek not among persons of this character, the profound and habitual sentiment of their misery, and the need of the gratuitous pardon proclaimed ; they have always lived in honesty, and have no reproach with which to charge themselves. Do not expect from them that inward, living, and practical piety, which, from the very moment it has its seat in the heart, and, which, from the heart, as from an abundant source, flows and overspreads the entire life, purifies, elevates, and embellishes it ; they know no religious worship but that which is rendered to the Lord in temples. Demand not of them that life of devotion which gives birth to charity, and which one may everywhere see developing itself and growing where the love of the Saviour has in any degree taken possession of the soul ; some works of beneficence practised at distant intervals, without faith, without abnegation, without true affection, appear to them to be more than sufficient to acquit themselves of obligations which are imposed upon them. Exact not of them whether they are occupied in the reign of Christ, whether they interest themselves in its progress, whether they rejoice in its triumphs, whether they are afflicted from its trials, whether they co-operate in its labours, whether they contribute of their means, their time, their riches, to hasten its glorious accomplishment ; that which attracts, pre-occupies, and fills them, is the exterior world,—its commotions, its agitations, its habitual retinue, its festivals, the laws which it imposes on its followers, and that multitude of cares and business by means of which it entangles and lulls them to sleep. These men call themselves Christians, that is to say, disciples of Christ, friends of Christ ; notwithstanding, it never enters their thought that what one friend is always disposed to do for another, they ought not to refuse to do for their greatest even their celestial Friend, for Him who has come to take in hand the hopeless cause of sinners and has gained it at the price of “ agony and bloody sweat,” for that Jesus the name of which makes every heart palpitate in which only a spark of love may exist. They have never dreamt that, in professing to belong to Him, they thereby pledge themselves to acknowledge Him before men, to declare themselves for Him, to glory in His cross, and to sacrifice all to Him, even a good reputation, the opinion and favour of the world, the affections of their friends and parents, and even life, according as it is written, “ He who loveth

\* Heb. vi. 6 ; x. 29.

father or mother more than Me is not worthy of Me, and he who loveth his son or daughter more than Me is not worthy of Me; and if one is not ready to take up his cross and follow Me, he cannot be My disciple." \* Nevertheless, with this divided heart, with that soul sold to the world, they come with perfect self-confidence to the Sacred Table, and the very next day from the festival on which, at the foot of His altar, they swore love and fidelity to their Saviour, you are surprised to see them deliver Him up, like Judas, to the first that comes, not indeed for thirty pieces of silver, but for a flattering smile, an inflated encomium, a good word, a futile pleasure, a raillery. What is this but to betray Jesus Christ, and to renew the kiss of infamous Judas? And when approaching the Communion in these dispositions, they press with their lips the sides of that cup which confirms the sacred pledges of the Redeemer's love, how is it possible that they do not understand that the blood of the new alliance is animated and becomes vocal to say unto them, "Judas, treacherous Judas, hypocritical Judas, betrayest thou even the Son of man with a kiss?" †

Another kind of unworthy communicants which appears especially at the epochs of a religious awakening, is that which may be characterized in theological language by the expression of "orthodox" and in Scriptural language by that of "lukewarmness." By dint of hearing preached the grand doctrines of Christianity, or reading their expositions in evangelical works, they have thereby acquired of them a sufficient knowledge. Their profession of faith is correct; they lack not one essential point in their *credo*; to them the Christian dogma is clear, and they are capable of constituting themselves its apologists to and against all that think differently. But these truths have penetrated their understanding much more than the heart; they have become for them a matter of speculation much more than of practice. Whether they speak of them, or hear them spoken of, it is their intelligence which is put in play much more than their soul, which is neither moved nor touched; their conscience has not been smitten, their heart has not been arrested, their will has not undergone a renovation. They are, in every respect, that which they have always been, save that an orthodox system has replaced one which was not. If they engage in religious conversation, it is much more to discuss than to be edified, or to edify others. If they hear the preaching of the word of God, it is without making a personal application thereof, without seeking therein the lights and directions for their life. If they read the gospel or any other religious work, it is much more to satisfy and nourish their want of dogmatism than to advance in piety. If they join in the prayers of the church, it is by form; their spirit rests below and grovels on earth, while that of the faithful is raised above; their soul mounts not on the wings of faith to the throne of mercies, nor enters into communion with God. If they commune, it is with coldness, without repentance, without true faith, without love to Jesus Christ; the mystery of eternal charity leaves them cold as ice, and that which is characteristic and, at the same time, dreadful in

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\* Matt. x. 37, 38. † Luke xxii, 18.

their situation, is, that they do not reproach themselves on account of this apathy, and that they do not surmise even the danger of their state. These also abuse the Sacrament which was only established for believers; and it is particularly to them that this censure from the Supreme Head of the Church is addressed:—"Thou art neither cold nor hot; I would thou wert cold or hot; so, then because thou art lukewarm, and neither cold nor hot, I will vomit thee out of My mouth." \*

Lastly, let us indicate one other class of persons who ought even for the last moment to refrain from the Communion, viz., that of Christians in a fallen state. We do not here enter into the question whether the misery of their condition has proceeded from a grave sin of which they have not repented, or from a train of negligences for which they have not asked mercy of God, and over which they have lightly passed; whether it is the result of one act only of their life, or an accumulation of repeated unfaithfulnesses. A culpable sentiment which one has not repressed at the time, which one has permitted to invade the soul, and which has ended in taking possession of it, and subduing it; a trial under which one has given way or over against which he has inclined, the consequence of which has been acerbity, murmurings, a secret revolt; a disposition to malevolence or hatred, one "*of these roots of bitterness*" of which Saint Paul speaks,† to which one with facility has abandoned himself, which one has left to bud, to grow, to extend itself, and which has choked the greater part of the seeds of the new life;—one or another of these causes alone, or of many united, suffice to take away the peace, to break off the Communion with God, to weaken the confidence in his promises, to extinguish the love, to destroy the spiritual energy, to take away that liberty in prayer and that humble assurance which give the consciousness of reconciliation, momentarily to conceal and reduce to silence that inward approbation of the Holy Spirit who "bears witness to the spirit of the believer that he is a child of God." ‡ My Christian brother, suffering from the wounds which the enemy has made in thy soul, thy condition touches me more than I can express to thee; and who is the believer, whatever novice he may yet be in the ways of the Lord, that can refuse thee his sympathy, his tears, and his prayers? Nevertheless, permit me to say, that, the capital affair so urgent for thee at this moment is not to commune, but to rise to the source of thy malady which thou experiencest, to probe thy wound, to feel thy wretchedness, to humble thyself at the feet of thy Saviour, to implore pardon, to be reconciled with thyself, and to enter again into favour with thy God. Then, when thou shalt be thus "reconciled with thine adverse party, thou mayest come to the Altar to present thy offering." || But before having undertaken this preparatory work, refrain from communing, for thy communion could not be but an unworthy communion. Thou wouldest no longer *discern the Lord's body*.

If you ask us, my brethren, what dispositions are essential for one to commune *worthily*; we reply, that he must be found neither in the one nor in the other of the five classes of unworthy communicants

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\* Rev. iii. 15, 16. † Heb. xii. 15. ‡ Rom. viii. 16. || Matt. iv. 24.

we have indicated; he must have principles and sentiments opposite to their principles and sentiments. Thus, conformably with the word of God, we have declared first that unbelievers were in reality excluded from all participation at the Lord's Supper; then, to participate therein worthily will be to come thereto with a lively faith in the gospel and in the promises of God. In the second place, we have signalized impenitents as having no right to approach the Eucharist; then, to come to the Sacred Table as a true communicant will be to approach it with sincere sorrow for one's faults and a serious recourse to the mercy of God in Jesus Christ. In the third place, we have shown that worldly men have no part in this affair; then, to commune as a true Christian will be to commune with that feeling of gratitude and love which crucifies the soul to the world and sin, and which makes one live for that adorable Redeemer who has sacrificed Himself for him. We have said, fourthly, that a knowledge of Christianity which confined itself to a cold and dead orthodoxy, gave no title to the Sacrament of the Alliance of Grace; this was to indicate that an inward and living piety is indispensable before we have recourse thereto. Finally, we have affirmed, that Christians in a fallen state were not in the disposition indispensable to the commemoration of the death of the Redeemer, which implies that the downfalls of the children of God are not in themselves an invincible hindrance to the Communion, provided they rise above them by prompt repentance and sincere faith. Hence, of all those who commune without recognizing in themselves in the least degree whatever, the characters, now indicated, and who are obliged by their consciences to range themselves in the one or the other of the categories which we have previously mentioned, we may affirm, that, according to the word of the Apostle, "*they eat and drink their own condemnation*;" this is what we have to prove.

*To understand what this condemnation is which one draws down upon himself through bad communions it is indispensable to distinguish, with the Scripture, three kinds, or, to speak more correctly, three degrees of condemnation.* The first is that which all men have incurred by their transgressions, and which the law discovers, when it pronounces "Malediction on every man that accomplishes not all the things which are therein written"\*. The second is that under which are placed all those who, having heard proclaimed the good news of the pardon of sin or the freedom from the malediction fulminated by the law, reject the gospel and add to their responsibility as sinners, another culpability as unbelievers; this second condemnation is that to which this expression of the gospel has reference,—"*This is the subject of condemnation that the light is come into the world, and that men have loved the darkness more than the light, because their works are evil*";† and also this very expressive declaration of the Saviour,—"*If I had not come they would not have sinned, but now they have no excuse for their sin.*"‡ The third kind of condemnation is that to which those expose themselves who, not truly believing, act as if they believed; who, not being in reality the disciples of the gospel, participate, nevertheless, in its mysteries,

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\* 1 Cor. xi. 29. † 1 John. iii. 19. ‡ John. xv. 22.

and add to the sin of incredulity the crime of profanation ; it is this last degree of which Saint Paul speaks, when he says, that he who communes unworthily "*eateth and drinketh his condemnation.*"

You will have distinguished, my brethren, undoubtedly, the gradation which is found relative to the degree of culpability between the three degrees which we have described by condemnation because of sin, condemnation by the act of incredulity, and condemnation because of profanation or sacrilege. There is, in fact, the same distance between the second and the third degree, as between the first and the second ; that is to say, just as he who believes not the gospel which he knows, is more culpable than he who is a sinner by the fact of his natural corruption, without having heard of a Saviour ; so he who has the boldness to announce the death of Jesus Christ without bearing upon and within himself the marks of regeneration which alone authorize him to commemorate the sacrifice of the eternal alliance, is much more condemnable than he who confines himself to unbelief without performing the act of a believer : which amounts to saying, as the last recapitulation, that of all condemnations the most terrible is that which rests on the head of the evil communicant.

Two considerations will suffice to make you sensible of this dreadful truth. The first rests upon this principle, that *the more a man puts himself into direct contact with the truth, the more that truth becomes hurtful to him if it turns not to his profit.* With much touching and handling of holy things, without being vivified and sanctified by them, the soul morally contracts veritable callosities, frightful callousness which blunts its faculty of feeling and of understanding, which renders it more and more incapable of being touched by the grand and affecting objects of religion, and which produces a final obduracy. For this reason we may repeat, relative to a large number of persons who constitute a part of modern Christendom, that which Saint Paul said of some members of the Church at Corinth. "For this cause there are among you infirm and sick, and even many dead."<sup>\*</sup>

Our second consideration is taken from that other moral axiom that, *of all abuses, the worst is that which one makes of things the most sacred.* Now, as there is nothing in religion more grand, more holy than the Sacrament of the Eucharist, since all the love, the mercy, the grace, the pardons of our God are therein summed up, concentrated, and exhibited before our eyes in a sensible form, the more fully to strike us and more profoundly to arrest us, what chastisements does he not prepare for himself, who, not taking an account of benefits so ineffable, outrages the Giver by a levity full of effrontery or by an insulting indifference ? And if God, in His word, darts such formidable treats against the unbelieving, when He declares that "he who believeth not is condemned already, because he has not believed in the name of the Son of God,"<sup>†</sup> what judgments shall He not reserve for them who shall have come to insult Him at the table of His Son ? It was under the impression of horror and terror with which so criminal a profanation inspired him

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\* 1 Cor. xi. 30. † 1 John iii. 18.

that the Apostle Paul cried, "Of what torments," kind God! "shall he not be judged worthy who shall have trodden under feet the Son of God, and taken for a profane thing the blood of the alliance by which he had been sanctified, and who shall have outraged the Spirit of grace?"\* It is also from a singular sentiment that,—alarmed from the woe that awaits you, all of you, who, in communing to day, may commune unworthily, we pray you "to prove yourselves and to judge yourselves, before eating of this bread and drinking of this cup";† for if the blood of Abel rose from earth to heaven as a witness against his murderer, and if the blood of Uriah shed by David pursued him with such terrors that he fancied he could always see its stains upon his hands and face, which made him say, "O God, deliver me from so much blood," ‡ how will you proceed to efface from off your soul the drops of the blood of Jesus Christ which have fallen on it not in benediction but in malediction, not to wash away your sins but to aggravate your condemnation, not to give you peace but to cause you eternal anguish? Now, my brethren, do you understand why the Scripture declares that he who communes unworthily "*eateth and drinketh his condemnation?*" Truly it is, that instead of taking a spiritual remedy by putting his lips to the sacred cup, he sips up a mortal poison which circulates in his soul, which penetrates into his entire being, which incorporates itself with his nature and kills him.

Christian, but timid believers; right, but trembling consciences; it is not you that the Gospel is designed to terrify by such anathemas. You constitute no part of the unbelievers; for you believe, or, at least, you desire to believe with all your heart in the Son of God. You appertain not to the class of impenitents; for you mourn over your sins. You are not of the world; for you desire to serve God with integrity of heart and life. You are not plunged into death; for you grieve over your languors and tipidities. You are not in a downfallen state; for you acknowledge no condition in this world worse than that of remaining alienated from Jesus. Approach then, with confidence, the Holy Table; bedew yourselves through faith with the blood of sprinkling, "which speaketh better things than the blood of Abel,"|| and that Divine blood, in flowing on your soul, will heal up all your wounds, calm your griefs, fortify your weak places, animate you to fresh effort and fresh combats against sin. Christians, let us go with humble assurance "to the throne of grace to obtain mercy and to be succoured in the time of need,"§ and we shall there find faithful to all His promises that "God who cannot lie." \*\*

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\* Heb. x. 29. † 1 Cor. xi. 28, 31. ‡ Ps. li. 16. || Heb. xii. 24.

§ Heb. iv. 16. \*\* Num. xxiii. 19.



## IS CHRISTIANITY TRUE? \*

**MR. THOMAS COOPER**, who has just published a little Volume on "The Historical Evidence for the Truth of Christianity," has long been widely known as a popular and able Lecturer on this subject. We have heard many persons express a wish that the substance of his Lectures might be printed. This he has at length done in part, and holds out the hope that he may complete his task if the present sample of his lecturing "meets with acceptance." This it is sure to do if persons duly consider the importance of the investigation which Mr. Cooper has, in our view, pursued to a happy end. It is not a light, frivolous question to ask, If Christianity, the professed religion of hundreds of millions of the human race, among whom the highest civilization exists, if its Christianity be not true, where did it come from?—how came it into the world?

"There are but Two Theories that can make any pretension to be considered formidable which have been put forth as answers to this question. The old theory, so well known as the 'Sun Theory;' and the later one, which has been called the 'Mythical Theory.'"

And what is the "Sun Theory?" some may ask. "It is this: That no real human person called Jesus of Nazareth ever existed; that Christ only represents the Sun, like the Krishna of the Hindoos, the Osiris of the Egyptians, the Mithras of the Persians, the Phœbus Apollo of the Greeks, and the Sun god whom our Anglo-Saxon forefathers worshipped on Sunday. Jesus Christ is simply a personification of the Sun, and never had any real human existence. And what is called Christianity is only the old fable of the Sun in a new form: the story so often repeated in the mythologies of the ancient nations has, at length, taken this new guise of 'Christianity'—which, in a word, is only Paganism slightly altered."

No proofs of the truth of this theory have even been attempted. It rests only on fancies such as these. "This Jesus of Nazareth is related to have had twelve apostles, and it is said that He 'went in and out among them.' That is only the sun going in and out among the twelve signs of the Zodiac, and bringing the twelve calendar months in their turn. This Jesus of Nazareth is related to have died and risen again. That is only the sun setting and rising again. The Divine Child is said to have been born at Christmas-tide, when the sun has run his yearly course and days are shortest. That is the sun, who may be said to be born again on the shortest day."

As however fancies often take a strong hold of the human mind, Mr. Cooper wisely sets himself to "ascertain whether it be an historical fact that there has been such a real human person living in this world as Jesus of Nazareth." He therefore invites his readers to accompany him, "in a journey, over the BRIDGE OF HISTORY, which we will conceive as spanning the GULF OF TIME." The BRIDGE is "composed of nineteen arches, representing the Nineteen Centuries of Christianity." Each of these Arches is called by some distinguishing name. The journey is begun at this end, and the first Arch—this nineteenth century—is denominated, The Arch of Science, the eighteenth, of the French Revolution, and the rest, respectively, of Oliver Cromwell, of Martin Luther, of the Invention of Printing, of John Wycliffe, of Magna Charta, of the Crusades, of William the Conqueror, of Darkness, of King Alfred, of Charlemagne, of Mohammed, of Augustine, of Earthquake, of Constantine the Great, of Persecution, of the Fathers, and of the Apostles.

Our journey has been like the flight of a bird through the air rather

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\* The Bridge of History over the Gulf of Time: A Popular View of the Historical Evidence for the Truth of Christianity. By THOMAS COOPER, Lecturer on Christianity: Author of "The Purgatory of Suicides," etc. London: Hodder and Stoughton, 1871.

than the slow and steady course of the pedestrian; but we hope our readers will make the journey themselves, under Mr. Cooper's guidance, and in order to induce them to do so, we will pause for a few moments on the ARCH OF CONSTANTINE THE GREAT.

"A man might as well doubt the existence of Constantinople as doubt the facts of the history of Constantine. Yonder is the city still bearing his name; the city into which he admitted temple or church for no worship but Christian worship. A man might as well doubt the existence of the arch of Constantine at Rome as doubt that the Emperor lived and reigned, in whose honour it was erected, and whose name it bears. A man might as well doubt the existence of the coins of Constantine as to doubt the facts of his history.

"Young men who hear me, if you know of any one who has a good collection of coins, ask for the coins of Constantine, and mark them well. There are thousands of his bronze coins in existence; but it will be better to see the gold and silver coins, which are not so numerous. You will find that the earlier coins of Constantine have the pagan marks upon them, like the coins of the Cæsars; but, when you come to the later coins of Constantine, there is the Christian cross—there is the *labarum*, or standard, which was borne by Constantine's armies, with the cross and also the monogram of the word 'Christ' upon it.

"I suppose this Constantine, the first Roman emperor who openly patronized Christianity, was a good man," says some one of my audience.

"I fear I must tell you, very plainly, you are under a mistake, my friend. I must tell you that, although Constantine was a clever man, a skilful general, and a sagacious statesman, he was a bad man—for he murdered his wife, his eldest son, and his nephew; and it seems that he would unhesitatingly have taken the heart's blood of man or woman that dared to oppose his will.

"Then how came this bad man to patronize Christianity?" you ask. The answer is, For political purposes—'reasons of state,' as we say.

"But, could the number of professing Christians be so great at that time as to form a body of sufficient importance to attract the notice of Constantine, and lead him to suppose he could strengthen himself by patronizing them?" it may next be asked.

"Let us enquire of history. We will not take the enumeration from church historians. Their account might be questioned, or be suspected of exaggeration. We will take the account from the enemy's side, rather. Let us take it from the sceptical Gibbon, from his splendid 'Decline and Fall.' He was an acute and tasteful scholar, and a master of statistical investigation; and he assures us that at the time when Constantine first extended his 'protecting' and patronizing hand towards Christianity—that is to say, in the year 313—the population of the entire Roman empire was 120 millions, and that the Christian population was about a twentieth part of the whole; that is to say, there were six millions of professing Christians in the world in the year 313.

"And how came Constantine to think of patronizing these six millions of people?" it will be asked. Let us look at his circumstances, and we shall soon be able to read his motives.

"Constantine became emperor at York, the Roman capital of England, on the death of his father Constantius Chlorus, who was one of four ruling emperors. For Diocletian had invented a new form of government: a government by four emperors, who should divide the empire among them, but act unitedly. To Constantius Chlorus, Britain and Gaul were assigned, as the fourth part of the empire, to be ruled by him. At his death the Roman soldiers hailed his son Constantine as his successor. But Constantine knew that none of the other emperors liked him. Yet he was determined to hold imperial power. So he set out from Britain, taking with him as many soldiers as could be spared from the country, and

marched through Gaul also, soon learning that he would have to fight for it as he approached Italy.

"He won a victory over the Emperor Maxentius; and some of the Christian historians would have us believe that he adopted Christianity because he saw the sign of the cross in the air, and considered it the symbol and promise of victory. But the true reasons why he began to patronize Christianity were more worldly. He needed military strength. The forces he had were not sufficient to cope with the larger armies of the other emperors. Now, he reflected on the conduct of the few Christian soldiers which were in his army. They were sober, honest, brave, intrepid; and he wished he could have more such moral material to work up into soldiers. Then, again, he learned, all the way he came through Gaul, that, in spite of the cruellest persecution, the Christians were increasing. He discerned that the support of such people politically, and the union of their sons with his army, were very desirable things to bring about.

"The decree at Milan, in the year 313, proclaiming full toleration for Christians, was his statesman-like manoeuvre, and it succeeded. He persuaded Licinius, one of the emperors, who had married his daughter, to join him in this decree—though Licinius was not in earnest in his support of it. Diocletian retired from actual sovereignty, and Constantine was soon at war with the remaining emperor, Maximian. The suicide of Maximian left Constantine and Licinius masters of the empire. But a deadly war soon arose between them; Licinius was killed; and Constantine became sole sovereign of the Roman empire, and master of the destinies of 120 millions of people.

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"In the year 313, when Constantine began to patronize Christianity, it was not then three hundred years old, according to the Christian belief—which was, that is Founder did not leave the earth till the year 33. Now the time of Constantine was a time of considerable civilization; and it could not be much more difficult for the Romans to ascertain the truth of what was stated to have occurred in Palestine in the year 33, that is to say, but two hundred and eighty years before, than it would be for us to ascertain what occurred in France or Spain two hundred and eighty years ago: that is to say, in the reign of our Elizabeth, when the intercourse of Englishmen with those countries was so great. We have no difficulty in grappling the perfect reality of that period of history; and why should it have been less possible for Romans to realize the verity of the Gospel History but two hundred and eighty years after the crucifixion?

"But we are bound to repeat our question, Where did Christianity come from? How came six millions of people to be professing it in the year 313? How came those books of Christian authors—Lactantius, and Eusebius, and Athanasius, and Basil, and Gregory Nazianzen, and Ambrose—that have come down to us, to be written in the fourth century? How often we might have asked a similar question respecting scores of writers, while standing on the preceding arches of our Bridge, if the time would have permitted us! But were Eusebius, and Lactantius, and Ambrose, and the rest, dreamers? Did Jesus of Nazareth never really live on this earth—never teach his doctrines—never perform His miracles—never by crucifixion—never rise from the dead? Was the mind of the subtle Constantine under complete delusion when he presided over three hundred Christian bishops at the Council of Nice, in 325, and when he was baptized as a Christian in 337? Is the religion we call Christianity simply a readaptation to human credulity of the old fable of the sun? Let us again pursue our journey over the Bridge of History, and see if we discover the existence of Christ's religion on the arch before the Arch of Constantine."

We can also promise all those who undertake the journey many choice morsels to refresh them on their way, such as the following, by which

they also will see that the familiar, chatty, lively lecturing style has been preserved.

"Wyckliffe's followers, you know, were called 'Lollards,'—which is said to mean singers—from *lollen*, an old German verb, meaning to *sing*. Many of the Lollards were weavers, it seems; and weaving was a poor trade then, as it often is now; and so the Lollards sang the songs of Zion at their looms, because they could not get time to retire to pray. Christ's followers have found singing to be a sweet way of praying, many a time and oft, since these poor Lollards sang at their looms!"

And this again, how beautiful and instructive it is. "You will see how important the memory of the Fathers is to us when I rehearse to you the substance of a note on one of the pages of a biography that you young Christian men should read—the Lives of the Haldanes. The brothers Haldane were wealthy Scottish gentlemen, at the beginning of the present century, who became evangelically pious, and performed great and good service in the Christian world. The note I refer to in that book relates how Dr. Buchanan was dining with a literary party at the house of the father of Sir Ralph Abercrombie, the general who died in Egypt, when a gentleman in the company put this question to them: 'If every copy of the New Testament had been destroyed at the end of the Third Century,'—for it was *then*, you will remember, when Diocletian was engaged in his nefarious attempt to extinguish the book—'whether it could have been recovered again from the extracts made from it in the works of the Fathers of the Second and Third Centuries.' The question startled the company; but none could answer it. Two months afterwards, Dr. Buchanan says he called on Sir David Dalrymple, or 'Lord Hales,' as he was called, the Scotch judge; and he pointed to a table covered with books and papers, and said, 'Look at these! You remember the strange question about the Father's and the New Testament which was put by one of the company at Mr. Abercrombie's, two months ago.' Dr. Buchanan said he remembered it well. 'That question roused my curiosity,' said Sir David Dalrymple, 'and as I knew I possessed all the extant Fathers of the second and third centuries, I commenced the search, and, up to this present time, I have found the entire New Testament, all but *eleven verses*!'"

Having first demolished the "Sun Theory," Mr. Cooper proceeds to test, in the most courteous and skilful manner, the "Mythical Theory" (by which he was held in bondage for several years), and with the same result.

And what is the "Mythical Theory?" According to Strauss and Renan Jesus of Nazareth lived at the time when, and in the country where, He is said, in the Gospels, to have lived. "They agree that He was born of poor parents; but that He had naturally a large mind and a richly philanthropic heart; that He had a highly religious mind, and had a strong belief in the ancient prophecy that the Messiah,—the Great Deliverer—should come and regenerate the world and deliver it from error and evil: that He yearned over the sufferings of the poor, Himself; and believed that His 'Heavenly Father' would deliver the world from the wrong He saw in it and deplored. And they agree that He doated on this conception, and earnestly went forth proclaiming 'The Kingdom of Heaven—the Kingdom of God is at hand!'—and that, at length, He doated on this conception so deeply, and longed so fervently for its realization, that He came" by degrees "to believe Himself to be this Messiah." Jesus, of course, worked no miracles, though He might have performed some seeming cures. His death is not to be regarded as extraordinary, but His resurrection as utterly incredible, a fable which arose from the simple credulity of a few weak women and ignorant men "who were fondly attached to this Jesus of Nazareth." Further, when the "Messianic conception" "had fully taken possession of Christ's disciples and their converts, they went on to imagine and set down to His account many and marvellous deeds He had never dreamt of per-

forming. They reasoned, for instance, since He was really the Messiah, that He must have fulfilled the types. Well, Moses and Elijah were types of Christ, and they were related to have each fasted forty days and forty nights. So they set it down that Christ did the like, not from the spirit of falsehood, but from devout faith in the true Messiahship of Jesus. He must have fulfilled his types! Thus the catalogue of miracles grew, until it swelled to the size it now wears in our Gospels!"

What is the *right* answer to all this reasoning, as some, and nonsense, as others would say. Only a learned and patient man can, in our view, effectually dispose of such sophisms, but Mr. Cooper has the requisite abilities for the task we, however, can only briefly indicate his method.

The Gospels, every real scholar grants, were in possession of the Church at least as early as A.D. 175, and that the Christian Church of that time held them to be the authentic, the genuine, the veritable memoirs of their Master. But, argues Strauss, nobody knows *who* wrote these Gospels; nobody knows *where* or *when* they were written. And he insists, that, between the date A.D. 33, when this Jesus died, and A.D. 175, being 142 years, there was ample time for the formation of these marvellous books, successive accretions of the more marvellous stories; that there was ample time for the growth and expansion of the mythical element. If people would only slightly assert their critical faculty, they could see that this was the case in the Gospels themselves. For instance, Jesus is affirmed generally in the Gospels to have raised the dead. But in the two earlier Gospels this is a very unimportant sort of act; in Luke's Gospel it is a story of increased marvellousness, which has grown into something still more wonderful in the Gospel by John. But these statements, on examination, are proved to be wholly destitute of force. For example, Strauss says, "nobody knows who wrote the Gospels" i.e., though called the Gospels of Matthew, Mark, Luke, and John, we have no reason to think that these are the right names. But we are as certain that Matthew wrote his Gospel, as that Cæsar wrote the "Commentaries on the Gallic War." But if a man says he is not bound, *absolutely*, to believe that Cæsar did write the "Commentaries," and he demands *circumstantial* evidence, what then? Why that it can be given, in abundances. Mr. Cooper has given it. "The Fathers who knew the Apostles or their companions, declare that Matthew wrote the Gospel which bears his name, wrote it at Jerusalem for the Christian Church there, a large but poor Church, and therefore wrote it in their native dialect; and wrote it before the destruction of Jerusalem." Many persons combine to give us this evidence. And what is true of Matthew's Gospel is equally and as emphatically true of the others. But the force of this can only be fully felt by examining the minutest details. One who declares miracles to be impossible, and therefore that the account of the resurrection of Lazarus in the Gospel of St. John is merely a marvellous tale which must have been added to that Gospel about, or nearly, as late as 175, is answered thus: There were at least 15,000 written copies of the Gospels in existence in the year 175, and the supposition that a false and unauthorised story could be interpolated in any such way is preposterously absurd. And the difficulty at an early period is not materially lessened. But are not the proofs after all one-sided—all given by Christians? "But who could be expected to write a Life of Christ save a Christian? Who could write the life of a champion of Atheism in our day?" A bishop certainly could not be expected to do it. Nor a Methodist minister, nor indeed any other. "The theme could be no attraction save to a sceptical writer." Yet corroborative evidence from heathen writers is *not* wanting. Further the apostles could have had no motive,—some regard Paul as a real man who regarded Jesus as a myth!—for deceiving the world.

The evidence is certainly satisfactory and complete, and Mr. Cooper has arranged it with much skill; but his book will be more useful in confirm-

ing believers in the faith than in convincing unbelievers; for unbelief is attributable not so much to a want of evidence as a disposition to believe the truth, and a determination to do the right.

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### THE CRIMSON AZALEA.\*

To wait at a stranger's door, most anxious for admission, and yet not feel sure whether the offer of a visit may not be resented rather than welcomed, is no very cheering position.

It was with these mingled feelings that I stood on the steps of a house, where lodgings were let, in a seaside-town, during the long pause while the wearied maid-servant was finding time to answer the bell. It gave me leisure to go over the ground of my venturing thither. An urgent request, conveyed in a letter from one who was almost a stranger, that I would visit an entire stranger; with a scarcely less earnest entreaty added, in conclusion, that I would not mention having been asked to call.

But the request, hard though it seemed, under such conditions, to grant it, could not be set aside; for the writer of the letter had told me that in these lodgings there was a young sailor, dying of consumption—one whom she had known in former years, and who was, she feared, without hope and without God.

At length the door was opened, and to my inquiry whether I could see Mr. ———, the answer was given, that he was too ill to receive any visitor.

My next question was, whether he had any relation nursing him whom I might see. The maid disappeared, and returned after another long interval, to say that his mother would come to me in the drawing-room.

My hopes died away, when through the open door I heard a voice beginning my refusal in the passage, "My son is so great an invalid, that he is quite unable to see any stranger."

After this, it was impossible to say another word on the subject. I could only silently pray, and remain for a few moments to express my sympathy with one who had gone through sorrow after sorrow.

She told me that she should soon be left alone in the world, as she had lost her husband, and the son by whose dying bed she was watching, was the last of her children.

Just as I rose to leave, she surprised me by saying, "Stay a moment, I will just go up and tell him that he need not be afraid of you."

She returned quickly, and said, "I am glad to tell you that he would very much like to see you."

On entering the sick-room I saw, propped up by several pillows in his bed, a young man, whose face bore evident traces of a wild and reckless life. But, as he gave me a kindly welcome, the hard lines about his mouth relaxed, and a pleasanter expression came over his countenance.

After some general conversation, remembering the purpose of my visit, I endeavoured to draw his attention to the way which God revealed to us for holy living and happy dying. As long as I spoke of this generally, or even illustrated it by the experience of others, he listened, not only attentively but with eager interest. Yet fearing to fatigue him, I asked him once or twice if I had not better leave him then, and come again another day.

"Oh, no," was his pleasant and cordial rejoinder, "I could listen all day long."

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\* From *The Rift in the Clouds*, a small but beautiful and touching volume of "true stories" by Miss Marsh.

Encouraged by this unexpected answer, I ventured to entreat him not to delay accepting God's free offer of eternal salvation through His Son.

But scarcely had those words left my lips, when the young man's whole countenance changed. Gloom and opposition took the place of his expression of pleased interest; and in a most forbidding tone he said, "I wish you would go; I never asked you to come; and I do not want you here."

My first impulse, I confess, was to think, whether there was not some shorter mode of getting away from the room than by going out by the door. But the next moment I remembered that the man who had thus ordered me from his sight, was a dying man; and, moreover, one for whom Christ had been content to die. So I stayed there a few moments to say gently, as I stood by his side, "Oh forgive me for having tired you; and as we may never meet again, will you just let me tell you the four short passages of Scripture which I have been turning into prayer for you.

"Come now, and let us reason together, saith the Lord: though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool."

"The blood of Jesus Christ His Son cleanseth us from all sin."

"Believe on the Lord Jesus Christ and thou shalt be saved."

"He that believeth on the Son of God hath everlasting life."

With evident difficulty he restrained himself from interrupting me; and then, with a frown of defiance, he pointed to the door.

His mother followed me out of the room, kindly saying, "I had no idea he would have spoken to you in this way, or I would never have let you come up to see him."

I assured her that I could feel nothing but sorrow for her suffering invalid, and that I should not cease to pray for him. And then I inquired if she could tell me of anything which might give him the slightest pleasure.

"Did he care for flowers?"

"Oh, no," she replied. "You know he had no flowers when he was at sea, and I don't think he cares for any thing he did not have when he was on board his ship.

"Nor, indeed," she added, rather hopelessly, "does he much care for anything he had there either, as far as I can see."

At this moment our conversation was interrupted by a loud call from the sick man for his mother to come back to him, "and not to be talking on the staircase." So, with a heavy heart, I left the house.

As the door shut behind me, and with it closed to all appearance my last chance of access to that unhappy soul, the words were brought to my mind, as by a voice from heaven, "I have set before thee an open door, and no man can shut it."

On turning into the next street, I saw a shop where growing plants were sold; and, at the same moment, a cart from the nursery gardens, whence its supplies came, arrived; and foremost amongst its treasures was an Azalea in such full bloom, that it looked like a crimson bower. At once the thought came into my mind, "There is the very thing I wanted, to brighten up that dingy room." And that no time might be lost, I wrote down Mr. ———'s address, and added my own, with a message that I hoped the flower would bring a glimpse of summer brightness into his sick-room.

The paper was lost, so the flower was left at the door without any address or message. The maid-servant carried it up to the sick man's room, to ask if it had been ordered. But his mother said that it must have been sent by mistake, as she knew nothing about it, and therefore that it had better be returned to the shop.

"Stop, stop!" cried her son. "There is no mistake about it. It is for me, I am sure. And, what is more, I know who sent it. And it is a kindness I don't deserve from her. Let it stand where I can see it, and never move it away till I die."

On my way home, that afternoon, I met with an accident which, though it seemed slight at the moment, yet afterwards laid me by for some days. During this time I wrote one or two letters to Mr. ———, enclosing them to his mother, in order that she might choose the best time for giving them to him.

No reply ever reached me, so, in my faithlessness, I began to fear that I had done more harm than good, and that both the Azalea and the letters had been looked upon by the sick man as fresh grounds of offence.

Yet I could not leave off praying for him; his face of defiant misery haunted me, and made me resolve that I would ask the Lord for fresh courage to make another attempt to reach him.

The first day that I was allowed to go out, I drove to his lodgings. My heart sank within me at the answer to my anxious inquiry whether I could see Mrs. ——— ?

"Oh, she could not see anybody—the poor gentleman is just dying."

Then, in the pressing distress of the moment, I thought I would make a last venture, by asking the maid to open the door of his room, just to mention my name, and then to come back and tell me if he had taken any notice.

She came hastily down stairs, saying, "Oh, he is so pleased! He says you are to come up directly."

It was a brighter room than the one in which I had last seen him, commanding a side-view of the sea from its bay-window.

The Azalea, one mass of crimson blossoms, stood at the foot of the bed, a strange contrast, in its brilliant life and beauty, to the worn and weather-beaten face, over which the ashy-paleness of death was slowly creeping.

He stretched out both hands to welcome me; and then, without a word, pointed to the flower.

An expression of deep and mingled feelings passed over his face; but, in a moment, commanding himself, he said, between his quick-drawn breathings, "Though my sins be red like crimson, they shall be whiter than snow; for 'the blood of Jesus Christ His Son cleanseth us from all sin.' That flower has been my red Bible; my mother will tell you all about it," and he signed to her to speak.

I listened as one in a dream, while she told me of the reception which the Azalea had met with; and then added that when it was placed where he could see it well, his first exclamation was, "Did you ever see such a beautiful crimson?" And then, "What was it she said about crimson? Oh! it was something about sin, surely!"

After this he remained lost in thought for some time; until at length he said, "Mother, give me a Bible. I will find it for myself."

From that time his Bible was his constant companion; and the four passages of Scripture which had been left with him were turned into constant prayer.

As his mother spoke, he several times nodded his assent to the story; and then, as his strength was fast failing, he made a sign for prayer. We knelt beside his bed, scarcely expecting to hear his voice again. But as we prayed, he not only surprised us by a distinct "Amen," but himself took up the thread of prayer, and added his own fervent petitions, which ended in praise for the grace which had sought and found him.

He was the first to break the silence which followed his prayer; for his mother was quietly weeping, and my heart was too full of surprise and joy to let me speak a word.

"The only reason," he said, with faltering breath, "why I should care to recover, excepting for my mother's happiness, is to show my Saviour that I am sincere in my repentance for a wasted and sinful life; and that I have sought His pardon, not only for the sake of being saved, but because I prize His love so much; and I should like to live, if for ever so short a time, to serve and please Him."



"He knows that much better than even you know it yourself. He who can read every thought of the heart, does not need, as man does, the test of the life. And for pleasing and serving Him, there is still before you—Eternity!"

A few hours after this he became unconscious, and then quietly passed away, as we earnestly believe, into the presence of his Saviour.

"How can I meet His eyes?  
Mine on the Cross I cast,  
And own myself a Saviour's prize,  
Mercy from first to last."

"If I ask Him to receive me,  
Will He say me nay  
'Not till earth and not till heaven  
Pass away!'"

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## OF GESTURE.

1.—That this silent language of your face and hands may move the affections of those that see and hear you, it must be well adjusted to your subject, as well as to the passion which you desire either to express or excite. It must likewise be free from all affectation, and such as appears to be the mere, natural result, both of the things you speak, and of the affection that moves you to speak them. And the whole is to be managed, that there may be nothing in all the dispositions and motions of your body to offend the eyes of the spectators.

2.—But it is more difficult to find out the faults of your own gesture, than those of your pronunciation. For a man may hear his own voice, but he cannot see his own face:—Neither can he observe the several motions of his own body; at least, but imperfectly. To remedy this, you may use a large looking-glass, as Demosthenes did, and thereby observe and learn to avoid every disagreeable or unhandsome gesture.

3.—There is but one way better than this, which is, to have some excellent pattern as after as may be before your eyes; and to desire some skilful and faithful friend to observe all your motions, and inform you which are proper, and which are not.

4.—As to the motion of the body, it ought not to change its place or posture every moment; neither, on the other hand to stand like a stock, in one fixed and immovable posture; but to move in a natural and graceful manner, as various circumstances may require.

5.—The head ought not to be held up too high, nor clownishly thrust forward; neither to be cast down, and hang, as it were on the breast; nor to lean always on one or the other side; but to be kept modestly and decently upright, in its natural state and position. Farther, it ought neither to be kept immovable, as a statue; nor to be continually moving, and throwing itself about. To avoid both extremes, it should be turned gently, as occasion may require, sometimes one way, sometimes the other,—and at other times remain, looking straight forward to the middle of the auditory; add to this, that it ought always to be turned on the same side as with the hands and body: Only in refusing a thing; for this we do with the right hand, turning the head at the same time to the left.

6.—But it is the face which gives the greatest life to action; of this, therefore you must take the greatest care, that nothing may appear disagreeable in it; since it is continually in the view of all but yourself. And here is nothing can prevent this but the looking-glass, or a friend who

will deal faithfully with you—you should adopt all its movements to the subject you treat of, the passions you would raise, and the persons to whom you speak. Let love or joy spread a cheerfulness over your face; hatred, sorrow, or fear, a gloominess. Look with gravity and authority on your inferiors; on your superiors, with boldness mixed with respect.

7.—You should always be casting your eyes upon some or other of your auditors, and moving them from one side to the other with an air of affection and regard; looking them decently in the face, one after another, as we do in familiar conversation. Your aspect should always be pleasant, and your looks direct, neither severe or askew; unless you design to express contempt or scorn, which may require that particular aspect.

8.—If you speak of heaven or things above, lift up your eyes: if of things beneath cast them down; and so if you speak of things of disgrace; but raise them in calling God to witness, or speaking of things wherein you glory.

9.—The mouth must never be turned away; neither must you bite or lick your lips, or shrug your shoulders, or lean upon your elbow; all which give just offence to the spectators.

10.—We make use of the hand a thousand different ways: only very little at the beginning of a discourse. Concerning this you may observe, the rules following: (1) Never clap your hands nor thump the pulpit. (2) Use the right hand most; and when you use the left, let it be only to accompany the other. (3) The right hand may be gently applied to the breast, when you speak of your own faculties, heart or conscience. (4) You must begin your action with your speech, and end it when you make an end of speaking. (5) The hands should seldom be lifted higher than the eyes, nor let down lower than your breast. (6) Your eyes should always have your hand in view, so that they you speak to may see your eyes, your mouth, and your hands, all moving in concert with each other, and expressing the same thing. (7) Seldom stretch out your arms side-ways more than half a foot from the trunk of your body. (8) Your hands are not to be in perpetual motion: this the ancients called the babbling of the hands.

11.—There are many other things relating to action, as well as utterance, which cannot easily be expressed in writing. These you must learn by practice; by hearing a good speaker, and speaking often before him.

12.—But remember, while you are actually speaking, you must not be studying any other motions, but use those that naturally arise from the subject of your discourse, from the place where you speak and the characters of the persons whom you address.

13.—I would advise you, lastly, to observe these rules, as far as things permit, even in your common conversation, till you have got a perfect habit of observing them, so that they are, as it were, natural to you. And whenever you hear an eminent speaker, observe with the utmost attention, what conformity there is between his action and utterance, and these rules. You may afterwards imitate him at home, till you have made his graces your own. And when once, by such assistances as these, you have acquired a good habit of speaking, you will no more need any tedious reflections upon this art, but will speak as easily as gracefully.—*Selected by T. W. G.*

## Memoirs and Obituaries.

### CHARLES HENWOOD.

DIED at Welcome, July 3rd, aged 75 years, CHARLES HENWOOD, a native of Cornwall, England. I became acquainted with Brother Henwood in the year 1828; he was then living in what is now called the Liskeard Circuit, and he with other friends wondered, as I was a youth, at my coming to take Mr. Edward Hocken's appointments, he being away on important Connexional business. Some few years after this he and the family emigrated to this country, and settled in the township of Hope, and united with the Methodist Church, there being none of their own preachers then in Canada. But as soon as Br. J. H. Eynon came, he and his wife at once united with his old friends and continued with them until the end. In the year 1844, when Brother Green with myself arrived in this Dominion we found him and his good wife in the good old way, taking appointments, about every Sabbath, and their residence a home for the preacher. For the last nine years of his life he was kept at home by deep and painful affliction—a dispensation of great and astonishing mercy and kindness, which he bore with considerable patience and resignation to the divine will. It was thought by many prior to this visitation that he was too much wedded to the world. There is, however, a possibility of friends being at fault in their judgment in reference to this subject. (I dare not say, that he was not too worldly, and thousands beside him.) In one of my visits to our respected friend a person came to pay his rent; I have still a distinct recollection of the person saying, as he paid the money, 'This has been a trying year for me to get the rent as the grasshoppers have destroyed a great deal of my crops.' Our friend gave him back 12 dollars; my thought was, not so worldly as some think, after all. During my own affliction I have often called purposely to get a draught of the waters of salvation with my suffering brother, and was never once disappointed, blessed be God, not once. I have repeatedly heard the friends at Welcome talk of the precious seasons enjoyed in those weekly prayer-meetings held at his house. Owing to the crippled state of his body he was not able to walk to the house of the Lord. For more than forty years he took appointments as a local preacher, and he was a very acceptable one too. His theme generally was the love of God in the gift of Christ Jesus. He had no objection to the longest journeys as God had blessed him with a strong body, and given him a good horse to ride. But sickness brought the strong man low, and he is now at rest. A few years more, and all the founders of our beloved Connexion will have passed away, if faithful, to the same rest. O blessed thought! they bathe their souls in seas of glorious rest.

I know nothing about the youthful part of Br. Henwood's life, or of his conversion and early Christian experience. However, his being on the Circuit plan was proof to those concerned that his life was changed, and corresponded with the rules of the MASTER. Faults he had, and who is without them? What a mercy that a fountain is open in the house of David for sin and uncleanness. O the precious blood of Jesus!

His daughter, Miss Eliza, says: "The last winter of my Father's life was the happiest; he often praised the Lord aloud. January 2nd, being the forty-ninth Anniversary of his wedding, was celebrated by the family; he often spoke of this as his jubilee year. About a week before his death he was anxious to be taken out of bed, and said, 'I would like to read a little.' I got his Bible that he might read a Psalm, he said, 'I always enjoyed reading the Psalms;' when he had finished, he said, he should not be able to read again, and he was not. Upon my helping him back to bed

he said, 'Eliza, you will not have me with you long, I shall soon be gone. I would rather die and be forever with the Lord. Oh what should I do without religion now? It seems hard to die even now, but what would it be without an interest in the blood of Jesus? Bless His holy name, he is my Saviour, I have nothing to fear, I long to be gone. Eliza, my child, be a Christian; don't put it off for a death-bed, but think of me, and remember that you must die, you must come down to this. Tell each of the family if I should never see them again, that Father left a dying message for them. If they would die the death of the Christian they must live the life.' Two days before his death, when asked how he felt, he said, 'Happy, happy, glory to God, all is well.' So he passed away.'" J.B.T.

DIED at Kilkhampton, Cornwall, on Friday, September 8th, 1871, after a short illness of ten days, WILLIAM PENNINGTON, in the twenty-third year of his age. Our dear departed brother was the only son of our dear brother and sister, Thomas and Betsey Pennington, for many years members of our society at Kilkhampton. His mother was for eighteen years the patient and uncomplaining subject of painful affliction, which increased in severity till it brought her to death June 1st, in this present year. So that while he leaves a father to mourn in bereavement a short time, he has joined his sainted mother in that land where there is "no more death." William had been strongly attached to the Bible Christian preachers from his infancy, and would carry the bread and wine for sacraments, which he used to call the "preachers' meat," when he was only three or four years old. Br. James Trewin, to whom he was strongly attached, will, no doubt, be affected to see that he is so soon taken from us. William was always obedient to his parents, and in every way a dutiful son; but he lived without a change of heart till he was fifteen years of age, at which time it pleased God to pour out His Spirit at Kilkhampton, when he and several others were converted. Oh, what a glorious thing it is to be the honoured instrument of a "soul-saving revival." Br. W. W. Andrews is frequently spoken of here as the man whom God was pleased to honour in this instance. At the Michaelmas preachers' meeting of 1866 our departed brother was taken on the

plan, to work with two other lads, and at the Lady-day meeting of 1868 he was received as an approved local preacher, in which capacity he was very acceptable in the circuit. He was constant in attending to his appointments, animated and earnest in his ministrations, and realized some success in the conversion of souls. He was regular at class and prayer meetings, and as teacher and superintendent of the Sunday school indefatigable. A short time before his death he went to Bideford to reside, for the purpose of improving himself in his trade. Being rather unwell he came home for a few days, thinking to return to Bideford again; but such was not the will of God, for in less than a fortnight his spirit took its flight. He bore his sufferings with patience, and was resigned to the will of God. He had a good hope of heaven, the prospect often filling his soul with rapturous joy. As he drew near his end his mind wandered, from the nature of his disorder, but in the intervals of reason his confidence was unshaken. He calmly spoke of his funeral, wishing to be buried by the side of his mother's grave. Looking at his father he said, "One kiss more, dear father, and I am in heaven." His father reached down to kiss him, and he almost immediately expired.

From the fact of his being so active in meetings, and so ready to attend to the business of the society, we shall greatly feel his loss; but he is taken from the evil to come, and we are sure that he could not die in a happier state of mind. May we all meet him in glory. His funeral sermon was preached to a

crowded congregation, on Sunday, Sep. 24th, when a lad was converted.

H. ELLIS.

DIED at Herodsfoot, in the Looe Circuit, on Monday, January 9th, 1871, Mrs. PEARN, aged seventy-three. She was one of the first members of our society at Herodsfoot, and before class-meetings were held there, she was in the habit of going to Trecangate, a distance of about three miles, to meet with the people of God. Her house was a home for the preachers for many years, and she was liberal in supporting the cause of Christ. During the last few months of her life she suffered much, being afflicted with heart disease and dropsy. She was not well able to keep her bed for some weeks, but was more at ease in sitting in a chair; and in that position she died. I never saw her in the chapel but once. The subject of my observations then was,—The journeyings of the children of Israel from Egypt to Canaan. She afterwards expressed herself as if she felt that she was journeying to the Canaan above. I visited her several times in her affliction, and she generally (if not always) spoke with clearness concerning her acceptance with God; though nothing rapturous was manifested in her experience. She is doubtless now enjoying the bliss of saints at God's right hand. May her surviving friends meet her there for the sake of Jesus.

B. D.

DIED at Chittlehamholt, in the Southmolton Circuit, on Friday, July 21st, 1871, Mrs. H. WESTACOTT,

in the thirty-six year of her age. She was converted through the instrumentality of the Bible Christians, about ten years ago. Her life was consistent, and her end peaceful.

J. HICKS.

DIED at Launceston on Friday, May 26th, 1871, on a visit to his son, in his sixty-eighth year, Mr. William Cook, of Mariansleigh, in the Southmolton Circuit. He was converted about eighteen years ago. Shortly after his conversion he became a teetotaler. His house was open for years to the Bible Christian ministers. Br. Cook was remarkable for simplicity, sobriety, humility, liberality, meekness, calmness of temper, peaceableness of disposition, kindness of manner, and consistency of conduct. He lived well, died in peace, and is now in the "better country."

During his sickness at Mariansleigh, before he visited his son, the writer inquired of Dr. Ley respecting him, who among other things said, "I like that old man." I replied, "No wonder you like him, Sir, he is a Christian." His son, Mr. Wm. Cook, of Launceston, at whose house he died, informs me that his beloved Father died in great peace. When on the margin of the river of death, he requested a few words in prayer, and then he peacefully passed away to the skies. Montgomery uttered a glorious truth:—

"Prayer is the Christian's vital breath,  
The Christian's native air,  
His watchword at the gates of death:  
He enters heaven with prayer."

JOHN HICKS.

## The Gleaner.

THE BURNING OF CHICAGO.—The *English Independent* says this "is the most fearful instance of devastation by fire in modern times. Some part of Constantinople falls a prey to the flames every year, but the

condition of the buildings in that filthy and crowded city makes such an occurrence neither to be wondered at nor much lamented. But that two or three square miles of the wonderful metropolis of the

Far West, full of fine stone buildings, all the banks, all the railway stations, many churches, the principal hotels, shops, and warehouses, and a multitude of fine private houses, should be laid in ashes—this is a calamity which it is difficult to account for and almost impossible to realize. It is supposed that the conflagration must have spread rapidly along the side pavements, which are mostly constructed of planks, having a sweep of air beneath. The fire broke out in a stable on Sunday night, and raged unchecked till Tuesday evening. A hundred thousand people are rendered homeless, there has been great loss of life, and the property consumed is valued at fifty millions sterling. The catastrophe has affected business in all the principal cities of the States, for Chicago had relations with every market; but for the moment the whole thought of the Government and the country is to send succour to the sufferers." Almost simultaneously, by a singular coincidence, accounts have reached us of destructive fires at *Windsor*, in Canada, and in the prairies of Michigan and Wisconsin. All that can be done will be done to relieve the sufferers, first at Chicago, and Englishmen will be only too glad of the opportunity of expressing their deep sympathy with their American brethren. The magnitude of the calamity will more clearly show how inexhaustible that sympathy is, so that we may hope that even this dark cloud has its silver lining, that good will come out of evil, and that the effect of this great catastrophe will be to bind the two nations more closely together.

**THE RELIGIOUS DIFFICULTY IN NATIONAL EDUCATION.** *Evangelical Christendom* thus clearly states it: "A School Board determines, as it is within its power to do, that all the children in the district shall be compelled to attend school. But it may be assumed that there are parents in the district so poor they cannot pay the school fees, and in that case the Board meets the diffi-

culty by undertaking to pay the fees. In ordinary cases, the children thus paid for will go to the schools established by the Board; but suppose that the parent objects, as a matter of conscience, to his child being taught in the school into which it is ordered, because the school belongs to one denomination and he to another: what is to be done? The School Boards that have raised the controversy have done so by compelling a child to go to school and then refusing to pay the fees to any but their own schools. In other words, they compel all children whose school fees they pay to be educated in the board schools. To this the Government board have taken exception. They say that the action of the School Boards is unjust; that if parents are compelled to send their children to school, they ought at least to have the choice of the school they send them to, and that any other rule would violate the consciences of the parents. To this the School Boards reply that at best it is a choice of difficulties, and that it is better on the whole that the consciences of a few parents should suffer violence than the consciences of a great body of rate-payers. The Government Board have asked the School Boards to reconsider the bye-laws they have framed on this subject. The Boards, we believe, that have adopted these bye-laws refuse to modify them in any degree. The controversy is waxing hot, and threatens to extend over the whole country." Such meetings as that lately held in the city of London cannot but have a determining influence in this controversy, and the Government, after a show of resistance, will have to yield in this instance to what we believe is the all but unanimous wish of the Nonconformists of the country.

**THE CHURCH CONGRESS AND THE CONGREGATIONAL UNION.**—The Bishop of Lincoln, Dr. Wordsworth, in his inaugural address to the former assembly is reported to have said that "the testimony of the last "three centuries teaches us that "Puritanism is no match for Roman-

"ism, and that the only solid bulwark against Popery is Catholicity. "Providentially, as we have seen, "the Church of England in the year "1571 enunciated sound principles "of Christian faith and Church "polity. She made no new creed, "she set up no new altar, she did "not break the line of Apostolical "Succession which connected her in "an uninterrupted series of bishops "for 1,500 years with the Holy "Apostles, and through the Apostles "with Christ."

If this deliverance express the general sentiments of Churchmen, then indeed is it true that "Evangelical Nonconformity has but just begun its work in England." Very different in tone, and much more hopeful and satisfactory also, are the following extracts from Mr. Jones's striking opening address at the meeting of the Congregational Union. "The inquiring and sceptical spirit of the age may lead to a more excellent state of the mind. Deeper insight into the things of God, a firmer grasp of spiritual realities, a wider faith, and a more Divine worship may, and we trust will, result from the questioning of these times. Christianity is capable of manifold developments; no one age, or century, or millennium can understand it in all its bearings; enlightened men of the present time have a fuller, clearer, and more comprehensive view of the Gospel than was given to the Christian Fathers, the Reformers of the sixteenth century, and the Puritans of the seventeenth; and coming generations will discover new glories which we see not. 'The God who commanded the light to shine out of darkness' will say again, 'Let there be light,' and there shall be light. The seething, swelling, and surging of the ancient chaos ended in a paradise containing 'every tree pleasant to the sight, and good for food,' with 'the tree of life also in the midst of the garden;' and the intellectual confusion, the disputes, and the contradictions of the present time shall end in mental vision, calm faith, and spiritual rest. ...The religion of Christ is still un-

tried, for it is, and always has been, very imperfectly represented in the lives of His followers. At no period in the history of the Church has it been expressed as a practical reality; and what is still more lamentable, Christian people have not sufficient holy ambition to make the effort. Indeed, a community of persons adopting it as the rule of their conduct in all the details of life, and resolutely endeavouring to realize their purpose, would be looked upon as a company of dreamy enthusiasts—that is, a determined effort to live Christianity would be regarded in Christendom as a strange thing. The teachers of religion have laboured to explain it, it has been admired by all who had the power to enter into its meaning and spirit, and it has been held up before the eyes of the objecting unbeliever as containing the deepest wisdom, the purest morality, and the brightest hope for man; but it has never been fully embodied in the character of the Church. She has not had the spiritual courage and daring to reduce it to practice. This cowardice wars against her highest interest. Before us is a mine of unspeakable wealth; we see the precious treasures sparkle and glitter in the rocks, but we cannot possess them without labour, and from that labour we shrink. We are on the borders of a rich country, a land of corn-fields and vineyards, flowing streams and living fountains; the hills are covered with flocks, the mountains are wet with dew, and the trees are burdened with fruit, for the smile of heaven rests upon this 'goodly heritage;' but because we cannot enter without an effort, we, like the children of Israel, are content to dwell outside the promised land. The Church that will grow and become the fixed and settled Church of the future is not the one that lays greatest stress upon ritual, or surrounds itself with wealth, or prides itself upon its worldly position, or burns with theological zeal, or spends its time in praising its own forms of government; but the Church that sees farthest into the truth of God, believes the Gospel

with a faith calm and strong as the laws of nature, and is true to the ideal of the New Testament, by wearing righteousness as a garment, and holiness 'as a robe and a diadem.' An ignorant Church cannot be 'the Light of the World;' an impure Church is too feeble to contend for the faith; a worldly Church cannot teach self-denial; and a Church without the virtues of religion has no right to speak of morality. A bad man must not call another bad man hard names—Satan should not reprove Satan—and sin cannot consistently say to sin, 'Thou art black.' 'Physician, heal thyself.' But a holy spiritual Church is embodied power, the spirit of Christianity incarnate, the light of Heaven, which is its own evidence, in a dark world. Observe also that such a Church would be evidence of the Divine origin of our religion. England is a Christian country. There is here, first, a great religious Establishment, which by way of excellence is called 'The Church of England.' This Church has learning, wealth, social position, and noble opportunity. Like 'the vine that was brought out of Egypt,' she has 'taken deep root and filled the land,' and has 'sent out her boughs unto the sea, and her branches unto the river.' Free churches are also here; and after a long and bitter struggle they have obtained liberty of conscience and speech, freedom to act according to their convictions, and legal status in the commonwealth of Great Britain. After ages of doubt and keen suspicion it has been discovered that a man may dissent from the national church and yet be a true Christian, a good citizen, and a loyal subject. All the churches of these islands, established, unestablished, and disestablished, are ready to contend for the faith, especially for that peculiar phase of the faith which they have adopted. But then, contending for the faith often means nothing more than speaking and writing. There is another step which ought to be taken: a Divine life, the Gospel of Christ explained and expressed in the character of

the Church, should be tried. Great books have been written to exhibit the evidence of Christianity; and we can point to them, and say to all objectors, 'These writings are learned, deep, eloquent, and true, and you cannot disprove them.' But suppose we could point to all the churches and say, 'Look upon these people: mark the perfect, and behold the upright.' They have no share in the immoralities of the world; they do nothing to corrupt society, and they are upright, truthful, and generous in their dealings with others. In trade, commerce, and the affairs of State, their conduct is just, noble, and magnanimous. Their homes are the abodes of virtue, love, and piety. Having their hearts set upon things above, they are indifferent to the vanities of this world of shadows and illusions. All the virtues and graces of religion meet in their characters, making them bright and beautiful as a many-coloured landscape. They are 'a chosen generation, a royal priesthood, a holy nation, a peculiar people.' They are what God intended men should be, and the Gospel has made them what they are. This would form an argument for our faith which none could gainsay. In the presence of such a Church, and such a glorious moral phenomenon, all right-minded men would argue thus: the religion that formed these churches must be true—the tree which bears such fruit must be good—this Divine effect must have a Divine cause: 'Wisdom is justified of her children.'..... A holy passion for saving men from sin is the right test whereby all Churches should be tried. The greatest Church in Christendom says—'I have existed long; and unity, uniformity, and infallibility are mine, and therefore I am the true Church.' Another Church, not so ancient, exclaims, 'I have apostolical succession in my bishops, and hence I am, if not *the* true Church, at least *a* true Church.' Other Churches say, 'We are free, we reject the authority of tradition, we oppose the interference of human governments in spiritual matters, and are



built upon the only real foundation—the Word of God.’ But the questions to ask all the churches are these. What is your spiritual strength? Do you possess the sterling energies of our religion? What power have you for restoring lost souls? Does the love that led Christ to the cross burn in your hearts? Can you say with St. Paul, ‘I am made all things to all men, that I might by all means save some?’ Trees you are, no doubt; deep are your roots, wide are your branches, foliage also is there in abundance! but what fruit does the Master find upon you.”

**A REFORMING CATHOLIC CHURCH.**—The Reforming Catholic Church of Germany—for, since it emphatically declares itself, Catholic, and with almost as much emphasis declares that it aims at reforming the Catholic Church, we know not how it could be better named—is proceeding with auspicious celerity and boldness in the course on which it has entered. It has just held an important congress in Munich, attended not only by the most eminent theological professors of Germany and five hundred delegates from a large number of German towns, but by Father HYACINTHE for France and several English gentlemen. Dr. DOLLINGER took, of course, an active part in the meetings, and the influence of his learning, his high character, his devout earnestness, was deeply felt. But the moderation of Dr. DOLLINGER, backed as it was by all these advantages, did not quite give the tone to the deliberations. It was felt that there was something excessive in his desire to avoid offending the dominant party in the Church of Rome, and in his fear of the very appearance of schism. A more decisive and determinate attitude was seen to be required than that upon which the learned Professor looked with approval. On no point of principle did he flinch; but he tried to persuade himself that the time had not yet come for setting on foot local pastors in connection with the movement, and in manifest separation from the Church of Rome.

He was overruled by an overwhelming majority, nor can we wonder at the fact. Rome has excommunicated Dr. DOLLINGER, and all the ecclesiastical rebels who agree with him; and it is surely time, when you have been thrust out of doors, to set about building a house for yourself. The adherents of the new movement are liable to be refused the rites of marriage, baptism, and burial by parish priests, and these rites are connected with the enjoyment of civic privileges in the German countries which are the seat of the movement. Professing to represent the true doctrines, and to hold the Scriptural discipline of the Catholic Church in Germany, the antagonists of the Vatican Council had no consistent course but to assume the position of a completely constituted Church, to claim the recognition of the civil authorities, and to declare that their title to what they hold of Church property is unimpaired. This they have done, and we rejoice that Dr. DOLLINGER's influence was not strong enough to prevent this essentially necessary step. They have declared also in the strongest terms against the Jesuits. They have even gone the length of invoking against the Society of Jesus the aid of the civil power. Tremendous as is the might of the Jesuits in all countries, and most perhaps of all in German Catholic countries, at the present time, we think that the Reformed Catholic Church might fight them with spiritual weapons. It may be perfectly true, as the programme of the congress declares, that the Jesuits cause disastrous divisions in the Church, “infect the hierarchy, the clergy, and the people with tendencies hostile to culture, orderly government, and national progress,” and “teach and inculcate a false and corrupt system of morals.” It may be perfectly true, that they inculcate the sacrifice, not only of the will, but of the intellect on the shrine of Papal Infallibility. But even on grounds of prudence we would not call in against them the arm of flesh. The weapons of the spirit, the arrows of the day-spring from heaven's fountains of light, are

strong enough to vanquish them. And the congress, while earnestly deprecating the idea of severance from the true Church of Rome, as distinguished from the Church of Pius IX., and the Vatican Council, and the Ultramontanes, take up boldly the weapons of light in respect of general sympathy with liberalism and progress. They pronounce in favour of theological education for the laity, and scientific culture for the clergy. They declare that the laity are to be associated with the clergy in the administration of the Church. They hope for a time when they can stretch out hands of fellowship to the Oriental,

Greek, and Russian Churches, as well as to the Protestant Churches and the Episcopal Churches of England and America. No Pope and no Council, they maintain, can enact any dogma not "in accordance with Holy Writ and the old traditions of the Church, such as they have been conveyed to us in the writings of the recognised fathers, and the decrees of the Councils." All this is good, and all this, we confidently hope, will prove but a beginning. Complete emancipation from Romish tyranny we look upon as the best augury of complete emancipation from Romish error.—*Christian World*.

## Brief Notices of Books.

*Man's Future in God's Word.* By W. COLLINGWOOD. London: Yapp and Hawkins.

We have read this pamphlet with much interest. It treats of Reason and Revelation, The Language and the Testimony of Scripture, "Life" and "Death," "Destruction," Figures and their Interpretation, "Everlasting," and The Immortality of the Soul. We give a pithy sentence or two. Our author concludes that destruction is not end of existence. Here is one of the reasons assigned. "When they shall say, Peace and safety; then sudden destruction cometh upon them." (1 Thess. v. 3.) Is it that they are then suddenly put an end to, so as to escape future judgment? No; it is the sudden ruin of their peace and safety."

Here is a sentence or two on "Life" and "Death." "Life is existence, of course, but mere existence is not 'life'; and end of existence is death, doubtless, but death is not end of existence. Scarcely once in fifty times in the New Testament is *death* applied to things ceasing to exist. Nor is life ever applied to a condition of distance

from God. The present state of the wicked, as to that, is '*death*,' '*not life*.' (1 John v. 12). Their future state, previous to the judgment, is in no sense *life*.\* Nor is their condition subsequent to the great day: all alike are *death*."

*Fish, Tin, and Copper; or, Cornwall, its Mines and Miners.* By CHARLES GARTON HONOR. London: Geo. Lamb, and Elliot Stock.

A small book, but full of interest and information. We suppose the author to be a Primitive Methodist Minister, and also that those of his readers who did not know better would conclude from the way in which "Billy Bray" is spoken of in the following extract that he was a local preacher in the same denomination.

"The late Billy Bray, an eccentric but popular local preacher.....used to speak of the heat of the mines as a proof that hell is beneath us." [Much cannot be said in favour of Billy's logic in

\* "The wicked *lived not* again until —. (Rev. xx. 6.) The word is used of such cautiously, and in the negative only. For them, too, there is 'a resurrection,' but not 'of life.' (John v. 29.)"

this instance, we think]. "Often has this good brother thrilled his audiences, as he has discoursed about 'flaming horrors' below the mines, in which many who heard him were daily employed. I was, however, grateful to hear my guide speak of the 'wells of salvation,' at which, down in that deep, dark, damp mine, he and other pious miners often had 'times of refreshing from the presence of the Lord.' Billy Bray once referred to these mine services in a way I shall not soon forget. I was

preaching at a camp-meeting, and in the course of my remarks said, 'the joys of religion are not all confined to heaven, many of them may be realized down here.' Billy, who was present, at once responded, 'Praise the Lord, I have felt them at 250!' By which expression he meant that he had felt them at two hundred and fifty fathoms below 'grass.' Of course I was not thinking of the mines when I spoke, yet I could not withhold a tribute of praise when I heard of Billy's gracious experience."

## Connexional Intelligence.

### CHAPELS.

**TRESPARRETT, WEEK ST. MARY CIRCUIT.**—The opening services were held on Wednesday, June 14th, 1871. Mr. J. Johns preached an able sermon in the morning to the pleasure and profit of the hearers; after which about 200 persons sat down to a first-rate luncheon, the principal part of which was given by the friends. Mr. Davey, (Wesleyan) preached a very practical sermon in the afternoon to a densely crowded house. Then came the tea, of which about 600 persons partook. The public meeting commenced about half-past six, when the chapel was again crowded, and, I suppose, hundreds could not gain admittance. The chair was occupied by — Harris, Esq., who made a very interesting opening speech, and then called on the following brethren, J. Coles, Evans, (Free Church), Johns, Davey, (Wesleyan), and T. C. Penwarden. The large congregation appeared delighted with what they heard. Votes of thanks were then given to the chairman, the speakers, and to the friends who had so kindly assisted by way of giving trays, provision for the luncheon, &c., &c. Thus closed a day long to be remembered at Tresparrett.

A Bazaar was held in connection with the opening services, which yielded between thirty and forty pounds.

The opening services were continued the two following Sundays, when sermons were preached by Messrs. J. Mitchell and P. Rounsefell. The financial result of the opening services is about £90.

The chapel is in the Romanesque style of architecture, and is 43 feet by 32 feet within. The walls are of local stone, having granite quoins and white brick dressings. The entrance is in the side, where the very neat porch is paved with Minton's tiles. The roof is partially open, and the part that shows is stained oak and varnished. The whole of the pewing is of red deal, varnished, the end opposite the pulpit gradually raised. The platform pulpit is bold and ornate in design, the centre panels are of crimson cloth with carved framing. Over the pulpit arch (beneath the hood-mould) is painted, "How aimable are thy tabernacles, O Lord of hosts!" The pewing is arranged for 200 persons, including free seats. The plans and specifications were prepared by Mr. C. P. Wise, architect, Launceston.

The entire cost of land, building chapel, boundary walls, converting the old chapel into a school-room, new stable, &c. is £468, towards which the sum of £168 has been raised.

We have borrowed £300 at 4 per cent. The pews are nearly all let; and since the opening the congregations have been very good. The friends are hoping to reduce the debt to £200 in the course of two years. What is now wanted at Tresparrett as well as at other places is a blessed revival. If that be secured Tresparrett will be a blessing to the Week St. Mary Circuit. May the Great Head of the Church come and help us. Amen.

J. COLES.

**BODMIN CIRCUIT. Ebenezer.**—The anniversary was held on Sunday and

Wednesday, Sept. 3rd and 6th. On the Sunday three sermons were preached by Mr. J. Brown. On Wednesday, Mr. J. Hopper, from Truro, preached in the afternoon. At five a public tea was provided in the old chapel, one of the first built by the denomination; provisions for the tea all given, and the following ladies presided at the tables: Mrs. J. Knight, Mrs. T. Sturtridge, Mrs. Trevail, and Miss J. Knight. At seven a public meeting commenced, presided over by Mr. J. Brown and addressed by Messrs. J. D. Balkwill, S. L. Thorne, J. Smallridge, and J. Bendle. Proceeds of anniversary, nearly £6.

*Mount Pleasant.*—The anniversary services were held on Sunday and Tuesday, Sept. 24th and 26th. On the Sunday three sermons were preached by J. Bendle; on Tuesday afternoon Mr. J. Brown preached, after which a public tea was provided, provisions all given. A public meeting followed, Mr. W. Cock was voted to the chair, and speeches were delivered by Messrs. W. Bray, J. Bendle, and J. Brown. A very rich influence rested on the audience. The collections and proceeds of tea far in advance of former years, and the trustees intend paying off some pounds of their chapel debt.

*Bridges.*—The anniversary was celebrated, and the chapel re-opened, on Sunday and Wednesday, October 1st and 4th. On Sunday two sermons were preached by Mr. J. Brown, to attentive congregations.

On the Wednesday the services were resumed at three p.m., when Mr. S. L. Thorne preached in his usual eloquent style. At five a public tea commenced, which was numerously attended by the yeomanry and tradespeople of the neighbourhood, the provisions for the tea were all given; Mrs. Davis, Miss K. Bennett, and Miss M. Hyman presided at the tables. At seven the chapel was crowded to excess, several could not even get standing room, and were compelled to remain outside. Mr. D. Little very efficiently presided. Able and stirring addresses were delivered by Messrs. J. Stick, J. Bendle, J. Brown, and S. L. Thorne. The collections, donations, and profits of tea exceeded the expectations of the most sanguine, and were sufficient to meet the entire cost of the repairs.

Several friends in this circuit are feeling anxious to pay off the chapel debts, that the receipts may be available for quarter board.

J. BENDLE.

TAUNTON.—The anniversary services of Ebenezer Chapel, Canon-street, were held on Sunday, Oct. 8th, when two sermons were preached by Mr. J. H. Batt. On Monday tea was provided at half-past five o'clock, and at seven o'clock a public meeting was held, being presided over by Mr. Lock, of Silver-street, who during his address related that Mr. Batt, when a little boy, was a pupil under his care. He heartily wished him success in his new sphere, and was glad to find that he was beginning to use means which he hoped would result in the raising again into a flourishing condition of the Church and congregation there. He had the greatest respect for a large number of the ministers of the Bible Christian denomination whom he had known, and amongst them were the new pastor, and his father, who was present with them, and who twice successfully laboured in the pastorate of the Taunton Circuit some years ago.—Mr. Veale expressed the hope that they should again flourish as a church and congregation.—Mr. F. Watts, a trustee, spoke of the pleasure he felt when he heard that the son of the minister who, in days gone by, had laboured with great success among them, had been appointed by the late Conference as their pastor. From the father he had, when a lad, received many words of wholesome instruction and reproof. He (the speaker) would readily co-operate in seeking year by year to wipe off the debt on the premises.—Mr. George Batt, of Wellington, alluded in impressive terms to the days when the congregation and church were more prosperous than at present. He recounted several interesting events in connection with the revival of 1845, and spoke of the work which, by the Divine blessing, was at that time carried on in the neighbourhood. Many of their most useful workers had since gone to their reward. Some had left the town, and others had connected themselves with other churches around. He referred also, encouragingly, to the signs of revival and growth which they were already beginning to see.—Mr. J. H. Batt spoke of the schemes he hoped the friends around him would help him to carry out, in order that their neat and commodious chapel might be again filled with devout worshippers, and that they might be enabled to contribute a goodly share of work to the cause of the one Church of Christ, which Christian workers of every denomination sought to advance. He referred,

touchingly, to the unusual coincidence that he should have come back to reside in the house in which he was born, and to labour among the people, some of whom had been attached friends of his father, and had known him (the speaker) from his infancy. He saw that in order to do anything he must, to a considerable extent, become a home missionary; and from house to house in the streets and alleys of the neighbourhood seek out people who attended no place of worship. He had already visited a considerable part of the neighbourhood. He had also projected a scheme for a series of popular lectures during the winter months, in the carrying out of which he had received promise of help from several gentlemen. Mr. J. Wilshire (Baptist), spoke in fraternal terms, saying the heart of their pastor would not rejoice more than his to see the place crowded, and he felt assured that the friends at Ebenezer would see prosperity.—During the meeting it transpired that £45 of the debt had been paid off during the year; £20 had also been left by a deceased friend to the chapel. In addition to this, with the money obtained at the anniversary services, there would be now about £15 in the hands of the treasurer. Of the five chapels constituting the Taunton circuit, the one in which they were assembled was the only one in debt.—*Taunton Paper.*

**BAMPTON.**—The anniversary services were held September 17th and 18th. On the Sabbath two sermons were preached to attentive hearers by Mr. A. Marsh. On the Monday a public tea was provided, when several friends sat down and partook of a social cup. A religious service followed, presided over by the writer. After singing and prayer and a few preliminary remarks, the financial statement was made, which on the whole was deemed encouraging.

The chairman thought that a balance in the hand of the Treasurer is just as it should be, and said that the Bible Christians had had no imperial Constantines to lavish wealth upon them, that their places of worship had not been erected with the aid of Government grants, but by the voluntary contributions of the people.

He then called on Mr. T. W. Garland, who delivered a very excellent address on the immense and numerous advantages of public Christian teaching. Messrs. C. Williams and R. Down also gave earnest and suitable speeches.

The addresses were interspersed with select pieces of music sung by the choir, who creditably performed their part.

The collection was made, the doxology sung, the benediction pronounced, and the meeting closed.

Our chapel at Bampton is a neat building, but the debt on it is much too heavy to work it comfortably.

The attendance on Sundays is generally moderate, but we have only few meetings in church-fellowship. What we greatly need is a glorious revival.

May this want ere long be supplied.

A. MARSH.

## AUSTRALIA.

**ADELAIDE DISTRICT.**—From the *South Australian Bible Christian Magazine* for August, we learn that the services at *Kooringa* anniversary, (on the 16th and 17th of April) produced £50, and that on May 24th the foundation stone of a chapel at *Mount Bryan Flat* was laid by Mr. Mc Leish, towards which the sum of £50 has been already obtained; that the anniversary of *Zoar Chapel*, Gawler Circuit (held April 30th and May 1st) was a real success, enabling the trustees to pay off £50 of the debt; that special services at *Moonta* (July 9th and 12th) produced £20; that the receipts at the anniversary of *Yankalilla Chapel* (June 25th and 26th), were about equal to those of the last year, while the services were all the more enjoyable in consequence of the chapel being free from debt; that the proceeds of *Watervale* anniversary (first appointed for April 9th and 10th, but postponed to May 28th and 29th, in consequence of the incessant rain) were sufficient to enable the trustees, after providing for the current expenses, which were unusually heavy, to claim £25 of a gentleman who has promised to give £50 for every £100 raised by the friends till the debt was paid off; that the half-yearly effort (July 2nd and 3rd), in behalf of *Auburn Chapel* produced £43; and that at *Balaclava* (Port Wakefield Mission) sermons were preached May 7th, and a tea and public meeting held on the following day, in aid of the erection of a chapel in the township, the foundation-stone of which is to be laid shortly.

**MELBOURNE DISTRICT.**—We see in the *Victorian Record* that at the first anniversary of *Olunes Chapel* (not strictly speaking the anniversary of this new place of worship, towards which a handful of people raised upwards of

£400, but it was the period at which the usual anniversary services were held, and the friends determined to adhere to it) the sum of £33 11s. was raised; and that in the *Ballarat Circuit*, the anniversaries of *Waterholes* and *Latrobe-street*, produced £10 and £19 respectively, and a special effort in behalf of *Skipton-street* £13.

From the same source we also learn that the population of the colony, which in May 1836 is set down as 177, numbered 729 834 in April last, including 17,813 Chinese, and 859 Aborigines.

### MISSIONARY MEETINGS.

SCILLY ISLANDS.—The Annual Missionary Meetings were held as follows:

On Friday, September 1st, the Meeting was held at St. Agnes. Mr. Perkins presided, the writer read the Report, and Messrs. J. Morrish, R. Hall, and W. Rowe delivered effective addresses. A gracious influence pervaded the Meeting, and we felt it good to be there. The sermons were preached the following Sabbath by Mr. Morrish. The monetary result of the Meeting was £3 1s. 7d., £1 5s. more than last year.

On Sunday, September 3rd, Mr. Perkins preached the sermons at St. Martin's. The following evening the meeting was held, very ably presided over by Mr. C. Culyer, a true friend to the Mission cause, and addressed by the brethren W. Rowe, J. Perkins, A. Stone, and J. Morrish. In every sense it was a good meeting. Collection £5 10s. 2d., several shillings ahead of last year's.

The sermons at St. Mary's were preached by Mr. W. Rowe, of Hicks

Mill, and during each of the services a hallowed influence rested upon the assembly. In the morning especially the Divine presence was powerfully realized, and like an awakened Jacob we felt to say, "Surely the Lord is in this place; this is none other but the house of God, and this is the gate of heaven." The meeting was held on the following Wednesday. Captain Thomas—a Wesleyan friend—very efficiently filled the chair, the report was read by the writer, and Messrs. W. Rowe, T. Roberts, (Wesleyan), J. Banfield, J. Morrish, and J. Perkins gave good speeches. The collection amounted to the noble sum of £12 8s. 6d., more than £2 above last year's. "Alexander the coppersmith" seemed to have left the Islands, we hope not to return. Altogether the meetings were most successful; the best that have been held for years past.

On Thursday evening Mr. Rowe preached in the Wesleyan Chapel, and on Friday left for his Circuit, we hope as well satisfied with his tour as we were.

What we want now is a *gracious revival*. When we hear what seasons of refreshing have been experienced here in the past, and then look at the present, at the coldness and indifference prevalent among us, we cry, with deep humility and intense earnestness, "Return, we beseech thee, O God of hosts: look down from heaven and behold, and visit this vine; and the vineyard which thy right hand hath planted." "Wilt thou not revive us again, that thy people may rejoice in thee?"

O that the promised "showers of blessing" may be given, the floods of mercy descend, and all apathy and unbelief be chased away! A. STONE.

# Missionary Chronicle.

NOVEMBER, 1871.

## CANADA.

DEAR SIR AND BROTHER,—Unknown to you personally, I feel, nevertheless, that in sympathies, prayer and effort, we are, as labourers in the Bible Christian Church, closely allied, so I venture to address you; and I do so the more cheerfully because of the deep interest taken in the Canadian work by our friends at home,—not the least evidence, although the latest, of which, is the augmentation of our ministerial staff by a fresh draft upon your own, in the brethren William and John Kenner, upon whom may a kind Providence multiply rich blessings in their new field of labour. All lovers of our Zion are delighted with the stand taken by the Denomination at home, in the removal of our headquarters to the Metropolis; and all must feel grateful for the gratifying result of the first year's operations under the new arrangement. As to ourselves, perhaps there never was a period when greater cordiality obtained among us, ministers and laity; nor greater confidence that God had yet in store for us, as a people, a glorious mission in extending the Redeemer's cause in this great and rapidly advancing dominion. Our Missionary debt is still increasing; but for every dollar of indebtedness a satisfactory account is given, and new and important openings recently filled, and which God has signally honoured and blessed, seem to demand of us the exercise of still further confidence in His leadings. Emulating the example you have set us, we have at last determined upon a mission in Toronto—the metropolis of this fair Province of Ontario. Upon this, our people have set their hearts, and to meet the large drain which it will of necessity make for some time to come upon the Mission fund, a special fund has been created, which, so far, has met with very cheering support. As affording improved Connexional standing, only secondary to the Toronto effort, will be the contemplated mission in the City of Hamilton. And for both these efforts, properly sustained, we anticipate ultimate success and great Connexional advantage. Lately, more than ordinary attention has been given

to towns and villages, the neglect of which in the past it will be difficult ever to retrieve. Oshawa has only been opened about ten years; Ingersoll, five or six; while Lindsay, the County Town of Victoria, with a Bible Christian population all around it, was only entered in the year of grace 1870. Several township villages, such, *e.g.*, as Oakwood, in Mariposa, and Williamsburg, in Cartwright, etc., are being taken up every year,—which, if occupied many years ago, would by this time have given us a standing far beyond what we now enjoy. About fourteen years ago, Br Barker started our cause in the Metropolis of Prince Edward Island,—nearly a quarter of a century after our first missionary arrived in that province; and now, by the good providence of our God, we have a Connexional property in the City of Charlottetown worth £1500 P. E. I. currency, free of debt; and, as I learn from a letter recently received, on a late sacramental occasion over 90 members sat down to the Lord's Supper. This year, Summerside, the town next in importance to Charlottetown, has been occupied by us,—and thus we are trying to repair, to the extent of our means, the misfortunes, if not the errors of by-gone years. In order to supply the help demanded, the Conference has taken out, in addition to those received in the regular way, no less than six young men this year, all of whom, I am happy to add, are giving satisfaction on their respective stations. But I find I am extending this letter too much for your Magazine, so hasten to a close, by thanking you at home for your timely help, congratulating the Denomination upon the efficient character of her organs, both at home and abroad, and earnestly praying that the ecclesiastical year upon which we have entered, may prove to be one of unparalleled prosperity.

I remain, Mr. Editor,

Yours very truly,

JAS. J. RICH.

## STATE AND PROSPECTS OF THE WORK.

The following short article from a recent number of the *Observer* will be also read with interest.

"It is very gratifying to mark the progress we are making in the erection of churches and parsonages. Compared with the log chapels and preachers' houses of former days, the buildings recently erected, and now in course of erection, are an unmistakable evidence of, first: The prosperity of the country, and secondly: The proportionate increase in the liberality of our friends. We are getting used to dedicating churches, and paying for them at the time of dedication; so that they are really a free-will offering unto the Lord. Old frame buildings are giving place to good erections of stone and brick; much larger in dimensions, and finished, for the most part, in a chaste, neat style, befitting a Sabbath Home. In places where our friends have long worshipped in School Houses, the word to 'arise and build,' has gone forth, and good churches are built, and others are in course of building. In instances, not a few, our liberal-hearted friends, unmindful of the inconveniences experienced in their rather contracted homesteads, have first seen to the doing of their part toward the erection of churches in their respective neighbourhoods, and then consulted their own domestic comfort.

"Who can, save such as have experienced it, conceive even an approximate idea of the joy that thrills through the soul of a man, ravishing it with delight, when at the dedication of the church, to be his future Sabbath Home, and where he humbly trusts his children after him shall offer praise and thanksgiving unto God, and be made glad in the assembly of the saints; relative to which he has thought anxiously, prayed fervently, toiled cheerfully, and given liberally, is honoured by the presence of the Master, and pronounced free of debt! His mouth is filled with laughter and his tongue with singing. He proves after the most lively manner that 'it is more blessed to give than it is to receive.'

"In view of these facts, may we not hope, that, the set time to favour Zion will soon come. 'Her sons take pleasure in her stones and favour the dust thereof.' Go on, friends, cheered by your success, go on doing good, getting good, each one according to the ability God hath given, labouring to promote the general prosperity of the church. Pray! Pray!!

Work! Work!! Believe and wait, giving the Master 'no rest until He' shall establish and make Jerusalem a praise 'in the earth.'"

## CUMBERLAND MISSION.

*Holborn Hill, Oct. 16th, 1871.*

MY DEAR BROTHER.—After the great excitement that meetings like those we have just held always produce, I am glad to sit down quietly, calmly look back, and give some account (in order that others may share our joys,) of the blessed and successful meetings we have just had. We were all looking forward to the visit of Mr. Lark, not only because so many of us knew him, but because his visit would be connected with services that would be a memorial of the first two chapels built in the mission. The Primitive Methodist friends had kindly offered the use of their chapel for any of our special services. And the first meeting was held in their chapel, Holborn Hill, on Saturday evening, Oct. 7th. Mr. Lark, in his own earnest and impressive manner, delivered a teetotal lecture, which was highly appreciated. The following day the same chapel was opened to us, and a large number of persons attended each service. Mr. Lark preached in the morning and evening, and Mr. J. Hinks in the afternoon. An earnest prayer-meeting brought this highly interesting and blessed day to a close. But these services were only preparatory, the most important one was to take place on the following day. Monday came, and with it splendid weather, and a host of cheerful friends. About 2.40 p.m. the memorial service commenced. After singing Mr. Moseley (Primitive Methodist minister) engaged in prayer. Mr. Hinks then gave a suitable address, and called on our friend Mr. W. Terrett, (of Bristol) to lay the stone, which he did with considerable ease and propriety. Then he stood on the stone, and very feelingly addressed the people—said he would like the chapel to be opened free from debt, but if this could not be accomplished, there should not be a heavy burden on it. He thought that the friends might prevent that if they would give cheerfully and regularly. He thought example was better than precept; and at once placed a cheque for £5 5s. 0d. on the stone. This noble example was followed by the liberal contributions of many others. And for a short time gold and silver were dancing upon the stone as if in thorough



sympathy with the movement. This service was closed by an earnest prayer from Mr. Beynes (Wesleyan Minister). The door of the Wesleyan chapel was then kindly opened to us, and Mr. Lark preached an able and eloquent sermon on John the Baptist to a large congregation. The ladies meanwhile were providing the tea in our own preaching-room, and not in vain. After two hours of very pressing and exciting work, it was found that about three hundred persons had taken tea. As soon as this was over there was no time to spare. Seven o'clock had come and the people had literally packed the Wesleyan chapel, waiting for the commencement of the evening meeting.

Mr. Terrett presided. He spoke of the advantages of giving to God's cause. We should think of what God had given us. You say "We keep giving;" well, does not God keep giving.

Mr. Boynes said, There is one word that should be understood by the Christian church—WORK. We are set free, and we should work to set others free.

Mr. Hinks said he had heard at a meeting he attended the first Saturday night he arrived in the county that the neighbourhood was made up of aborigines and *new comers*. We are the *new comers*. It is perhaps asked, 'What business had you here?' He would reply that parents love to follow their children. We have children here who have been brought to their spiritual birth by us.

Mr. Moseley remarked that Luther said "Christ for ever, and the word of the Lord for ever, let this be your watchword, now—always."

Mr. Lark spoke on the influence of the cross, the world would not be what it is without it.

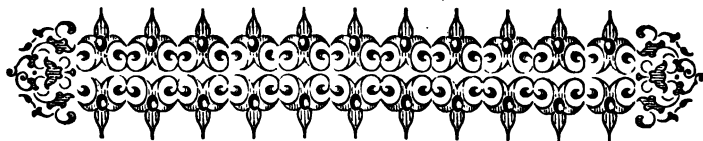
The meeting was a highly interesting and profitable one. Many said, "One of the best we ever attended." The last meeting of the series was held on Tuesday evening in our own preaching-room, where Mr. Lark delivered his very able lecture on "Daniel." This service also was well attended. Then we put our figures together to find out the total result, and we found that the collections amounted

to £9 5s. 1d. Foundation stone £16 2s. 1d. Profits of tea £8 5s. 0d. After paying all expenses the service brought to the building fund £30 16s. 0d.

The Ravensglass meetings were not so large and enthusiastic as the former, but so far as they went were equally successful. Mr. Rogers preached on Sunday, the 8th. On Wednesday, the 11th, after the usual preliminaries, the stone was laid by Mrs. T. H. Hosking, from Dalton-in-Furness. She laid it in the name of the Father, Son, and Holy Ghost, and prayed that no accident might happen to any employed in its erection, and that it might be the birth-place of many souls. She contributed liberally to its support, and promised to furnish the pulpit with a velvet cushion, Bible and Hymn-book, when the chapel is finished. After this service was closed, Mr. Lark preached in the preaching-room. At half-past four o'clock a little company of about forty persons sat down to tea. Several friends had to leave by the last train, but the evening meeting was a very good one. Mr. Terrett again presided, and after stating how highly delighted he had been with his visit to Cumberland, how interested in the mission, and how sanguine of its success, he called upon Mr. Rogers, Miss Atkins (from Holborn Hill, who has greatly assisted us in our enterprise). Mr. Lark, and myself to address the meeting. We did not expect very great enthusiasm nor success here, as meetings of this kind are entirely new to the people, but the result was much better than our fears. The profits of the service amounted to £14 12s. 0d.

On Thursday Mr. Lark gave the Dalton people a lecture on "Paul at Athens." This service, too, was highly appreciated. The service was held in the Congregational Church. A collection was made in behalf of the proposed new chapel in that place. On Friday morning our Bristol friends left by the seven o'clock train, and we felt that we had been greatly cheered and benefited by their company, their counsel, and their services. We are now left to do our own part, and shall pray and labour that the work of the Lord may prosper in our hands.

R. KELLY.



THE  
**Bible Christian Magazine,**  
DECEMBER, 1871.

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THE WONDERFUL.\*

"His name shall be called Wonderful,"—*Isaiah ix., 6.*

THE prophet lived in a dark time. For some three thousand years the world had been getting worse. Kingdoms had arisen and perished. As the captain of a vessel in distress sees relief coming across the water, so the prophet, amid the stormy times in which he lived, put the telescope of prophecy to his eye, and saw, seven hundred and fifty years ahead, one *Jesus* advancing to the rescue.

I want to show that when *Isaiah* called Christ the **WONDERFUL**, he spoke wisely.

In most houses there is a picture of Christ. Sometimes it represents him with face effeminate; sometimes with a face despotic. I have seen West's grand sketch of the rejection of Christ. I have seen the face of Christ as cut on an emerald, said to be by command of Julius Cæsar. And yet I am convinced that I shall never know how Jesus looked until, on that sweet Sabbath morning, I shall wash the last sleep from my eyes in the cool river of heaven. I take up this book of divine photographs, and I look at Luke's sketch, at Mark's sketch, at John's sketch, and at Paul's sketch; and I say, with *Isaiah*: "Wonderful!"

I think that you are all interested in the story of Christ. You feel that He is the only one who can help you. You have unbounded admiration for the commander who helped his passengers ashore while he himself perished. But have you no admiration for Him who rescued our souls, Himself falling back into the waters from which He had saved us?

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\* We observe that the Author of this Sermon, the Rev. T. De Witt Talmage, of New York, is attracting much attention at this time, both in England and America. This specimen of his oratory, taken from the *Christian Age* is not only very good in itself, but has the further recommendation of being suitable to this season of the "Christian Year."—ED.

Jesus was wonderful in the *opposites* and seeming antagonisms of His nature. You want things logical and consistent, and you say "How could Christ be God and man at the same time?" John says Christ was the Creator: "All things were made by Him; and without Him was not anything made." Matthew says that He was omnipresent: "Where two or three are met together in my name, there am I in the midst of them." Christ declares His own eternity: "I am Alpha and Omega." How can He be a lion, under His foot crushing kingdoms, and yet a lamb, licking the hand that slays Him? At what point do the throne and the manger touch? If Christ was God, why flee into Egypt? Why not stand His ground? Why, instead of bearing the cross, not lift up His right hand and crush His assassins? Why stand and be spit upon? Why sleep on the mountain, when He owned the palaces of eternity? Why catch fish for His breakfast on the beach, in the chill morning, when all the pomegranates are His, and all the vineyards His, and all the cattle His, and all the partridges His? Why walk when weary, and His feet stone-bruised when He might have taken the splendours of the sun-set for His equipage, and moved with horses and chariots of fire? Why beg a drink from the wayside, when out of the crystal chalices of eternity He poured the Euphrates, the Mississippi, and the Amazon, and dipping His hand in the fountains of heaven, and shaking that hand over the world, from the tips of His fingers dripped the great lakes and the oceans? Why let the Roman regiment put Him to death, when He might have rode down the sky followed by all the cavalry of heaven, mounted on the white horse of eternal victory?

You cannot understand. Who can? You try to confound me. I am confounded before you speak. Paul said it was unsearchable. He went climbing up from argument to argument, and from antithesis to antithesis, and from glory to glory, and then sank down in exhaustion as He saw far above Him other heights of divinity unsealed, and exclaimed, *'that in all things He might have the PRE-EMINENCE.'*

Again: Christ was wonderful in His *teaching*. The people had been used to formalities and technicalities: Christ upset all their notions as to how preaching ought to be done. There was this peculiarity about His preaching: the people knew what He meant. His illustrations were taken from the hen calling her chickens together; from salt; from candles; from fishing-tackle: from a hard creditor collaring a debtor. How many pulpits of this day would have allowed Him entrance? He would have been called undignified and familiar in His style of preaching. And yet the people went to hear Him. Those old Jewish rabbis might have preached on the side of Olivet fifty years, and never got an audience. The philosophers sneered at His ministrations, and said: "This will never do!" The lawyers caricatured. But the common people heard Him gladly. Suppose you that there were any sleepy people in His audiences? Suppose you that any woman who ever mixed bread was ignorant of what He meant when He compared the kingdom of heaven with leaven or yeast? Suppose you that the sunburned fishermen, with the fish-scales upon their hands, were listless when He spoke of the kingdom of heaven as a net?

The work of a religious teacher is to save men; and though every law of grammar should be snapped in the undertaking, and there be nothing but awkwardness and blundering in the mode, all hail to the man who saves a soul from death!

Christ, in His preaching, was plain, earnest, and wonderfully sympathetic. We cannot dragoon men into heaven. We cannot drive them in with the butt-end of a catechism. We waste our time in trying to catch flies with acids instead of the sweet honeycomb of the Gospel. We try to make crab-apples do the work of pomegranates.

Again: Jesus was wonderful in His sorrows. The sun smote Him, the cold chilled Him, the rain pelted Him, thirst parched Him, and hunger exhausted Him. Shall I compare His sorrow to the sea? No: for that is sometimes hushed into a calm. Shall I compare it with the night? No; for that sometimes gleams with Orion, or kindles with Aurora. If one thorn should be thrust through your temple, you would faint. But here is a whole crown made from the *zizyphus spina christa*—small, sharp, stinging thorns. They make a cross. They put down the long beam, and on it they fasten a shorter beam. Got Him at last. Those hands that have been doing kindnesses, and wiping away tears: hear the hammer driving the spikes through them. Those feet that have been going about on ministrations of mercy: battered against the cross. Then they lift it up. Look! look! look! Who will help Him now? Come, men of Jerusalem—ye whose dead He brought to life; ye whose sick He healed: who will help Him seize the weapons of the soldiers? None to help! Having carried such a cross for us, shall we refuse to take our cross for Him?

"Shall Jesus bear the cross alone,  
And all the world go free?  
No; there's a cross for every one;  
And there's a cross for me."

You know the process of engrafting. You bore a hole into a tree, and put in the branch of another tree. This tree of the cross was hard and rough, but into the holes where the nails went there have been grafted branches of the Tree of Life, that now bear fruit for all the nations. The original tree was bitter, but the branches engrafted were sweet, and now all the nations pluck the fruit, and live for ever.

Again: Christ was wonderful in His victories.

First—over the forces of nature. The sea is a crystal sepulchre. It swallowed the *Central America*, the *President*, and the Spanish Armada, as easily as any fly that ever floated on it. The inland lakes are fully as terrible in their wrath. Recent travellers tell us that Galilee, when aroused in a storm, is overwhelming. And yet that sea crouched in His presence and licked His feet. He knew all the waves and the wind. When He beckoned, they came. When He frowned, they fled. The heel of His foot made no indentation on the solidified water.

Medical science has wrought great changes in rheumatic limbs and diseased blood; but when the muscles are entirely withered, no human power can restore them; and when a limb is once dead, it is

dead. But here is a paralytic—his hand lifeless. Christ says to him, "Stretch forth thy hand;" and he stretches it forth.

In the eye infirmary, how many diseases of that delicate organ have been cured! But Jesus says to one *born* blind, "Be open!" and the light of heaven rushes through gates that have never before been opened. The frost or an axe may kill a tree, but Jesus smites one dead with a word.

Chemistry can do many wonderful things; but what chemist, at a wedding, when the refreshment gave out, could change a pail of water into a cask of wine?

What human voice could command a shoal of fish? Yet here is a voice that marshals the scaly tribes, until, in the place where they had let down the net and pulled it up with no fish in it, they let it down again, and the disciples lay hold and begin to pull, when, by reason of the multitude of fish, the net brake.

Nature is His servant. The flowers—He twisted them into His sermons; the winds—they were His lullaby when He slept in the boat; the rain—it hung glittering on the thick foliage of the parables; the star of Bethlehem—it sang a Christmas carol over His birth; the rocks—they beat a dirge at His death.

Behold His victory over the grave. Here comes the Conqueror of Death. He enters that realm and says, "Daughter of Jairus, sit up;" and she sat up. To Lazarus, "Come forth;" and he came forth. To the widow's son He said, "Get up from that bier;" and he goes home with his mother. Then Jesus snatched up the keys of death, and hung them to his girdle, and cried, until all the graveyards of the earth heard him: "O death! I will be thy plagues! O grave! I will be thy destruction!"

But Christ's victories have only just begun. This world is His, and He must have it. What is the matter in this country? Why all these financial troubles? There never will be a permanent peace in this land until Christ rules it. This land was discovered for Christ; and until our cities shall be evangelized, and north, south, east, and west shall acknowledge Christ as King and Redeemer, we cannot have permanent prosperity. What is the matter with Spain? with France? with all of the nations? All the congresses of the nations cannot bring quiet. All the Bismarcks and Gladstones of the world cannot permanently settle things. When governments, not only theoretically, but practically, acknowledge the Saviour of the world, there will be peace in the United States, peace in Spain, peace in France, peace in Germany, peace in Mexico, peace everywhere. In that day, the sea will have more ships than now, but there will not be one "*man-of-war*." The foundries of the world will jar with still mightier industries, but there will be no moulding of bullets. Printing-presses will fly their cylinders with greater speed, but there shall go forth no iniquitous trash. In laws, in constitutions, on exchange, in scientific laboratory—on earth, as in heaven—Christ shall be called Wonderful. Let that work of the world's regeneration begin in your heart, O hearer! A Jesus so kind, a Jesus so good, a Jesus so loving—how can you but love Him?

## THE TIMEPIECE—ITS LESSONS.

[In Mr. Smith's Memoirs of the late Dr. Etheridge, about whose beautiful character we all ought to know something, for his humility was as conspicuous as his learning, we find an address he delivered on the presentation to him of a timepiece, from which we make the following extract, suitable to the present season.]

THE timepiece—*A memento of the past.* The days which I spent among you are no more. They have vanished in that abyss of duration we call eternity, and such is the evanescence of our present life that but for some deep traced record, some substantial and visible remembrance, the very memorial of our days is in danger of perishing with them. They are

Like odour fled as soon as shed,  
Or morning's winged dream;  
Or light that never shines again,  
Once glancing on the stream.

But here is the memento. When I look upon this timepiece those years will return; I shall see your faces again, hear the tones of your voice, and go to the house of God in company. This timepiece will be also a *monitor for present duty*. Time flies. I shall see it whenever I look on the dial, and shall understand the appeal to diligence. Sir Walter Scott had upon his timepiece the two words from the Greek Testament, *Nux erchetai*,—"The night cometh." The work that we have to do can only be done in the day of this life. On the transactions of the present depends the character of the eternal future. Moments stand for ages. Be wise, then; number thy days; and apply thy faculties to the needed task. *Carpe Diem*. Seize the opportunity of time—

Seize, mortal, seize the transient hour,  
Improve the moment as it flies;  
Life's a short summer, man a flower,  
He dies, alas! so soon he dies.

It will also be a *beacon pointing to eternity*, an eternity with its heaven or hell. Eternity, that tremendous duration, compared with which time with its moments, hours, days, weeks, months, years, olympiads, ages, and millenniums,—time with all its cycles,—dwindles to a point and vanishes away. That we may stand like a holy army, clad in the panoply of truth, to prosecute our warfare against the powers of darkness, is my earnest prayer; for then we shall find how sweeter than the ointment with which Aaron was anointed, and how refreshing, as the dew that descended on Mount Hermon, it is to dwell together in unity.

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## THE GUIDE OF THE BELIEVER AT THE SACRED TABLE.

BY J. H. GRANDPIERRE, DOCTOR OF THEOLOGY, &amp;c.

*Translated from the French by W. Lee, Bible Christian Minister.*

## THE FREQUENCY OF THE COMMUNION.

"For as often as ye shall eat of this bread and drink of this cup, ye shall announce the Lord's death until He come." 1 Cor. xi. 26.

ALL that has been said till now, in preceding meditations, has been more designed to dissuade from the Lord's Supper those who are not worthy to participate therein, than to encourage those to approach it who possess the dispositions of true communicants. Perhaps, in fine, in the state in which Christianity is found in our day in most of the countries of Europe, the duty of Christian pastors is to see that the number of communicants be not too considerable, much more than to incite to the Holy Table the multitudes that surround them. We are about, then, to change the roll and language, and, instead of preaching to alienate unbelievers from the Communion, we propose to prove to *believers* the necessity of communing.

Among the questions relative to the Lord's Supper, you will have remarked that there is an important point that we have not yet touched, viz., that of the FREQUENCY of the communion. When, and how often ought the believer to participate in the Sacrament of the Eucharist? Such is the demand that you have a right to make of us, and to which we undertake to reply.

Let us begin by acknowledging that it is scarcely possible to give clear and precise directions on this subject, seeing that the Scripture has determined nothing in this respect. Neither Christ in instituting the Holy Sacrament, nor the Apostles in establishing it in the various churches of which they were the founders, have spoken plainly on the epoch at which it should be celebrated; and it would be difficult to find, either in the Gospels or in the Epistles, a single passage, in the form of precept or exhortation, that would serve as a rule in this matter, in indicating to us at what time of the year, and how many times in the life, it is necessary to take the Communion.

Thus, for want of positive declarations relative to the frequency of the Lord's Supper, we are obliged to consult the practice of the primitive churches, and to find out what usages the Apostles introduced among them. Now in the Acts of the Apostles we thus read: "And they continuing daily with one accord in the temple, and breaking bread from house to house, did eat their meat with gladness and singleness of heart."\* There is reason to think that the first believers at Jerusalem were accustomed to live together, to take their food in common, to celebrate together that which is called *agapæ*, or fraternal repasts, and that they rarely separated without having taken the Sacrament; whence we may with some reason conclude, that they communed very frequently, probably every day, perhaps even more than once a day. How long a time was this usage continued? This is not easy to decide. That which we may

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\* Acts ii. 46.

advance with sufficient probability is, that it was not everywhere extended, or, at least, that where it was established, it was maintained for a longer or a shorter period, according to necessities and circumstances, and that it terminated by falling into disuse. At Troas, for example, it is probable that the disciples communed on the Sunday only, as "upon the first day of the week they came together to break bread;" \* what likelihood is there, in a word, that if in that town they had been accustomed to commune every day, the sacred writer would have made mention of this particular circumstance, that the disciples were re-united *one Sunday* to celebrate together the Lord's Supper?

These are the only examples given, by which we can be furnished by the gospel, on the frequency of the Communion. What conclusion is to be drawn from these two facts? That Christians of the nineteenth century should, like the first Christians at Jerusalem, break bread every day in commemoration of the death of their Saviour? or every Sunday, as the believers at Troas practised in the time of Paul? We think not. A practice can never become a rule; a usage ought never to be converted into law. When a custom is founded, when a practice is established, numerous circumstances of time, of place, of country, of custom, may have made its need felt, may have even imposed its necessity. With the change of circumstances, with the succession of time, the practice should vary, the usage should submit to modifications, seeing that it would not only be useless, but that it might be even dangerous, in more cases than one, to conserve them without submitting them to the changes which become indispensable. When the Church at Jerusalem celebrated the Sacrament every day, they found themselves in peculiar circumstances. The Church was about to lay its foundation; it was an epoch of extraordinary fervour; believers, yet few in number, lived under the lash of persecution; threatened with death every instant, they were obliged to rally and close in their ranks: hence the necessity of intimate communications, of frequent intercourse, which rendered easy their repast in common, and the daily celebration of the Sacrament. Imagine, my brethren, that the same fervour reigned to-day; suppose, again, that the Church was not actually more numerous than it was then; our social customs alone would prevent our having "all things common" as in the primitive Church, and without which it is impossible to imagine the daily celebration of the Sacrament of the Eucharist. Therefore, from the second century, the *agapæ* almost everywhere ceased. In proportion as the number of believers increased they communed every month *only*; and later, they restricted the celebration of the Sacrament to the three great festivals of Christmas, of the Passover, and of Pentecost.

Let us acknowledge, then, that the Gospel, which is the "law of liberty," does not bind us either to one particular time in which we should commune, or determine how frequently the Communion should be repeated. This question entirely depends on the spiritual state of the believer, the degree of his fervour and piety, the religious necessities that he may experience, and, even to a certain

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\* Acts xx. 7.



degree, on his particular dispositions, and the representations that he may make to himself of the Sacrament of the Lord's Supper. For many a Christian, a Communion renewed every week is possible and even necessary; for many others so frequent a Communion is not necessary and would become even injurious. The one, before coming to the Table of the Lord, can content himself with a short preparation; the other, to participate in this holy ceremony, must undergo a long examination. There are some believers in whose view the frequent repetition of the Eucharist takes away nothing from its solemnity and sanctity; there are others who, to preserve its efficacy on their souls, are obliged to place a certain interval between one Communion and another. In brief, there are epochs in life in which, without danger, and even with very great profit, one may multiply the Communion; there are others in which one ought to confine himself to his prescribed rule, and not to go beyond it. In these various respects, the Word of God very wisely leaves us great latitude. But, if it gives us no precise rule, no positive command, it must be confessed, on the other hand, that it expresses itself sufficiently clear to make us understand that we ought frequently to approach the Table of the Lord, and that the more fervent a disciple of Jesus Christ shall be, the more will he love to commemorate the death of his Saviour. One might go as far as to assert, that,—the Lord's Supper being celebrated scarcely four times a year in most of our Churches,—a Christian who would habitually let one or more of these occasions escape to establish himself in faith in his Saviour, would not give proof of much fervour, and there would be room to conceive some inquietude on the state of his piety. This is that of which it will not be difficult for me to convince you.

To this end, we might at first remind you, that, if there is only one door of entrance into the church, there are various means to live therein and to support one's self; and if one is baptized only once, he ought frequently to commune, in order to be renewed in the spirit of his vocation, and to be confirmed in the covenant of the Lord.

We might invoke, secondly, the testimony of the first believers who thought it was not too often to commune every day, and ask you who show yourselves negligent in the performance of this duty, whether you find that it is enough to commune only once or twice a year, as is your custom?

We might also explain to you the word of Saint Paul, which is found at the head of this meditation, and, making you attentive to these expressions, "*every time*," and "*till He come*," show you, not only that the institution of the Lord's Supper ought to be perpetuated during the entire continuance of the Church to the return of Christ, that is to say, to the end of the world, but more, that its celebration should be often repeated during the life of each believer in particular.

But we prefer to have recourse to other evidences, which will, I hope, produce a more profound impression on your spirits. Are you a Christian, my dear brother? If you are, I say you ought to commune as often as you have the opportunity, and that for three reasons: first, it is to profit by a privilege which is offered you; secondly, because it is to satisfy a need that you experience; thirdly

because it is to fulfil a duty, the obligation of which it is impossible for you to escape.

*I say first, my brethren, that the participation of the Lord's Supper is a grand privilege that is offered you, and from which you ought to profit.* What privilege, in fine, greater than to be able to approach your Saviour in so peculiar a manner; than to be admitted to such an intimacy as He establishes between Himself and believers; than to receive from His hand the bread of life and the celestial potion! Imagine that He is present in this holy ceremony, as really present as when He instituted it, surrounded by His first disciples. Be persuaded that what He said to them, He wills to say to you; that what He did for them, He wills to do for you. Represent to yourselves that in this spiritual repast, in which they were strengthened by ineffable bonds between Christ and their souls, there is not one benediction that you have not a right to expect from your Saviour, and that you also may reckon on the liberality of His love, on all the gifts of His Spirit, on all the power of His consolations, on all the riches of His vivifying and sanctifying grace, on all the sweets of His communion, on the plenitude of the communications of eternal life which are found in Him as its source. If it were told you that the Son of God, come down again on the earth, desired to speak to you, and that He would condescend to admit you to an interview of some moments with Him, would you not fly to Him to hear what He would say to you, to receive that which He had to give you? He calls you to a communion quite as real, as salutary, as precious, in inviting you to the Sacrament of the Eucharist; and will you shew yourselves indifferent to this invitation? and will you manifest no marked desire to be present? and will you remain languishing and cold? and will you suffer the day and the hour fixed for this solemn and ineffable business to pass away? What inconceivable laxness! What inexplicable folly! What black ingratitude! What criminal lukewarmness! What odious disdain! What insulting contempt!

*The participation at the Lord's Supper, which is a high privilege, and which we cannot neglect without rendering ourselves culpable and without proving that we do not understand our true interests, is, in the second place, a want which ought habitually to live in the depth of our souls.* If it be true that the Sacrament of the Eucharist recalls to us more vividly than all other parts of religion, the expiatory death of Christ, His bloody passion, His voluntary sufferings, and that immortal sacrifice by which we have been set free from the curse, saved from hell and reconciled to God, shall we not be eager to have recourse to a means so efficacious to salutarily retrace to our souls all the circumstances of a mystery,—the unique source of the peace which we may enjoy, of the consolations which we may taste, of the hopes which can sustain us? If we truly love Jesus Christ more than our wealth, more than our intimate friends, more than the whole world, more than ourselves, shall we not seek Him? Shall we not desire to possess Him? And where can we better find Him, than where He gives Himself to us in spiritual and living nourishment? If we have our salvation at heart, if the advancement of our souls in the Christian life and in holiness be dear to us, if for us it be the “one thing needful,” shall we not improve ourselves in this object by a

means of grace like that of the Lord's Supper, which is the most efficacious of all the spiritual helps which are at our disposal? If we justly estimate the honour attached to the title of members of the church and subjects of the kingdom of heaven, what would we not give to renew the act of the holy alliance which God has condescended to negotiate with us through Jesus Christ, and repeat, as often as possible, the solemn consecration which we have made of ourselves to Him? It is difficult to conceive how a Christian cannot give himself up to such numerous and powerful motives; otherwise, if he resists them, he must confess that he has permitted coldness to invade his soul, that he has but little more than "the form of godliness," \* that he is become unworthy of the fair and glorious name he bears.

*But, even if to commemorate the death of Christ were not an immense privilege, if we could neglect it without rendering ourselves culpable of a criminal indifference, even if this were not a want for the Christian soul, it would, in every case, be a sacred duty, an indispensable obligation.* Why, in a word, has Jesus Christ instituted the Holy Sacrament? It is, say you, that it might be a memorial of His death and a pledge of His return, even to the end of the world. Then, not to render this holy institution unprofitable, even derisory, it must be celebrated. Why, not satisfied in establishing the Sacrament of the Lord's Supper, has the Saviour accompanied the establishment by this express declaration, "Do this in remembrance of Me? †" It is, you will reply, that His disciples might conform thereto in the following ages! This word of the Master must, therefore, be obeyed; for less than this is to take the part of independency, to declare that one wishes to take no account of the ordinances of Jesus Christ, and to rank himself among the scorers of His laws. Why has Christ willed that in keeping the Sacrament *we should announce His death until He come?* It is, you will agree, that we should have, in this ceremony, a means to openly avow ourselves to be His disciples, to publicly confess His name, and to set up the glorious standard of His cross. It is necessary, therefore, in this respect, to enter into His plans, or, at least, consent to be accused of being ashamed of Him, and denying Him before men. Thus, when you let numerous Communion pass away, without coming to restore your soul and to renew your life in the Divine sources which the Saviour has opened to you in the institution of the Holy Sacrament, say not that you love Jesus Christ, that you have faith in His word, that you have a heart to obey Him. Say it not; it would be to lie to yourselves, and to insult Christ.

No, no, if one is a Christian, it is impossible for him to escape the obligation to commune. Except he be hindered by sickness, by a fall from grace from which he does not feel himself recovered, and which demands that he should, for a time, absent himself from the Sacred Table, he must necessarily approach the altar. These, and other cases of the same nature excepted, the refusal to commune can only proceed from one of these three causes: either from the scruples of a timorous conscience, or from the vain excuses of a criminal indolence, or from the condemnable fear of the opinion

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\* 2 Tim. iii. 5. † 1 Cor. xi. 24. Luke. xxii. 19.

of men. We must criticize these pretexts one after another, and show the slightness of their foundation.

There are some persons who appear to take a pleasure in tormenting themselves, and in rendering more keen, if possible, the arrows of the holy Word thrust into their soul. Under pretext that Christ has instituted the Sacrament only for His true disciples, they fear to approach it, because they find within themselves neither all that compunction, nor gratitude, nor love, that they could *wish* to find. They confound the title of believer with that of saint, and the state of regeneration with that of perfection; and as they feel themselves to be neither saints nor perfect, they judge themselves unworthy to participate in the Communion. Tell them that that which the Saviour demands of us, is the acknowledgment of our misery, the repentance of our sins, the renunciation of every kind of self-merit, a sincere recourse to His mercy, an absolute confidence in the efficacy of His sacrifice, and that the profound conviction of their unworthiness is the proof that they may come to the Saviour and glory in His promises: that is not sufficient to encourage them. Prove to them, with the Bible in hand, that it is sinners, not saints, that Jesus has come to save; \* that it is the sick, and not those that are whole, that He calls in the Gospel; † that it is the unrighteous, and not the righteous, that He justifies by His grace; ‡ that it is the infirm disciples, and not the accomplished believers, that He invites to the spiritual Banquet which He has prepared for us in the Holy Sacrament: they take no account of all these declarations. They apply them to the entire universe rather than to themselves, and they prefer to remain in sadness and in dejection, rather than to profit and console themselves thereby. Notwithstanding your efforts, and in spite of your entreaties, a depth of incredulity and of self-seeking is hidden in the secret of their soul. In further reflecting on it, they will be obliged to avow with us, that that from which they suffer loss, is a lack of faith, and the absence of simplicity. What is to be done when one has to direct souls in this state, and what is to be said to them? To remit them by prayer and love into the arms of the celestial Physician, is the only resource that remains; for if human impotence is proved to be false anywhere, it is especially so on such occasions. But, at the same time, it should be declared to these persons, worthy of our interest and of our compassion, that it is not the Lord that repels them, but they exclude themselves from His alliance; it must be repeated to them, that there is, in God, no obstacle to their appropriating to themselves the privileges accorded to believers, just as there is none to their being saved; that the only obstacles to their salvation are in their own heart, and nowhere besides.

Others do not commune through entirely different motives. That which restrains them is not scruples of conscience, but a criminal indolence. If you ask them why they remain distant from the altar of the Lord, they will answer, it is because they do not find themselves for the moment in a state to commune; which signifies that a trifling contrariety has inwardly agitated and troubled them

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\* Luke xix. 10.

† Luke v. 31, 32.

‡ Rom. iv. 5.

that sentiments, not very charitable, have invaded their soul; that they have given themselves up to be diverted and absorbed by affairs of worldly or family interests; that they have abandoned themselves to a kind of moral torpor, which, by degrees, has benumbed their soul and stifled within them the germs of piety. When they allege, as a reason for their not approaching the Sacred Table, the sad state of their soul, they are right; they do themselves justice. They would be very wrong, they would do themselves a considerable injury in communing, so long as they persevere in the dispositions in which they find themselves. Far, therefore, from blaming them for the judgment which they form on their sentiments, and on the gravity of the Communion, we can only highly approve them. But that for which they must be blamed, that with which they ought seriously to reproach themselves, is doing nothing to get out of the moral crisis to which they have succumbed. You are not guilty, we say to them, for not participating at the Lord's Supper, if you are not prepared; but you are inexcusable to prolong for one week, one day, or even one hour, a state of languor which lies in your power to terminate immediately. For, to rise from your fall and recover your peace of soul, you do not complain that you lack spiritual helps. You have prayer; you have the promises of God; you have the holy Word. Has the cross of Christ been subverted at Golgotha's summit, that you might not fly thither for refuge? Has the purifying blood of the new alliance lost its efficacy, that you might not have recourse thereto? Has the Holy Spirit no longer His peculiar sanctifying virtue, that you might not in your weakness implore His powerful assistance? To you, then, it may be said, that if you remain alienated from the sources of life, the fault must not be imputed to God, but to yourselves; to you, then, it must also be repeated, that the obstacles to your participation of the Lord's Supper, are in your indifference, in your lukewarmness, in your want of decision, and nowhere besides.

Finally, there is no lack of persons who are alienated from the Communion by the opinion of the world and the fear of men. This may be seen especially in countries where religion is not in honour, where incredulity and indifference predominate, and where it needs a decided courage to publicly participate in the Lord's Supper. The weakness which we combat is remarked principally among the new converts who have left the ranks of scepticism, or of worldliness, to embrace the Christian faith. They seek to persuade themselves, that, to confess the Saviour in whom they believe, it is sufficient for them to follow the worshipping assemblies, to live in the communion of Christians, and seek to conform their life to the Gospel; that this way of confessing their new convictions is the best and the most efficacious; that the rest is of little consequence, and that, should they approach the Sacred Table, they would thereby be neither more fervent nor sincere. These are poor reasons, frivolous pretexts. Let them consult themselves; let them learn to know themselves better; and perhaps they will confess, that, in reality, they do not seek to exempt themselves from the obligation imposed on all Christians to commune, but to spare themselves an opposition which they foresee, to escape the combats which they dread, to free themselves

from the necessity of making a public profession to belong to Jesus Christ, and to extricate themselves from the importunate duty to take up His cross, and joyfully to bear His opprobrium. But who has authorized them to thus divide the Word of God into two parts? Who has permitted them to make a choice among the ordinances of the Lord? What doctor has taught them that it was left to the free-will of each believer to reject some and to keep others? Has it not been taught them that faith is proved by love; that love is manifested by obedience; that an obedience which is only partial merits not that name; and that to habitually and voluntarily violate only one commandment, is sufficient to render themselves guilty of the transgression of all the others? In a word, ought they not to know, that the same Saviour who has said, Believe in Me, and walk in My footsteps, has also said, in speaking of the Sacrament, "Do this in memory of Me?"† Why not submit to so much evidence? Why seek to escape such a necessity? No more, then, of all these subtleties which cannot annihilate the Lord's ordinances, and which only prove, in relation to those who have recourse thereto, the weakness of their faith, their divided heart, their inconstancy in the ways of Christianity.

If we may judge of the degree of obduracy of one unregenerated by the levity with which he regards the Sacrament of the Eucharist, and by the want of reflection with which he takes the liberty frequently to participate therein; be assured, on the other hand, that we may with equal certainty conclude from the negligences of the believer, in this respect, and from the facility with which he accords to himself,—and for the most frivolous pretexts,—the license to abstain from the Communion, that he inclines to a state of spiritual languor, and that he is not far from falling away from godliness. There are religious duties which the unfaithful ought not to fulfil, which they cannot even fulfil without condemning themselves, and without aggravating their culpability: of this number is that of often making a commemoration of the death of Jesus Christ. But this duty which by no means concerns the men of the world, especially concerns true believers. It belongs to them to comply therewith: such is also their privilege. They cannot omit it without neglecting a precious means of grace, without depriving themselves of an immense benefit, without infringing the expressed will of their Master.

Wake up, then, disciples of the Lord, in order to live and to commune! If you are not prepared to make a commemoration of the death of your Redeemer, set yourselves in order that you may be able to do it. Do not give yourselves up to slumber, but know how to victoriously resist the numerous assaults of the enemy. To him who fights, the victory is promised; to him who struggles valiantly, the triumph is assured; to him who shall conquer, the crown of glory shall not be wanting. Therefore, be steadfast, that in watching and in praying, in loving and in obeying, in struggling and in triumphing, you may be able in all circumstances to "show forth

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\* James ii. 10. † 1 Cor. xi. 24.

the Lord's death until He come;" and He will come soon, for all them that wait His glorious appearing.

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### "SIX THOUSAND SOULS FOR CHRIST!"

IN one of Mr. Johns's stirring addresses, which we had the pleasure of hearing a few days ago, there occurred a sentence which produced a deep impression at the moment, and has lingered in our memories almost ever since. His motto was, he said, "SIX THOUSAND POUNDS FOR THE MISSIONARY SOCIETY, AND SIX THOUSAND SOULS FOR CHRIST!" It is highly important that the first object should be secured, but the latter is transcendently, infinitely important. And if the greater end be gained, the lesser is much more likely to be. Shall we, dear brethren and friends, all labour earnestly for the one object and the other? A pamphlet on "The Conversion of Sinners—the grand object of the Christian Ministry,"\* will we hope be the means of stimulating many to greater exertions for the greater object, for "the love of God and the love of souls." We make one or two thrilling extracts. Would that all our ministerial friends made ONE SOUL A SERMON! their motto.

"Admitting that the grand object of the Christian Ministry is the conversion of sinners, he [the Christian minister] finds that he addresses a settled congregation fifty Sundays in the year.† That a large number of his hearers are of those who have already received the grace of God, and received it not in vain; that they need spiritual food; that they need Scriptural instruction; that they need constant and earnest stimulating in order that they may not fall back; that they may be urged to seek after greater attainments in the Divine life; that they may acquire more spiritual discernment; may fathom Divine truth more deeply, and may reach that most enviable point of growth in grace which reveals the depth of self's poverty, and the extremity of self's need, in order to lead self wholly to Christ.

"Whether we consider the nature of things, or consult the teaching and very examples of the New Testament, he will see that to offer to these men, and to these needs, the deepest and most real of all nature, the perpetual iteration of the elements and first principles of the 'doctrines of Christ,' and to allow them to hear without intermission appeals to the ungodly and unconverted, is *not* to offer them the food they require. And he feels and knows very well that if they should think it *is*, and be willing to accept it as such, it is a most unfavourable sign; the most painful symptom of all; the very measure of the dead matter which has already encrusted the seed of life in them. He wisely and heartily attempts, therefore, to meet the difficulty; to mix things new and old; to preach instructively and expositively one time; and again in the strain of awakening solemn appeal. He will rightly expect that the true child of God will find refreshment, quickening, and warning when *betimes* he hears again what sounds like the

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\* A Prize Essay, by the Rev. P. C. Barker, M.A., LL.B., and published by Messrs. Hodder and Stoughton, which we earnestly commend to our readers, as on the whole well worthy of their attention.

† It will be seen that the Author has the minister settled over one congregation in view; but his remarks are only less instructive and appropriate to others.

echo of that same appeal which once, perhaps years before, was blessed to awaken his attention to his own condition in the holy God's sight. He will conscientiously feel, however, that this most valuable influence will strictly depend for its efficacy on its not being over-ried; nor could he too cautiously dread the opposite result, with its consequences equally long-lived and pernicious.

"It is not at all difficult to anticipate where the *pull* will be as the years go on; and to what kind of thought, to what style of presentation of truth, to what track of words he will be inevitably drawn. This tendency, unconsciously and gradually as it may be operating, gathers increased strength from the character of the remainder of the hearers. If they *are* of the unconverted, they are yet hearers of the Gospel, and for the most part the very same hearers. They have heard for years the truth of the Gospel — most unambiguously what it wants to say to them; its warnings, invitations, and motives; they have listened to weighty and stirring appeals, and most dangerously have they listened, — not unmoved, yet unchanged. The preacher fears with too great reason that some will prove Gospel hardened. He then appeals to them as such; nay, he remembers that this too he has already done times out of mind. With many a sigh and prayer he hopes that as they hear the descriptions of the divine life, and the varied discourses addressed to Christian character, the seed may fall and take root in their heart, as he knows has often been when unreckoned upon. Once again he turns with anguished thought and surveys his charge, and his eye alights on the young, the children of pious parents, growing up in the midst of Scriptural teaching and domestic Christian influences; and the children of the Sunday school receiving good instruction and first divine impressions from the close personal and practical attention of devoted and loving teachers. From their ranks, representing the exertions of parent and teachers, he receives a very few into the church, and with heart and soul welcomes them as converts. But though he has fed those parents and teachers for some years faithfully and earnestly in divine things, and was perhaps originally their spiritual father, he self-reproachingly fears that they are scarcely the fruits of his ministry; that in such a case the relation of grandchildren does not compare with that of children; that his has not been preaching blessed to converting; and perhaps others may heedlessly, or of something worse than heedlessness, say so too. And again, it is not hard to see which way his mind will turn, and into what form his ministration will tend to shape itself. Reason will teach him that the very nature of the case and of his position, as fixed by the church, must lead him to expect but very rarely a convert. He will gradually school himself to accept that fact of deepest disappointment as a fatal necessity; he will solemnly bend all his energies to instruct, lead on, stimulate those already converted; he will mourn that a steady flow of new hearers does not come under his preaching; he will wonder how he can compass the attempt to reach them, in open air or tent; in theatre or market place; by voice and visitation; by tract and Bible distribution. One thing may be very safely asserted, that whether he return to his own post from one or more or all of these attempts, more or less successful, or altogether in grieved dependence, it would be a great libel on him to allege that he does not still admit and believe with all his heart that the conversion of sinners is the grand object of the Christian ministry. Would—cries he, with inmost groaning least suspected, perhaps, even of those nearest to him in work or sympathy, and utterly inconceived by all the rest— would that he might have souls for his hire! oh, would that he might, after toil, after prayer, after strained outlook have, were it but—*one soul a sermon!* How rich, how encouraged, how blessed would he feel!

"*One soul a sermon!* Let every minister, let every reader of these pages, ponder the wealth! What solemn gladdening wages to take! One soul a



sermon! What a renovated church that would mean; a hundred renewed souls added year by year to the church! *One soul a sermon!* With what energy would the minister, whose wages were this, throw himself into each fresh week's work; what light would dwell in his eye; what ardour for work would glow in his heart, as he feels to 'live is Christ!' *One soul a sermon!* What healthful, lively activity would begin to prevail in the churches! What recruits and enlisting for all kinds of warfare under the banner of the cross! What irresistible force would begin to mark the march of the army of the cross! What a glorious wave swelling over the land, and to swell from land to land! *One soul a sermon!* Is this too much for a minister of Christ to ask? Could he ask less? Is this too much for God to give? for the doctrine of the cross to yield? for the Spirit's efficiency to accomplish."

We will make a briefer extract, as the complement and completion of the foregoing.

NOTHING COMES UP TO THIS, TO SAVE A SOUL. "Let, then, the Christian ministry never consent to renounce for its first duty, its noblest function, its grandest object, *'the conversion of sinners.'* A thousand other great, beneficent, self-sacrificing exertions the Christian minister may make, and heaven shall own them all at last, and eternity shall derive, and shall exhibit some fruit and consequence of them. *But nothing comes up to this, to save a soul.* He who saves a soul does infinitely more than show the enviable quality, possessed of so few, to exert a catching, sympathetic and finally commanding influence on a brother, to win him to some higher aim of life; to inspire within him some superior taste; to transform him, a poor prostrate laid waste, almost spent idler, into an enterprising, useful, noble character; to waken some dormant faculty in him, the use of which shall prove a blessing to generations yet to come. To spell-bind a man thus, and thus lead him captive, is to have and to use well a great gift. *But nothing comes up to this, to save a soul!* He who saves a soul throws not the spell of a man on man, of a superior on an inferior character, but of God Himself on man! That wonderful spell he throws over a human soul in the name of God; in the stead of Christ; and knowing that his hands are taught to war and his fingers to fight, and he himself to lead his rebel brother captive to Christ, in silken fetters, by that one invisible Spirit who alone now goes forth heaven's chosen champion warrior, and the all-time renowned conqueror of human hearts. *Nothing comes up to this, to save a soul:* he who saves a soul puts out darkness on earth, and in heaven lights not a twinkling star, but one which shall sparkle millions of years hence. *Nothing comes up to this, to save a soul:* he who saves souls, adds gems to the Saviour's own crown, each of which shall shine with deeper light and whiter brilliance than the diamond of purest lustre, and that for ever and ever. *Nothing comes up to this, to save a soul;* for as the deadliest work the sun ever looks down on, or his eye ever did look down upon, since God first lit its wondrous fire, is Satan's seizure and slow poisoning and destruction of a soul: so this must be the most glorious sight He ever witnesses, the rescue and renewal of a soul! It makes his bright light burn no brighter, it is true; but the bright light of ten thousand brighter eyes, from heaven itself, the heaven of heavens, beholding;—angelic stars and suns beyond and above Him, and lost in the infinite vista, innumerable, gazing down;—these all do burn still brighter. The light, the burning brightness, the blazing joy itself, is in the *presence of God!* Is it not written that there Heaven's grandest thronged concert is known, and begins when this signal is given from earth? The signal, then, must be whatever earth by the *unerring estimate of heaven* has grandest to show! What is it?—'One sinner that repenteth!'"

## THE SOCIAL QUICKSAND.

"It sometimes happens," says Victor Hugo, "on certain coasts of Brittany or Scotland, that a man, traveller or fisherman, walking on the beach at low tide far from the bank, suddenly notices that for several minutes he has been walking with some difficulty. The strand beneath his feet is like pitch; his soles stick to it; it is sand no longer; it is glue.

"The beach is perfectly dry, but at every step he takes, as soon as he lifts his foot, the print which it leaves fills with water. The eye, however, has noticed no change; the immense strand is smooth and tranquil, all the sand has the same appearance, nothing distinguishes the surface which is solid from that which is no longer so; the joyous little cloud of sand-flees continue to leap tumultuously over the wayfarer's feet. The man pursues his way, goes forward, inclines to the land, endeavours to get nearer the upland. He is not anxious. Anxious about what? Only he feels somehow as if the weight of his feet increases with every step he takes. Suddenly he sinks in.

"He sinks in two or three inches. Decidedly he is not on the right road; he stops to take his bearings. All at once he looks at his feet. His feet have disappeared. The sand covers them. He draws his feet out of the sand, he will retrace his steps, he turns back, he sinks in deeper. The sand comes up to his ankles, he pulls himself out and throws himself to the left; the sand is half-leez deep; he throws himself to the right, the sand comes up to his shins. Then he recognises, with unspeakable terror, that he is caught in the quicksand, and that he has beneath him the fearful medium in which man can no more walk than the fish can swim. He throws off his load if he has one, lightens himself like a ship in distress; it is already too late; the sand is above his knees. He calls, he waves his hat or his handkerchief, the sand gains on him more and more; if the beach is deserted, if the land is too far off, if there is no help in sight, it is all over.

"He is condemned to that appalling burial, long, infallible, implacable, impossible to slacken or to hasten, which endures for hours, which will not end, which seizes you, erect, free, and in full health, which draws you by the feet, which at every effort that you attempt, at every shout you utter, drags you a little deeper, sinking you slowly into the earth while you look upon the horizon, the trees, the green fields, the smoke of the villages on the plains, the sails of the ships upon the sea, the birds flying and singing, the sunshine and the sky. The victim attempts to sit down, to lie down, to creep; every movement he makes inters him; he straightens up, he sinks in; he feels that he is being swallowed up. He howls, implores, cries to the clouds, despairs.

"Behold him, waist-deep in the sand; the sand reaches his breast; he is now only a bust. He raises his arms, utters furious groans, clutches the beach with his nails, would hold by that straw, leans upon his elbows to pull himself out of this soft sheath, sobs frenziedly; the sand rises. The sand reaches his shoulders; the sand reaches his neck; the face alone is visible now. The mouth cries, the sand fills it; silence. The eyes still gaze, the sand shuts them; night. Now the forehead decreases, a little hair flutters above the sand; a hand comes to the surface of the beach, moves and shakes, and disappears. It is the earth drowning man. The earth filled up with the ocean becomes a trap. It presents itself like a plain and opens like a wave."

You have, doubtless, noticed during this description the striking analogy between the quicksand and intemperance.

The young man indulges in his social glass joyously, merrily, until at length he feels a little of the power of appetite; but he is not anxious. His strong will can keep it in check and he goes on with his indulgences

without a thought of fear. Songs are merry about him, laughter is loud and frequent; he is in no danger of crossing the invisible line between moderation and drunkenness. And yet somehow his feet become unsteady, and his nerves tremble strangely. Suddenly he wakes from his dream of security to find that last night he lost control of himself, and became the laughing-stock of the street. He makes resolutions of reform; he will give up his drinks. Then he finds that the dregs of the social glass form a quicksand that holds his feet with a terrible power.

With agony he realizes the power of a quenchless thirst. He takes the pledge, entreats the aid of friends, resolves to amend, falls, resolves again; again he yields to temptation. Then, if faith, hope, and charity do not lead him to Christ, and "hope all things" for him, even against hope, and forgive all his failures, and deliver him from evil, he will die in despair.

And what a death is that which the quicksand of rum gives to victims! Fires of hell devouring him slowly within; terrible visions surrounding him without.

"He howls, implores, cries to the clouds, despairs."

The path which he entered seemed bright to him, but the end thereof is the way of death.

Amid smiles and songs "his feet took hold on hell."

Are not some of our young men unconsciously crossing the line between safety and death?

Bid them beware the quicksand that looks so enticing, but hides a grave! "Let him that thi keth he standeth take heed lest he fall."

Are there not some who begin to realize that appetite is getting powerful within them, and who are struggling with it?

Let us help them, in the name of God, encamp round about them with our charity, and answer their prayer, "Lead us not into temptation," by closing the dens of the tempter.

"And let us, who are of the day, be sober, putting on the breastplate of faith and love; and for a helmet, the hope of salvation."—*The Christian Age*.

## "NEITHER WILL THEY BE PERSUADED, THOUGH ONE ROSE FROM THE DEAD."

The following account from Lord Brougham's *Memoirs of Himself* illustrates this Scripture. It shows, in a remarkable manner, how eagerly the writer sought for some explanation, which should not border on the supernatural, of the occurrence he records; and how unsatisfactory is the explanation with which he seems, apparently, so well satisfied. He would have been the first to reject it, we cannot help thinking if any more plausible reason besides the real one could have been assigned. The date in the journal is Dec. 19th, 1799, and the occurrence happened while Lord Brougham was on a visit to Denmark and Scandinavia.

"After I left the High School, I went with G ———, my most intimate friend, to attend the classes in the university. There was no divinity class, but we frequently in our walks discussed and speculated upon many grave subjects—among others, on the immortality of the soul, and on a future state. This question, and the possibility, I will not say of ghosts walking, but of the dead appearing to the living, were subjects of much speculation;

and we actually committed the folly of drawing up an agreement, *written with our blood*, to the effect, that whichever of us died the first should appear to the other, and thus solve any doubts we had entertained of the 'life after death.' After we had finished our classes at the college, G— went to India, having got an appointment there in the civil service. He seldom wrote to me, and after the lapse of a few years I had almost forgotten him; moreover, his family having little connection with Edinburgh, I seldom saw or heard anything of them, or of him through them. So that all the old school-boy intimacy had died out, and I had nearly forgotten his existence. I had taken, as I have said, a warm bath; and while lying in it and enjoying the comfort of the heat, after the late freezing I had undergone, I turned my head round, looking towards the chair on which I had deposited my clothes, as I was about to get up out of the bath. On the chair sat G—, looking calmly at me. How I got out of the bath I know not, but on recovering my senses I found myself sprawling on the floor. The apparition, or whatever it was, that had taken the likeness of G—, had disappeared. The vision produced such a shock that I had no inclination to talk about it, or to speak about it even to Stuart; but the impression it made upon me was too vivid to be easily forgotten; and so strongly was I affected by it, that I have here written down the whole history, with the date, 19th December, and all the particulars, as they are now fresh before me. No doubt I had fallen asleep; and that the appearance presented so distinctly to my eyes was a dream, I cannot for a moment doubt; yet for years I had had no communication with G—, nor had there been anything to recall him to my recollection; nothing had taken place during our Swedish travels either connected with G—, or with India or with anything relating to him, or to any member of his family. I recollected quickly enough our old discussion, and the bargain we had made. I could not discharge from my mind the impression that G— must have died, and that his appearance to me was to be received by me as proof of a future state; yet all the while I felt convinced that the whole was a dream; and so painfully vivid, and so unfading was the impression, that I could not bring myself to talk of it, or to make the slightest allusion to it. I finished dressing; and as we had agreed to make an early start, I was ready by six o'clock, the hour of our early breakfast.

[“Brougham, October 16th, 1862.—I have just been copying out from my journal the account of this strange dream: *Certissima mortis imago!* And now to finish the story, begun above sixty years since. Soon after my return to Edinburgh, there arrived a letter from India, announcing G—'s death! and stating that he had died on the 19th of December!! Singular coincidence! yet when one reflects on the vast number of dreams which night after night pass through our brains, the number of coincidences between the vision and the event are perhaps fewer and less remarkable than a fair calculation of chances would warrant us to expect. Nor is it surprising, considering the variety of our thoughts in sleep, and that they all bear some analogy to the affairs of life, that a dream should sometimes coincide with a contemporaneous or even with a future event. This is not much more wonderful than that a person, whom we had no reason to expect, should appear to us at the very moment we had been thinking or speaking of him. So common is this, that it has for ages grown into the proverb, 'Speak of the devil.'

“I believe every such seeming miracle is, like every ghost story, capable of explanation.”]

## Memoirs and Obituaries.

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### JOHN COURTIS DAVIES.

THAT nothing is more uncertain than life is illustrated in the sudden and unexpected departure of many of our dearest friends. JOHN COURTIS DAVIES was born at Westgate House, in the town of Aberavon, Glamorganshire, August 18th, 1843. He was baptized in the old Wesleyan Chapel by his grandfather, a Wesleyan Minister, and during his early childhood attended the Church Sunday School, there being no English teaching in the Wesleyan School at that time.

When the Bible Christian Chapel was opened in the Wern Road in 1850, his mother occasionally attended the services, and he was removed to the school formed shortly afterwards. During his childhood his physical constitution did not appear strong, he suffered from convulsive fits which gave his fond mother more than ordinary anxiety. When a little over nine years of age he was prostrated by gastric fever for six weeks, during which time his father died in an adjoining room; and so ill was little John that his friends did not expect to find him alive when they returned from his father's funeral. But his mother whose heart was sore through bereavement, cried fervently unto the Lord to spare her promising boy, and perhaps in answer to those prayers he was restored.

When John was nearly twelve years of age his mother became united in marriage to Captain Nicholas Bate, and although John could not always see the reasonableness of his step-father's discipline, he afterwards expressed his gratitude for the manner in which he had been taught to perform his duties and we doubt not to this, and his own diligence, may be traced his proficiency in his perilous calling.

John was very moral, always steady, thoughtful beyond his years in growing up, but did not exhibit any special religious inclinations during his youth. In May, 1864, he married Margaret Myrick, who had been carefully brought up by her pious grand-parents to attend the society meetings of the Welsh Methodists at Taibach, and was reckoned a member, as is the rule with that body concerning the children of their members; and although having no distinct recollection of a change of heart, her training had not been in vain, her religious preferences were fostered, and by her love to God's house, and her interest in religion, she became to her husband a true help-met in this sense, which he more than once acknowledged.

About a year after their marriage John was in Dublin, mate of his step-father's vessel, and was left in charge; one night when on shore one of the sailors tried to draw him into drunkenness and sin, but failed in the attempt; and, how mysterious the ways of God: the efforts to lead him astray were rendered the means of his conversion. So seriously did he reflect upon the evil by which he was surrounded, and the temptations to which he was exposed, that he thanked God he had been kept hitherto, and was led to ask that he might be kept in the future; he became so altered as to attract the attention of a pious mate of an adjoining vessel, who invited him aboard, there they conversed, and wept, and prayed, till John became comforted and happy. He next wrote to his wife, who read his account with delight, and wept for joy. Mrs. Davies shortly after joined her husband at Liverpool, and greatly rejoiced to find the evidences of the change he had so fully described: but as he did not return home for some time, and not joining a church, nor being privileged with the means of grace, he on his return—although more interested in God's house—did not unite with God's people. The change, however, did not wholly pass away, he more anxiously sought opportunities to attend religious services, and in the February after, he and his wife with two or three others—among them

Br. Mark Amer—were in Zion Chapel, Aberavon, and at the conclusion of the first service—it being a severe thunder-storm, which Br. Johns thought might be providential—a second meeting was held, and both our departed brother and his wife wept and prayed with heaven-moving fervour, and soon the darkness and sorrow of sin were succeeded by the light and joy of pardon; they were forgiven freely, and being justified by faith they had peace with God through our Lord Jesus Christ. This was, so far as I can learn, February 13th, 1866. Captain Davies was received as an approved member the following June, but he did not make such progress as could be desired in his new life. On my appointment to the Aberavon Station, August, 1867, I did not become acquainted with our dear friend for some time, he being from home. In the Spring of 1868 he was obliged to leave his vessel in consequence of his health, and attended our services as often as he could; I then became acquainted with him, but did not find him occupying a very high altitude in Christian experience. His absence from the church of which he was a member, his being deprived of the privilege of the social means of grace, and his mingling with persons who had no interest in religion, often proved damaging to his piety; resolutions which he formed were not always carried out, and sometimes on his return home he did not unite fully with his fellow-members; but in this he showed the tenderness of his conscience, and the honesty of his heart; he could not be a hypocrite. On these points I am prepared to speak, having been admitted to his confidence; and when I have urged upon him the necessity of being always ready to die, by being always fit to live, he would deplore the frailty of his resolutions, and earnestly pray to be made more alive to God. In these things those who go to sea have claims upon our charity. I find friends who are constantly at home, and regularly favoured with the privileges of an earnest ministry, are not always so devout and Christ-like as we desire.

I well remember our brother returning home during our special services in January, 1869, and on the Sunday evening he did not remain to the lovefeast that was held after the public service, which greatly grieved his wife and mother. The next day I had a long conversation with him, when he said he felt too unworthy. That night we held a meeting characterized by great power, the text that beautiful invitation which adorns the last page of the New Testament, "The Spirit and the Bride say, Come," etc. Our dear brother shed many bitter tears. We talked to him, and the burden was lifted from his heart, the guilt purged from his conscience, and he praised God aloud. I remember his saying, "This is it, I never felt like this before, I was never so thoroughly converted as now." And, oh! what a change, he was no longer "unstable as water," he became steadfast, earnestly sought grace to subdue the quickness of his temper from which he had previously suffered, and in which he happily succeeded, as those have testified who had opportunities of seeing him. He was greatly delighted to have a pious mate, and went on his voyages cheerfully. His greatest interest when in port was to find a place of worship, and when one of our friends was working aboard his vessel he was delighted with the singing, and the prayer-meetings which were held. When at Limerick most interesting prayer-meetings were held aboard his ship, persons from other vessels attending. I have often been delighted to witness his anxiety to attend the weekly prayer-meeting—coming from Portcawl by the evening train he would often come direct to the chapel—and how beautifully simple and solemnly earnest were his prayers, remembering his crew, sailors generally, and especially the unconverted members of his family.

The last time he was at Aberavon his religious attainments gave us great satisfaction. One evening, while sitting in the same pew with his wife and mother, at the class-meeting, he spoke very clearly of his acceptance in the Beloved, and on the last Sunday evening (but one) that he was with

us he prayed so intelligently and earnestly as to greatly delight our hearts. In that prayer he remarked "that he was going a long voyage and *might never return*:" fervently he besought God to be with him and his crew, on the deep. Our friends said they never heard him pray like it before, little thinking it would be the last time that we should hear his voice in prayer and praise on earth.

He left home on Wednesday, November 2nd, 1870, and the same day sailed from Portcawl in the "Siren," a fine new vessel on her first voyage bound to Lisbon; after a quick passage he arrived, and shortly after sailed for Rio Grande, South America; expecting to make the voyage in fifty-five or sixty days, but favoured by the trade winds he arrived in forty-six. It was rather remarkable that three of his crew asked permission to hold prayer-meetings aboard; to this the captain readily consented, and heartily joined in them. On Friday, January 13th, 1871, he arrived off Rio Grande, but no steamer coming out and a storm arising he put out again to give the vessel sea room. At five o'clock on the morning of the 15th land was again sighted, and it being the captain's watch he was called; shortly after going on deck the single reef pennant of the main boom parted, he stood on the rail to fasten it, when the boom made a swing, or the vessel lurched, and he fell overboard; a rope was thrown, the life-buoy also, and the boat launched in three minutes, but not being able to swim he sank out of sight, where he awaits the time when "the greedy sea shall yield her dead."

Br. Amer, referred to above, who was with him as steward, in his letter said—"I am happy to say we all met on the quarter-deck as often as circumstances would permit and had prayer, the captain taking part. I am glad to tell you the swearers on board have been led to leave off swearing, though not converted. On the morning of our loss I was going from the galley to the cabin, singing that very beautiful hymn,—

'Joyfully, joyfully, onward we move;'

when he looked, smiled, and calling me to him, said, 'Never mind, we shall get in to-day; these were his last words to me. We have lost a good master, and are left in a sad state without him.'

Our dear brother is gone, we have no parting utterances; but we have earnest prayer, prayer-meetings on board, the swearing portion of the crew ceasing to swear, which speaks volumes, for if those praying men had *only prayed*, if their lives had not corresponded with their praying, this result would not have been realized. Thanks to God for this testimony. I feel perfectly satisfied, and look forward with pleasure to the time when

"Parted friends shall meet again,  
From the toils of nature free."

But what a change! from the responsibilities and duties of earth—without affliction or pain—to the rest and glories of heaven! who can realize it? where is the imagination sufficiently vivid to grasp it!

"In vain the fancy strives to paint,  
The moment after death;  
The glories that surround the saint,  
When he resigns his breath."

Thus ended the short life of John Courtis Davies, on Sunday morning, January 15th, 1871, being a little over twenty-seven, leaving a widow and three small children to mourn their loss, but their loss is his gain. What a Sabbath was that to our dear brother! a Sabbath of sunshine and bliss, without a Monday morning of care and grief. He is

"Where congregations ne'er break up,  
And Sabbaths have no end."

The sad event was improved before a large audience on Sunday evening, March 5th, 1871. May the widow be comforted, and the fatherless brought to heaven. Amen.

A. T.

### MRS. MARY ROUNSEFELL.

AT DEMELSA, in a quiet valley, shaded by trees, MARY ROUNSEFELL (whose maiden name was Ourtice), the beloved wife of PETER ROUNSEFELL, commenced the chequered journey of human life. Demelsa is not far from St. Wenn Parish Church, respecting whose tower, stripped of its pinnacles, we are told by the legend that, in the day when piety was so genuine that her greatest foe could not lay his hand on one of her living stones, in his fury he scattered those pieces of granite masonry, and no hand has ever attempted to restore the demolished ornaments. Through that surrounding old grave-yard, where shadowy forms were said to stray in the dim evening's quiet, with bated breath, as if to catch the tread of some silent foot, in her early girlhood she often passed the pathway by the side of which her dust in undisturbed quiet calmly sleeps. All her youth was spent in the above named parish. Among the subjects that demand our special notice are, Her early conversion, her marriage, her devoted Christian life, her being favoured with some extraordinary revelations of spiritual things, her great interest in the spiritual welfare of her children, her last affliction and death. Her own testimony respecting her youth is—"I thought in my early life if I could be free like many other people, I would do much to improve my mind, but I could not as I had to work hard; yet I committed to memory about one hundred hymns. I became deeply impressed about eternal misery, and wept big tears of bitterness; but their memory is sweet now. The thoughts of eternity were awfully solemn and alarming. When I was between sixteen and seventeen years of age, one day while I was sitting alone, Christ filled my heart with joy and peace; beautiful days of joy and peace followed. For ten years I was a Methodist," which was before the formation of the Bible Christian Connexion. When between nineteen and twenty years of age she became the wife of P. Rounsefell, (of the adjoining parish of St. Is-ey), whom she was the means of bringing to God, and who also became a member of the Methodist Body. She resided in St. Issey parish for a few years after her marriage. After this, her husband taking a lease of some ground in her native parish, they came there to reside with a family of two children. During a time of severe family affliction they were never visited by any member of the Wesleyan body, but the Bible Christian minister often called, and spoke of the consolations of the gospel of Christ. Although he never sought to proselyte, they were both induced through this to join the people whose minister had been so kind and friendly. Through this they not only became Bible Christians, but several members of their family also, after they had experienced a change of heart.

As a Christian, her experience was rich, and her confidence strong. Her expression oftentimes in the class-meeting was, "He has justified me freely, and sanctified me wholly;" and this was not a mere expression of the lips, but was beautifully illustrated by her daily life. Family prayer, in which she regularly took her part, was never neglected. In the means of grace—the preaching service, the prayer-meeting, the class-meeting, the Lovefeast, the Sacrament, she took great and unabating delight, and from them derived great consolation and support. Very often with joy she drew water from these wells of salvation. Among her favourite books were the Bible and the Bible Christian Magazine. Among her children



she beautifully blended tenderness and firmness; they always found a mother's heart, and unbroken promises. By all her family she was fondly loved, and to each her memory is and will be sweet. "The memory of the just is blessed." By many of her neighbours she was highly esteemed, and by none was the genuine nature of her piety doubted. When surrounded by her children, and when called to weep over the graves of her infant children, where the beloved dust slept regardless of a mother's tears; when God saw fit to take away every living thing, besides a part of the family, which He did in one year, and in the smiles of prosperity which He did not fail to give: she showed the same genuine confidence in God. The fires only refined her graces, and almost ceaseless praise she rendered back to God. She called the crops, and every temporal good, blessings, and only feared that she should not praise God sufficiently for the many gifts bestowed.

During the two years which followed the birth of her eldest son, in consequence of extreme weakness, she suffered from mental depression and severe temptation from the enemy of souls. During this time she spent hours, and even whole nights, in prayer, and could not prevail with God: but one day a few Christian friends and "Uncle Will Allin," a man of mighty faith, met at her house, and offered earnest prayer to God for her, and the enemy was defeated: whether with her bodily eyes or in vision I do not know, but she saw several fiends leave her. After this she was freed from the depression, and felt that temptation no more.

Some time after this, in one of the fields not far from the house, she saw a heavenly vision—a fountain, and seraphs gathered around sipping its living waters; this filled her heart to overflowing with hallowed joy, and she shouted aloud the praises of God. After this, I believe, she never doubted, but when the tempter came she called to mind what God had revealed, and he was at once defeated. From this time she lived nearer heaven, and spiritual things were more real to her heart. At another time, during an affliction, whether in a dream or vision I cannot say, she thought the body was lifeless and laid in the grave, and as a spirit she left it behind, and some very bright one guided her up through the air to a beautiful temple, and on approaching she laid her hand on the foundation-stone and said to her guide, "How firm." They entered, and she saw many things spiritual and heavenly which no one could ever induce her to describe.

As a mother, she was interested in the welfare of her children, and as a Christian in their spiritual welfare. Many times I have heard her pleading with God that all her children might be saved, and she was spared to see all, except one, (who had reached years of accountability) hopefully converted to God.

In the beginning of her last illness she often said, "What a dense atmosphere surrounds me!" until this portion of God's word was applied to her heart, "This day have I begotten thee," which dispersed the gloom. One day she dreamt she saw a beautiful company in a heavenly place, and her daughter Mary, who died in the faith some months before, among them, which gave her great consolation. At one time she said, Dr. Watts and Charles Wesley were both right, only Wesley was clearer. Watts said,

"O could I make those doubts remove," &c.,

and Wesley,

"O glorious hope of immortality!"

Immortality! immortality! there she loved to dwell, and often would say—

"My hope is free, O glorious hope!  
Of immortality."

One night a voice seemed to say,

"In the blood of yonder Lamb,  
Blood that washes white as snow,"

which gave sweet peace and great support. She often repeated,

"In the blood of yonder Lamb,"

and

"I see a world of spirits bright,"

and

"On Jordan's stormy banks I stand,  
And cast a wishful eye  
To Canaan's fair and happy land,  
Where my possessions lie,"

and

"Come death, or some celestial band," &c.

"Celestial band!" one day she said. "They are come." "They are not come, are they?" was the inquiry, and the answer was, "They are come."

"I know that my Redeemer liveth."

Once she said, "I have seen a shining one, with such a beautiful face, who is to go with me through the valley." Finally, without a sigh or groan, she calmly fell asleep in Jesus. "Is it her death-bed? No, it is her shrine!" Mrs. Rounsefell was born April 1792 and died July 16th, 1870. Her funeral sermon was preached by Br. Wm. Hicks, who was then the pastor of the St. Ervan Circuit, in the Bible Christian Chapel, Rosenannon, in her native parish, from, "Lord Jesus, receive my spirit." Acts vii. 59.

"The death-bed of the just is yet undrawn  
By mortal hand, it merits a divine,  
Angels should paint it, angels ever there,  
There in a post of honour and of joy."

B. ROUNSEFELL.

MR. GUDRIDGE died in the triumph of faith, on Thursday, July 20 h, 1871, aged seventy. Br. Gudridge, the father of Mr. Gudridge, Bible Christian minister, now labouring in Australia, has for many years been a consistent follower of Jesus Christ, and a member of His terrestrial church. He indeed walked worthy of the high vocation where-with he was called of God. He first became united with the Bible Christian Community in 1859, at King Street Devonport. And when the new chapel was built at Haddington Road, he became enrolled among its first members, and with them he continued in church-fellowship until he left earth for heaven. His punctual and regular attendance at the social and public means of grace, his spiritual-mindedness, his blessed assurance of

salvation, his deep concern for the spiritual welfare of his fellow men, his anxious solicitude that both himself and fellow Christians should grow in grace, accompanied by general straightforwardness and uniform Christian consistency, endeared him to those who knew him, and now bear testimony that one is taken from among us whom God hath blessed. His affliction, which was of short duration, he bore with a delightful resignation to the will of God. Visiting him on one occasion, after some spiritual conversation and the reading of the Scriptures, we were about to engage in prayer; but before doing so, he earnestly requested that we should not pray for his recovery, but to pray, "Thy will be done." While at prayer, his soul was truly refreshed and strengthened by Divine

grace. The promises of God were precious to his heart, and sweet to his spiritual taste; nor did he forget to praise the Giver—the God of his salvation. He observed to a brother who visited him not more than a day or two before his death, “I am not deceived, I am on the Rock.” “Hallelujah!”

“My soul through my Redeemer’s care,  
Saved from the second death I feel.”

“Tell Mr. Lee, if I don’t see him again, to tell the people that if they want to go to heaven they must live for it; they must live holy lives, and not put off their religion with their Sunday’s clothes.” The day previous to his death he bade his family farewell, remarking to them, “Not that I shall die to-day, perhaps not to-morrow, but I shall be in heaven before Sunday!” He further told them that religion was a blessed reality, and that he was going home shouting victory “through the blood of the Lamb.” He requested his children personally to meet their father in heaven. He had no anxiety respecting his future blessedness. He trusted simply in Jesus Christ, and took comfort to his soul. I shall not soon forget the earnestness with which he expressed his entire trust in Jesus, not long before he died, in the following words,

“None but Christ to me be given,  
None but Christ in earth or heaven.”

“My only trust is in that blood  
Which purgeth every stain.”

He then sent his love to the members of the church, and a charge that they should seek to be holy, as nothing else would do as a preparation for death and heaven. Anxiety, however, in regard to others, especially one or two of the members of the family concerning whose present spiritual condition he had no well grounded hope, he *did* experience. And may his prayers for them also be speedily answered, that they and all who read this brief account of

this good man may realize the sentiment and prospects that he himself enjoyed in his peaceful life and triumphant death. For speaking to him about walking through the valley and shadow of death with confidence in God and fearing no evil, he replied, “It is bright! bright! bright!” May our prospects be thus *bright* in death!

W. LEE.

DIED at Newport (Mon.) August 17th, 1871, CAPTAIN JOHN DARK, aged thirty-four. He was convinced of sin under the ministry of Mr. J. Maynard, at Southampton about twelve years ago; sought and found mercy, and united himself with our church at this place, holding fast the beginning of his confidence steadfast to the end. He was of a cheerful turn of mind, and was therefore a lively Christian. When at home, or on shore at any other port, he manifested great love to the Lord’s house, and took great delight in prayer and praise;—so that he shed a degree of gladness among his class-mates whenever he returned from sea. On the 24th of July he invited his pastor and his wife to spend the afternoon at his home. The season was most refreshing; and that evening, in company with Mrs. Dark, he attended the class-meeting, when he spoke with great freedom of the peace and joy of faith which he then realized. The next evening he led a cottage prayer-meeting, after which he complained of feeling unwell, which he thought was caused by a blow he had received on board his vessel a few days before. On the following Friday, however, it was found that he was ill of small pox. He lingered till the Monday week, when, after great suffering, which he bore with much patience, he departed in peace, leaving a widow and five children, whom he greatly loved, to the care of our heavenly Father.

R. P. TABB.

## Correspondence.

## MR. JOHNS AND HIS MISSION.

MR. EDITOR.—It has occurred to me that I might write a few lines on this special mission which would induce some of my friends heartily to support it, as well as secure the support of strangers.

At first I did not think much of the mission, and supposed that it would not be worth more than two hundred pounds. But after hearing at the Conference the way by which it was proposed to accomplish the object desired, I felt that the mission was a hopeful one. It is possible that some other persons may also have been doubtful of the success of the project, but who, when the object is fairly brought before them by Mr. Johns himself, will undergo a like change of opinion.

I think well of it, because the *plan is good*. It is so simple that it requires no effort to understand it; and this will suit both the busy and the leisurely, the rich and the well-to-do, the sickly and the slow. It is *broad*, covering the entire denomination. Four thousand persons out of our societies and congregations to give one pound each, and four thousand persons ten shillings each, and we have at once six thousand pounds! How easily done! Eight thousand persons out of a hundred-and-fifty-thousand members and hearers! Surely here is a fine opportunity, in connection with the Jubilee of the Missionary Society, to make one simultaneous effort, that will relieve the Society from its financial burdens, make the future of the Connexion easier for all parties, and bless the world for a long time to come.

I am willing to do my part, and more, if necessary, to complete the work begun.

Then, again, the effort is spread over *four years*. Five shillings per year, or two and sixpence per year, for four years? Just one penny, or

one half-penny per week for four years, and the work is done!

Could anything be more simple, more easy, or more desirable? Is it not within the reach of everyone to help?

But there are very many who can pay down the amount which they purpose to give, at once, and no doubt will do so; indeed, some have *done* it. This, too, is very desirable, as every subscription is worth more paid at once, as there would be a saving of interest.

Then we have Mr. Johns's adaptation for the mission assigned to him. He has a voice, which for pathos and power, is all that can be desired for moving the masses, and securing their confidence and support. His sprightliness too, kept under devout restraint, will make him a favourite in all the friendly circles into which he may be introduced.

His evangelistic spirit likewise will commend him. His aim is not merely to arouse, and please, and entertain, but the conversion of sinners to the faith of Jesus Christ.

This may be the best and most welcome feature in his mission. Let us get the money, in connection with the conversion of sinners to the faith of Christ and the joy of believers, and then we shall have a double satisfaction.

From his visit to Exeter and the general satisfaction his sermons and speeches in behalf of the Missionary Society, gave, I am satisfied that the friends who give him a hearty welcome into their Circuits, will gain much by his coming, whether he gain any thing or not for the object of his mission. Let no one say, "We have enough to do already;" give him a hearty welcome, and he will help you to do, what you are so anxious to have done for yourselves.

There is a glorious providence

over the world, and it is our privilege to work with that Providence. This is one of the favoured seasons afforded by Providence for the good of the Connexion, which has had many favoured seasons before, but this is likely to be one of the greatest.

Shall it be? Do you desire it to be? Say that it shall be! only let eight thousand friends say that it *shall* be, and then it is done!!

Then with the assistance of the remaining hundred and forty-two thousand, what a year of Jubilee for the Bible Christian Missionary Society!

Let us sow bountifully, and we shall reap bountifully. "Let the people praise thee, O God, let all the people praise thee."

T. W. GARLAND.

October 25th, 1871.

## The Gleaner.

**DR. ETHERIDGE AND FEMALE PREACHING.**—At Falmouth, elsewhere, the Doctor was ever willing to preach on behalf of any truly Christian object, even in chapels belonging to other denominations. On one occasion, however says Mr. Garland, he seemed to think that he had gone in the love of his neighbours, a little too far. He had engaged to preach for a certain object in the chapel of the Bible Christians, when, on passing through the street, a day or two after making the appointment, his eye was caught by a placard announcing to the public that on such a Sunday the Rev. Dr. Etheridge would preach in the said chapel in the afternoon, and Mrs. — in the evening. This was too much for the Doctor's equanimity, and, though far from hastily allowing such an announcement to annul his promise, he would take no further step in the matter until he had fully laid before his colleagues the gravity of the situation in which he found himself. That he fulfilled the appointment, I have little doubt; but the liberty thus taken was unwarrantable, and he might very justly have withdrawn his promise. *Memorials of the Rev. J. W. Etheridge, M. A. Ph. D. By the Rev. Thornley Smith.*

[We should be, we hope, among the last who would entrup a man

into any situation against his judgment or conscience; but to speak of the "gravity of the situation," as Mr. Smith has done above, is slightly amusing. What if the Mrs. — had been Mrs. Fletcher or Miss Marsh? Would not the principle have been the same? And what if Mrs. — had preached on another Sunday, would that have made any difference? and we cannot suppose that the Doctor was ignorant of the fact that a female ministry until the last few years has been largely used and as largely blessed among us from the beginning.—Ed.]

**AN ANECDOTE OF DR. MORRISON.**—He had gone to make final arrangements for his embarkation, and was about leaving the merchant's counting-house, when a giddy clerk, with an air of ill-suppressed ridicule, said, "And so, Mr Morrison, you really expect that you will make an impression on the idolatry of the great Chinese empire?" "No, sir," said Morrison, with unusual solemnity; "*I expect God will.*"—*Tails and Triumphs; or, Missionary Work in the World's Dark Places.*

**TRUE HUMILITY.**—Humility is the first test of a truly great man. I do not mean by humility doubt of his own power, or hesitation in speaking

his opinion, but a right understanding of what he can do and say, and of the rest of the world's doings and sayings. All great men not only know their business, but usually know that they know it; and are not only right in their main opinions, but they usually know that they are right in them; only, they do not think much of themselves on that account.—*Ruskin*.

**JESUITS IN THE CHURCH OF ENGLAND.**—Extract from an address by Father Gavazzi to the Working Classes, in the Agricultural Hall, London:—

“Christian Englishmen, stand fast by your glorious Protestantism; because if Protestantism is lost in England, which is the bulwark of the European Reformation, it is lost to the European Continent. Let it not be said that while we in Italy have freed ourselves from the grasp of Popery, England has rushed pell-mell into its embraces. Let England remain what she has been for more than three centuries—the beacon of pure Gospel light to the world. Beware of Popery! Do not encourage Popish idolatry in disguise. Rome is making an inroad in your country; it has invaded it by Jesuits, and monks in disguise, paid by English clergymen—Ritualistic Rectors. I can state this positively. I am an ex-priest and an ex-monk, and know this. Ritualism, the religion of the aristocracy, is only the forerunner of the Church of Rome in this country. Oppose it by all means in your power. Refuse to subscribe to it. Those clergymen of Ritualistic practice, who call themselves clergymen of the Church of England, are what Judas was to Jesus Christ—they are traitors. Stand by the Church of Wycliffe and Cromwell; stand by your Reformation; stand by your Protestantism. Will you save us Protestantism? Englishmen, stand by the Bible, and study it for your own spiritual improvement.”—*Church Association Monthly Intelligencer*.

**WAITING FOR CHRIST'S COMING.—I**

saw a picture the other day in a shop window, with which I was greatly pleased; it represented a room in which was a window looking out upon the sea, a lady with a grave, anxious face sat by the window, and two little children were playing on the carpet. On the table lay a letter, which seemed just to have been opened, and against the wall was hanging the portrait of a gentleman. There was very little writing underneath the picture, and very little was wanted; for I could understand the story which the picture was intended to tell, as plainly as if the painter had told me himself. The father of these little children was evidently absent from them beyond the sea. There was his portrait, but he was far away. But he had sent them a letter containing the joyful news that he was coming home again! And so there was the mother sitting at that window, day after day, and looking across the wide waters, in the hope of at last seeing the white sails of the ship which should bring the long-expected one home.

Now this picture, I think, may remind us of what the Lord Jesus used to tell his disciples about His “coming again.”—“*Ready for Work.*”

**THE HONEST BLACKSMITH'S GIFT.**—Why, that old smith, rugged himself, almost, as the storms he prepares to combat, hammers morning and night upon the links that form the chain which claps the cable. It may be, as in the olden times, yet more ponderously, that he in the smithy works on the huge shank of the anchor; and when his summer's work or winter's toil is done, and it is sold for the ship, men ask him, “What got you for your labour?” Nobody ever thinks of saying to him, “You have worked a whole winter to make a gift; what have you given to the community; What *has* he given? It may not be known for a long time. On voyage after voyage the ship goes, and there lies his gift, useless and unsuspected.

Some day, the ship bears back a thousand precious souls, among them mothers whose flowers lie at home waiting for them to return; fathers, who cannot be spared from the neighbourhood; public men of signal service—the very salt of the times in which they live; heroes and patriots many. Then it is that the storm beats down and seeks to whelm them all in the sea, and to whelm the community in mourning. Then it is that, when every other effort has been made in vain, the anchor is thrown out. And now the storm rages with increased violence, as if it were yet more angry because it is thwarted. But the good blacksmith's work holds. Sinking far out of sight,

and grappling the foundations of the earth, it will not let go. And we, for the first time, see the value, of his gift. Every link has been properly welded; and, though the wind howls, and the sea wages a fierce and desperate battle, and the strain is tremendous, the storm passes by, and there rides the gallant ship safe! There is what he gave. He gave a chain, an anchor, to the community, and salvation to the hundreds on board the ship; and joy and peace where the tidings come of souls saved from the remorseless deep. And yet, how many men think simply that he made an anchor, and got so many hundred dollars for it! He made an anchor and saved a hundred lives.

## Brief Notices of Books.

*The Biblical Museum: a Collection of Notes Explanatory, Homiletic, and Illustrative, on the Holy Scriptures, especially designed for the use of Ministers, Bible Students, and Sunday School Teachers.* By JAMES COMPER GRAY. Vol. I. Containing the Gospels according to Matthew and Mark. London: Elliot Stock.

Nowhere, we believe, can the persons, for whom this "*Biblical Museum*" is "especially designed," find in so small a compass, so much valuable information. The "*Illustrative Notes*," in particular, have been selected with great care and judgment.

*The Life and Times of the Rev. John Wesley, M.A., Founder of the Methodists.* By the Rev. L. TYERMAN, Author of *The Life and Times of the Rev. S. Wesley, M.A.* Volume I. Part I. [To be completed in Twelve Monthly Parts at half-a-crown each]. London: Hodder and Stoughton.

MR. TYERMAN'S *Life of Wesley* is noteworthy for its accuracy, its

comprehensiveness, and its research, and is much superior to all the lives previously written. In the only extract we are able to make Voltaire and Wesley are contrasted:

"During a long life, he and Wesley were contemporaneous, and, perhaps, of all the men then living, none exercised so great an influence as the restless philosopher and the unwearied minister of Christ. No men, however, could be more dissimilar. Wesley, in person, was beautiful; Voltaire was of a physiognomy so strange, and lighted up with fire so half-hellish and half-heavenly, that it was hard to say whether it was the face of a satyr or a man. Wesley's heart was filled with a world-wide benevolence; Voltaire, though of gigantic mind, scarcely had a heart at all,—an incarnation of avaricious meanness, and a victim to petty passions. Wesley was the friend of all and the enemy of none; Voltaire, was too selfish to love, and when forced to pay the scanty and ill-tempered homage which he sometimes rendered, it was always offered at the shrine of rank and wealth. Wesley had myriads who loved him; Voltaire had numerous admirers, but probably not a friend. Both were men of ceaseless labour, and

almost unequalled authors: but while the one filled the land with blessings, the other by his sneering and mendacious attacks against revealed religion, inflicted a greater curse than has been inflicted by the writings of any other author either before or since. The evangelist is now esteemed by all whose good opinions are worth having; the philosopher is only remembered to be branded with well-merited reproach and shame."

*Instant Salvation by the Instant Acceptance of a Mediator and Surety.*

By the REV. JAMES GALL. Edinburgh: Gall and Inglis.

THIS little work manifests much spiritual discernment, and cannot be read by the persons for whom it is intended without profit. The Titles of the Chapters are, The Offer of Pardon, Mistaken Notions about Conversion, The Life-boat and Faith, The Ark and the Flood, Sacrifices, The Brazen Serpent, The Bride and the Bridgroom, The Two Debtors, The Acceptance of Christ, Acts of Faith, Assurance of Hope, Backsliding, A Public Profession Necessary, and Counsels for Promoting Spiritual Health.

The remarks on the necessity of persons making a PUBLIC PROFESSION we append, as there are many we fear who scarcely regard it either as a duty or a privilege—who somehow seem to think that it is neither necessary for themselves nor required by God.

"Satan will, no doubt, try to persuade you not to let it be known that you have been converted; and he will suggest that this will not only enable you to avoid reproach and persecution, but that it will be a good precaution; in case you fall into sin, and thus disgrace yourself in the eyes, not only of the church, but of the world. He will tell you that it would be much more humble, and less pretentious, to be a Christian, without saying anything about it, because if you fall, no one will be scandalised; and your inconsistency will not bring disgrace upon the cause.

"Spurn this insidious advice, which has only the appearance of humility: it is simply a device to tempt you to take up a position which will make it easier for you to sin. The very reason why Satan wishes you to conceal your conversion, is Christ's reason for de-

manding an open profession of it. When you have drawn the sword, you must throw away the scabbard; like the Spanish adventurer who burned the ships that took him to America, lest his followers might be tempted to return: you must make no provision for a compromise or a retreat. When you have taken your place on the Lord's side God's people will expect you to act as a Christian, and the world will have its eye on you to see what better you are than others. These are most important safeguards against temptations to sin; no wonder, therefore, that Satan should be anxious to remove them out of the way. If your first and great object were to stand well with the world, then Satan's advice would be right; but as the grand object of your life must be to be a faithful follower of Christ, then whatever would be a temptation to inconsistency, or hinder your progress in holiness and grace, is especially to be avoided.

"There is an absolute necessity for an open acknowledgment of your conversion, not only for your own sake, but because the Lord has himself expressly enjoined it. He says—'Whosoever shall be ashamed of me, and of my words, of him also shall the Son of man be ashamed, when he cometh in the glory of his Father, and the holy angels,' Mark viii. 38.

"It was for this reason that baptism was instituted, and required of every professing Christian. 'He that believeth, and is baptized, shall be saved; but he that believeth not, shall be damned' (Mark xvi. 16); not that there is any virtue in baptism itself, but baptism was the appointed ordinance in which Christ and Christianity were publicly professed; and heathenism, and every other false religion publicly renounced, even though it should lead to persecution and martyrdom. In this country, and in our days, baptism has lost its danger, because Christianity is generally professed; but as Christ will have no secret disciple, it is equally necessary that those who are converted should make an open profession of the change, and should cast in their lot with those who are on the Lord's side."

*The Rev. W. M. Punshon, M.A. A Sketch of His Life, with Sermons recently delivered by him in London, and a variety of Choice Selections from his Public Addresses,*



*Discourses, and Writings.* London: A. Osborne.

MANY persons who have heard the great Methodist orator will, we imagine, be glad to have this sketch of his life, and such excellent specimens of his genius as are here collected.

*The Conversion of Sinners — the Grand Object of the Christian Ministry.* (Prize Essay). By the REV. PHILIP C. BARKER, M.A., L.L.B. London: Hodder and Stoughton.

WE have made two extracts from this Essay in another part of the Magazine, and to these we refer our readers. The style of the Essay is not always the best, but we are sure that in proportion as ministers succeed in bringing sinners to Christ will the other objects of their ministry be secured. Believers are often most effectually strengthened and comforted by the conversion of sinners.

*The Church Association Monthly Intelligence.* Published by the Church Association, 14, Buckingham Street, Strand.

THIS number is principally devoted to a report of the proceedings of the Conference at Cheltenham, at which several papers were read on topics

which concern primarily the Church of England, but some of them have a wider interest. From one of these, viz., on the necessity of a real revival of religion, we make the following extract:

"It does not consist of mere outward excitement. There may be a great stir in the congregation without the presence of the Spirit. This is a matter of fact, and not of opinion. The tables of Mr. Edward Osler, an eminent surgeon of Swansea, are most instructive upon this point, in which he shows at certain eras in West Cornwall, that enormous additions were made to the religious community in which certain revivals were said to have taken place. He shows again and again five or six thousand added in one year of excitement, formed no permanent addition to the body seven or eight years after. While even the gradual increase of three or four hundred annually, proceeding from quick, steady, powerful work was sacrificed. So that he gives it as his strong conviction that this great annual excitement hindered the work of God and not helped it. I refer to this circumstance in the most kindly spirit, not for animadversion, but for instruction. Mr. Osler is a decided friend of the community to which he refers. A real revival of spiritual religion cannot begin with man. It must originate with God; the water that is to refresh the parched wilderness must flow from the upper Sanctuary.

## Connexional Intelligence.

### CHAPELS.

**TAVISTOCK CIRCUIT.** — Praiseworthy efforts have lately been made by our friends in some parts of this Circuit to reduce their chapel debts. At *Rock* a bazaar was held, in connection with the Chapel anniversary, on the 19th of July last. Our friends at Rock are few, but the few worked nobly, — and were greatly assisted by friends belonging to other denominations; among whom Mrs. Marshall and family, members of the Church of England, Miss North-

more, Baptist, and the Misses Willis, Wesleyans, deserve special notice. Christian union was not so much a subject of discussion among these friends, as a living active principle developed by good works as well as by good words. Its advantages were so apparent that we hope all Christians in the neighbourhood will continue to cultivate the principle, and embrace every opportunity to develop it in a practical manner. On the day of the bazaar a host of our own people from various parts of the Tavistock and Devonport Circuits, together with a number of

Episcopalians, Congregationalists, Baptists, Wesleyans, Plymouth Brethren—quite an evangelical alliance—came to our aid. In the evening when nearly all the articles had been sold, a public meeting was held. Mr. Joseph Yeo, of Devonport, took the chair, and addresses were delivered by Messrs. W. Lee, R. Seldon, and others. About £30 were realized, which, considering the weakness of our cause at Rock, was certainly a noble sum. It would be only just to say that Mr. and Mrs. Willis, of Harrabeer, on whose premises the bazaar was held, spared neither time nor pains to make the effort a success.

The anniversary of *Whitchurch* chapel was held on Sunday and Monday, September 10th and 11th. The sermons on Sunday were preached by Mr. Vaughan. On Monday a bazaar was opened in the school-room. A large number of our own and other denominations attended the bazaar and public tea. A public meeting followed the tea, over which Mr. W. Rowe presided, and addresses were given by the Circuit ministers. Upwards of £27 were raised by this effort, and about £5 worth of goods were left unsold, with which our friends intend to adorn a Christmas tree.

Great praise is due to Mr. and Mrs. Willcocks, of Anderton, who, though members of the Congregational Church, Tavistock, took a leading part in getting up the bazaar, and always manifested a lively interest in promoting our cause here.

The annual sermons in behalf of *Lea* chapel were preached on Sunday, September 17th, and on the following Tuesday afternoon by Mr. R. Vaughan. At the close of the service on the Tuesday afternoon a public tea was provided in the school-room, which was well attended. A public meeting followed—chapel well filled. Mr. N. Heard was called to the chair; and Mr. G. L. Hanns read the report, which shewed a remaining debt of about £70. The speakers were Messrs. R. Vaughan and T. Braund. Both dwelt on the advantages of having chapels free of debt, and urged the friends at *Lea* to do themselves the kindness of paying the whole of their debt immediately. Before the meeting was closed the Secretary announced that a friend had offered £10 on the condition that the debt be paid off within a few months. Five friends, viz., Messrs. G. L. Hanns, J. Heard, J. Horswell, W. Horswell, and N. Heard rose in succession and promised £5 each. A few smaller sums

were also promised. Some of the friends who gave most largely engaged to take collecting books, and canvass the neighbourhood. The work has been commenced with spirit, and we hope ere long to report the entire extinction of the debt.

Successful chapel anniversaries have also been held recently, at *Sydenham*, *Providence*, *Tavistock*, and *Brentor*. By the extinction of a life interest, the debt on *Tavistock* chapel has, within the last few months, been reduced £400. If our friends generally in this circuit continue to exert themselves for a few years, as the friends in some places have of late their chapel debts will soon be reckoned among the things of the past; a great hindrance to the progress of God's work will be removed, and the circuit and Connexional funds will doubtless be more easily and efficiently sustained. May we not also hope that increased liberality and zeal will soon be followed by—what is much needed—a higher degree of spiritual prosperity.

T. B.

#### HATHERLEIGH CIRCUIT.

MR. EDITOR, DEAR SIR,—I know that you and the numerous readers of your valuable Magazine are always pleased to hear of the prosperity of the cause of God. I am happy to inform you that we have held

#### HARVEST THANKSGIVING SERVICES

in all our chapels in this circuit. They were well attended, in most places we had a tea, followed by a public meeting. Many stirring and timely addresses were given, and much of the Spirit's influence was realized. Collections liberal. Proceeds devoted to paying off a debt on the circuit incurred in the past year.

#### CHAPEL ANNIVERSARIES.

*Hatherleigh*.—The anniversary services were held on Sunday and Monday, September 17th and 18th, the writer preached afternoon and evening to crowded congregations, and a blessed influence was realized. Br. Bartlett, seeing one of our bills, came over from Northlew, on the Monday, to see his old friends, and to enjoy himself. He very kindly took the service in the afternoon and preached a very good and useful sermon. A goodly number sat down to an excellent tea. Provisions were mostly given. A public meeting followed, presided over by our old and tried friend Mr. Guscott, who spoke of the rise and progress of the cause of

God in connection with us in the town of Hatherleigh. He then called upon the brethren G. Holmes, of Exbourne, Mr. Norman, Baptist Minister, of Hatherleigh, J. Bartlett, and the writer. The speeches were good, and the influence rich; altogether a day not easily to be forgotten. Receipts more than last year. Br. Edgcombe preached here on Sunday, Oct. 15th, one young person was awakened, and found the Lord about ten days after. I preached here on Sunday last, and the Lord was pleased to pour out His Spirit, another soul was born for glory, and several others wounded. Praise the Lord! there is the promise of a shower. May it speedily descend on all the circuit.

*Meeth.*—The first anniversary of this neat little chapel was held on Wednesday the 18th, and Sunday the 22nd of October. On the Wednesday a bazaar was opened in a large barn, on Gifford's Heath Farm, kindly lent by our good and kind friend Mr. H. Ackland. The place was nicely decorated, and presented quite a gay appearance, especially when the splendid lamps were lighted. No less than three hundred and thirty articles had been collected. The stalls were presided over by Miss Ellacott, Miss Strang, and Mr. Ayre, of Hatherleigh, and by Miss Knapman, and Mr. J. Luxton, of Beaford. The sale went on briskly, and most of the things were sold. An excellent tea was provided by Mrs. Ackland, provisions all given. Mrs. Ellacott, Mrs. Abell, and Miss Palmer presided at the tables. About one hundred and fifty sat down.

From the post office, opened by Miss Barch and Miss Palmer, a great number of letters were despatched. A few remarks from the writer, who was followed by Br. Edgcombe and Br. W. Higman, closed the evening's proceedings. A vote of thanks to Mr. and Mrs. Ackland, Miss Tucker, and all the kind friends who had taken part in the day's festivities was carried unanimously; and one of the pleasantest days we have spent for some time ended.

On Sunday, the 22nd, Miss Bounday, of Ashreigny, preached two interesting and profitable sermons. Both the chapel and school-room were full in the afternoon, but in the evening scores of persons could not get admittance. The total receipts are about £26. Noble for a few people. May the Lord prosper them.

#### MISSIONARY SERVICES.

On Sunday, Oct. 22nd, sermons were

preached at Winkleigh, (in the morning by Mr. Edgcombe, in the afternoon and evening by Mr. Halls), Iddisleigh, (in the afternoon by Mr. Madge and in the evening by Mr. Ayres), Beaford, (in the afternoon, by Mr. W. Miller, and in the evening by Mr. Edgcombe), Langham Cross, (in the afternoon by Mr. Edgcombe, and in the evening by Mr. Madge), and at Exbourne (in the morning, afternoon, and evening by the writer). Meetings were held as follows: by Mr. Edgcombe and myself at Beaford, on the Tuesday, Mr. J. Luxton in the chair, a good meeting and collection ahead. Iddisleigh, Wednesday, Mr. Piper in the chair. Mr. Weeks took part in the meeting. A blessed influence. Money ahead. At Winkleigh, Thursday, Mr. Bennett in the chair, a thorough good meeting. Collection ahead, our friends here do nobly. Exbourne, Friday, Mr. Fairchild in the chair, influence good, and money ahead. Langham Cross, Wednesday, Nov. 1st, Mr. Miller in the chair, a good meeting, and money in advance. Praise the Lord, it has been a good series of meetings. Our friends through the circuit are praying for, and expecting a revival. May the Lord hasten it is, the prayer of

W. DENNIS.

#### A NOBLE CHAPEL EFFORT.

The friends at Cwmavon, in the Aberavon Circuit, have since the erection of their chapel in 1859, felt a deep interest in the reduction of their chapel debt. Knowing that their lack of great monetary abilities precluded the possibility of doing much in any given year, they determined to keep the matter constantly before them and almost every year do something by way of harpooning the monster; thus avoiding the error committed by many persons who in reducing chapel liabilities and other efforts, do nothing because they cannot do much. During the pastorate of Br. Vanstone something noble was done, Br. Johns also did well, beside improving the chapel at a cost of £22. In 1867 the debt was £110 10s, during the three following years we paid off £18 10s., leaving £92. Shortly after the anniversary in May, 1870, we talked about the debt and determined to do our very best. Soon after the Conference we accepted the offer of the efficient choir of Zion (Welsh) Independent Chapel to give their services at a concert for

the benefit of our chapel, and resolved to make the most of the kind offer, by asking great favours of our friends. The Manager of the works, W. P. Struve, Esq., was asked for the loan of the Boy's school-room, his patronage, and the ticket money to go through the office; these three requests were readily granted, Mrs. Struve, taking a lively interest, offered for her son to preside at the piano, and a younger son to assist the choir. All our friends worked well in selling tickets, and in preparing the spacious room, &c. The engine and cars were sent down to the port, calling at Aberavon, returning with a goodly number of friends. The room was full; Mrs. Struve, having taken a number of tickets, the family attended, the choir filled the large orchestra, at the appointed time the fine organ pealed forth, "The night is departing," and the vocalists, conducted by their leader, Mr. J. Richards, gave intense satisfaction, many of the pieces being loudly encored. Thanks were accorded to all who had contributed to the success of the evening, spoken to by W. P. Struve, Esq., Messrs J. Kenner, A. Trengove, and W. Oates; the proceeds amounted to £19 15s. This gave great impetus to our effort, the Missionary Committee promised £5 if the debt were reduced to a specified sum, donations were sought, but the other efforts which were being made in the Circuit at the time, prevented our going much beyond Cwmavon, promises were secured, and the anniversary anticipated with more than usual interest. On Sunday, May 21st, 1871, sermons were preached by Mr. Trengove; gracious influences were realized, and liberal collections made. On the following day upwards of 230 sat down to tea in the company's school-room—over 100 of the tickets sold by Br. E. Jeffery—the provisions gave great satisfaction, and the ladies who presided at the tables were highly praised. The evening meeting commenced at half-past seven, Mr. Whitelaw, well known as a most valuable friend, presided, Messrs. W. Oates and J. Kenner delivered effective addresses, the report read by the pastor showed that the year had been one of hard work—the Society—drained by emigration, not less than twelve families having removed from the neighbourhood in three years—numbering only sixteen, with a congregation correspondingly small had raised upwards of £50. Some had given 20/, others 10/, and with £2 from Mr. Burston and £5

from the Committee, the ordinary expenses had been met, and the debt reduced £42, leaving only £50 on the chapel, which amount has been received from the Loan Fund, to be repaid in seven years. This report greatly delighted our friends, especially as they would have to pay no more in the shape of interest. Many were the expressions of thanks to God for His goodness, and the friends felt grateful that the chapel was placed in such comfortable circumstances. A. T.

#### HOLSWORTHY CIRCUIT.—*Tamerton.*—

The anniversary was held on Tuesday, Sep. 12th. At three p.m. an earnest and practical sermon was preached by C. Sharpley, Esq., from Acts x. 1, 2. A public tea was provided in Mr. Daw's barn, and was well patronized. J. Dingley, Esq., of Launceston, presided over the evening meeting; addresses were delivered by the Circuit ministers, and Messrs. Stranger and Sharpley (Wesleyan friends). The services were rich in heavenly influences, and the collections liberal. Proceeds of the day £11. The chapel has been recently built, the debt is workable, sittings nearly all let; but the church is very small. A revival is greatly needed.

*Marhamchurch.*—The anniversary was held the following Thursday. Mrs. Bray preached in the afternoon. Public tea, and then the evening meeting. Mr. J. Heard presided, and Messrs. Bray and Brock were the speakers. Receipts about £5. The debt is gradually lessening, and the congregations are good.

*Ashwater.*—Sermons were preached on Sunday, Sep. 17th, by Mr. W. Bray, and on the following Monday afternoon Mr. R. Blackmore preached. Public tea in the school-room; not so numerously attended as in former years. J. Higgs, Esq., of Holsworthy, took the chair in the evening, and spirited addresses were delivered by Messrs. F. Martin, R. Blackmore, W. Bray, and W. Brock. A first-rate meeting, and the collections, etc. £16.

*Simpson Moor.*—Sunday and Monday, Sep. 24th and 25th. Mr. and Mrs. Bray preached on the Sunday. Public tea on the Monday, and Mr. Bray preached at night. The rain came down in torrents during the day; but few could get to the tea; however, the anniversary was a success. Receipts £6. This neat chapel is small, and the debt rather heavy; but no doubt it will grow gradually less under the care of Mr. B. Penhale.

**Buckhorn.**—Sunday and Monday, October 8th and 9th. Mrs. Bray preached in the afternoon, and Mr. F. Martin kindly supplied in the evening for the writer, who was unwell. Mr. James Thorne preached on the Monday afternoon. Public tea well attended. Evening meeting—presided over by Mr. R. Penhale; speakers—Messrs J. Thorne, F. Martin, and E. Mountjoy. The services remarkably successful for a little place. Receipts £14.

**Holsworthy.**—Sunday and Monday, Oct. 15th and 16th. Mr. Bray preached on the Sabbath, Mr. Ellis on the Monday afternoon. At the meeting, after the tea, over which Mr. R. Penhale presided, spirited addresses delivered by Messrs. F. Martin, H. Ellis, R. Hawkey, and W. Brock. Services well attended. Receipts £11. The chapels in the circuit, on the whole, are in easy circumstances, and with a little more push and liberality would render considerable support to the quarter board.

We have just held Missionary meetings at Ashwater, Simpson Moor, Marhamchurch, and Bridgerule. Mr. P. Laddon, deputation. Receipts about the same as last year, the four meetings above £35. We do not expect to raise our receipts above last year. If we can keep up to the £121 we shall be pleased, and the *Treasurer* of the *Missionary Society* must be thankful.

W. BRAY.

**ST. MINVER, MICHAELSTOW CIRCUIT.**—The Bible Christians have long had a cause in this parish, but hitherto, from adverse circumstances, they have been compelled to hold their services generally in some humble cottage, or in the open air. Mr. James Rowe, of Park Cottage, having presented them with a piece of land at Trevanger, one of the largest villages in the parish, the members and friends of the little church at once set to work to provide the funds for the erection of a chapel. The foundation-stone was laid on Wednesday, Oct. 18th, 1871, by Mrs. James Rowe, in the presence of a large company, and afterwards the audience was addressed by Mr. Smallbridge.

Tea was provided in a barn belonging to Mr. F. Colman, and a large number partook of the refreshing cup. From the tea-table the guests repaired to the Free Church Chapel, at Tredrissick, kindly lent for the occasion, when they were addressed by Messrs. T. Cope (Free Church), J. Smallbridge, and T. G. Penwarden. Mr. W. Biddick (one

of the Trustees), occupied the chair, and the whole passed off successfully. The proceeds of the day amounted to more than £7. — *Copied from the "West Briton" by J. Luxton.*

**PROVIDENCE, WEEK ST. MARY CIRCUIT.**—The anniversary of this chapel, in connection with the Sabbath school and harvest thanksgiving services, was held on Tuesday, October 3rd, 1871. Mr. W. Lee, from Plymouth, preached a very appropriate sermon in the afternoon, from Isaiah lv. 10, 11. After the service we repaired to the farm house of Mr. Jasper, where a good company sat down to a comfortable tea, the provisions for which were nearly all given. In the evening our little chapel was well packed with attentive listeners. Suitable addresses were given by Messrs. Lee, Coles, and Bassett. But the best seems to come last, that is, the paying off the debt on the chapel. A Miss Westlake, living in the neighbourhood, and occasionally attending our place of worship, has felt anxious for some months that the £20 debt on the chapel should be paid off, and offered to take a book and solicit subscriptions towards that object. On the day of the anniversary she brought the noble sum of £7 10s., as the result of her effort; with this sum, and with what we had in hand, and the money collected at the anniversary, the debt was paid off, and the chapel is now free. May many more go and do likewise. J. COLES.

**WEST COWES.**—This chapel was reopened for divine worship on Sunday, November 5th. Two sermons were preached by Mr. J. C. Honey, and the congregations were larger than our expectations. A gracious influence pervaded the services, and one man, whose wife states she had been praying for him for a fortnight, and who felt, he said, "as bad as a criminal before a judge" during the evening sermon, became an earnest penitent in the prayer meeting, and on the following morning found peace through believing. A public tea was held on the Monday, of which about 125 persons partook. A good spirited public meeting followed, which was addressed by Messrs. W. Denness, (Chairman), J. H. Michell, R. Bullen, M. Peach, J. Hender, J. Rice, J. Gale, and J. C. Honey. The chapel was comfortably filled, notwithstanding the Wesleyan tea and public meeting which were held at the same time in the school-room directly opposite. Special services immediately fol-

lowed, and conversions have taken place. A small society has been formed, and several sittings let. Altogether the prospects are encouraging. It may be remembered that West and East Cowes were formerly worked as a separate mission—that on the removal of the minister in Oct. 1869, at the request of the Missionary Committee, East Cowes was incorporated with the Newport and Ryde Circuit, and West Cowes Chapel was, a few weeks after, closed. At the desire of the last Conference this circuit has re-opened it as above. The situation of the chapel is somewhat unfavourable, but the building is good and since it has been renovated presents a very neat appearance. J. C. H.

### CANADA.

A DEBT of 300 dollars on *Bethany* Chapel, in the *Usborn* Circuit, besides the cost of sundry improvements, amounting to 126 dollars more, has been met by the profits of a tea, and the donations promised at a public meeting held afterwards.

A small church at *Derryville*, in the *Mariposa* and *Brock* Circuit, was opened on Friday, Oct. 13th. Mr. Cantlon, President of the Canadian Conference, preached the dedicatory sermon from Hagga ii. 7. After meeting all expenses, there was a balance of 85 dollars towards building a shed and fence.

The foundation-stone of a new church in *Lindsay* was laid, on Thursday, Oct. 12th, by Mr. G. Kempt, M.P., assisted by Mr. Sheriff Mc Dougall, and Mr. S. C. Wood, M.P. It appears that 2,000 dollars had been subscribed before this important step was taken, Presbyterians, Wesleyans, and even Roman Catholics lending their countenance and support to the undertaking. One of the speakers said he knew no place where so much cordiality existed among the several denominations. Mr. Barker delivered an able address on the rise and progress of the denomination.

In a new church in the neighbourhood of *Grey*, *Hungerford* Mission, about thirty persons have been brought to a knowledge of the truth.

At *Campbellford*, a good work has been, apparently, hindered, by the efforts of another section of the church more anxious, it is to be feared, to make proselytes to their church than to save souls from death.

Br. J. J. Rice has commenced his

labours at Toronto. The congregations the first Sunday were not large; but Br. R. thinks they "are on the right trail," and that there "is a great work before them." Among the few who have already expressed their determination to unite with the infant cause is a son of Br. M. Robins, whose good and sufficient reasons for this step, are that he was brought in among the Bible Christians, and that his father is a minister of the body.

### MISSIONARY MEETINGS.

**LISKEARD CIRCUIT.**—The first series of missionary meetings was held on Sunday, Oct. 22nd, and following week. Sermons were preached at *Common Moor* by Br. W. Hicks. Chapel densely crowded. A prayer-meeting was held on Monday, at half-past six p.m. At seven the meeting commenced, Mr. Harris took the chair, Br. Hicks read the Report and spoke, the brethren Murley, and Coles (the deputation), followed and gave most interesting addresses. Collections four times as much as last year. Tuesday, at *Mount*, congregation good, collections 4s. 9d. in advance. Sermons were delivered here on Sunday by J. Lawry and D. Murley. *St. Neot* meeting was fixed for Wednesday, as the Wesleyans had their meeting the same night, we were fearful as to ours: for our preaching place is one of the worst I ever saw. Capt. Pearce took the chair, capital speeches were given, the room was well filled with people, and the cash a little ahead. The sermons were preached by Br. Murley and Mr. Lawry. *Trenant* meeting was held on Thursday. Collection 6s. 1d. in advance. Sermons were preached by Br. Murley and Mr. Edgecumbe (Wesleyan). *St. Luke's*, on Friday, congregation good. Collections 16s. 7d. in the right direction. The sermons were preached by Br. Coles. The meetings, as a whole, were first class. The children's cards came in very well at *Mount* and *Trenant*, the others will come in about Christmas.

W. HICKS.

**ST. COLUMB CIRCUIT.**—Two series of Missionary Meetings for the present year, have been held in this Circuit, which have been characterized by much heavenly influence and good feeling.

The first series commenced October 22nd, when suitable sermons were preached, by Messrs. J. D. Balkwill

from Mevagissey, and the Circuit ministers at most of the places preparatory to the public meeting. The claims of Christian Missions at each public meeting were advocated with much life and spirit. At St. Columb we were assisted by one of the town ministers, and at several of the country places by our local Brethren, who rendered us excellent aid. Mr. Balkwill as our deputation, did the cause good service, and gave satisfaction to the friends.

The second series commenced October 30th. Sermons were preached, by Circuit ministers and local preachers, at the various places the preceding Sunday. We made an attempt to do our work this week in behalf of the Missionary Society from principle, without the novelty of a stranger as a deputation. We were kindly assisted by a Wesleyan brother at one meeting, whose help we gratefully acknowledge.

The meetings during the week were good in attendance, and religious influence. The speakers did their best, and the meetings passed off well. We are thankful to our Heavenly Father for the help afforded us, and to be able to say our receipts so far in behalf of the Missionary Society, are nearly 25 per cent., in advance of last year's.

C. DENING.

**NEWPORT AND RYDE CIRCUIT.**—We have just held Missionary Meetings at Gunville, Chale, Chillerton, and Little-town, and are gratified in being able to report that the friends have exceeded the liberality of past years by some three pounds. This is all the more pleasing, as it was thought by some that last year's amount could not possibly be reached again, but the Missionary enthusiasm of our friends lives on all through the year, anticipates requirements, and provides accordingly.

*Gunville* deserves special commendation. With a small chapel, a country place, and a working class congregation, over £22 have been raised, of which amount the Sunday school, by collecting cards and the box, which is passed among the teachers and scholars every Sunday, realized £10.

Br. Jory was the deputation, and was assisted by the circuit ministers, Br. J. Rice, and some of the local preachers.

Without in the slightest degree reflecting upon the deputation—he spoke well, and ably represented the Society—would not the meetings be more interesting, and the missionary spirit more fully fostered, by presenting the facts

and incidents which must occur from year to year in the working of our beloved Society,—which employs 151 missionaries, and occupies the principal fields of English emigration? But how can we know them if they are not recorded? At any rate one person who is feeling the gathering weight of a deputation's duty would thankfully turn to the Report or Magazine to help him not to generalise too much, but to let the people know what that particular organisation is doing of which he has to speak. He means to use the encouraging narrative found in connection with the London Jubilee Chapel.

J. C. H.

**SOUTH PETERHEAD.**—I left home on Saturday the 28th, for Hardington, in this Circuit, where I had to preach three times the next day. I was much cheered to learn, that a backslider came to the decision to return to the Lord and to the church. May he do so, and may I meet him in heaven.

Monday, the 30th. Meeting at Hardington, Br. Werren introduced the business of the evening, and read the Report, and Br. Goodenough and I were the speakers. Though the meeting was not largely attended, the people appeared much interested with what they heard, a gracious influence pervaded the assembly, and the collection was in advance of last year's. To God be all the praise!

Tuesday, the 31st. Meeting at Haselbury. The attendance was very good. Br. Norman efficiently occupied the chair, the brethren Goodenough, Werren, Abbott, and Maynard, addressed the meeting. This was a precious time indeed. The speakers spoke with freedom, ease, and power; and the people appeared to be warmed and blessed by the word. Truly, the holy fire burned with such an intense and clear blaze, that all appeared to feel it, and to be able to say with the disciples on the mount: "Master, it is good for us to be here." Praise the Lord for His goodness! The collection, too, was more than last year's. May the glory dwell among the people at Haselbury!

Wednesday, Nov. 1st. Had a good congregation in the preaching house at Crewkerne. The holy fire at Haselbury the evening before, so warmed and animated Br. Norman, that he came to enjoy a little more of it at Crewkerne, was elected to the chair, and, under a large amount of Divine influence, and with a countenance beaming with joy,

did his work well. The meeting was very good, and the collection moved in the right direction.—The friends here are talking about building a chapel. I hope they will succeed; for it is greatly needed. My prayer for them is, that they may be successful in their enterprise, and that the Bible Christian cause may be made a great blessing in this clean and pretty little Town.

Thursday, the 2nd. Meeting at Seavington. The attendance was rather thin; still, with Br. Ching in the chair, the brethren Goodenough, Werren, and Maynard, to speak, and the Master present, the meeting passed off favourably; and the collection went ahead. May the Lord send the glory upon this place, and abundantly revive His work!

Friday, the 4th. On my way home, I called at Yetminster, and conducted a Teetotal meeting. My humble address seemed to so interest the people, that they honoured me with a hearty vote of thanks, and a cordial invitation to pay them another visit.—In reviewing the week's labours, I can truly say, they were very pleasant indeed. The beautiful scenery through which I passed greatly charmed me, the kindness of the friends much endeared them to me, my intercourse with my ministerial brethren quite refreshed me, and the Divine presence graciously strengthened me. And now, my prayer is, that the Lord may abundantly pour out His Spirit, and gloriously revive His work throughout the South Petherton Circuit, the Connexion, and the world.

JOHN MAYNARD.

### BODMIN CIRCUIT BAZAAR

Was held on Wednesday, October 25th, 1871, in the school Room adjoining the Chapel, in the Circuit Town. The room was tastefully decorated with evergreens, flowers, mottoes, &c. The attendance was large and respectable. The following ladies superintended at the stalls: Mrs. P. Knight, Roche; Mrs. J. Hancock, and Miss Hodge, Withel; Mrs. W. Dymond, Mrs. C. Dymond, Miss Butten, Miss Werry, Miss Hicks, and Miss Trugen, Bodmin; the Misses Magor, Bennett, Rundle, and Udy, Luxulyan; the Misses Cock, Lanyon, and Craddock, Bugle; and

the Misses, Datson, Marshall, and Thomas, Lanivet; assisted by others. Several articles attracted special attention. A public tea, which is almost a necessity on such occasions, was numerously attended. Mrs. J. Hancock, Mrs. Joseph Knight, Crigendown, Mrs. Tabb, Mrs. Richards, Miss Butten, Miss Whiting, and Miss Dymond presided at the tables. The tea was all that could be desired, and the ladies did their best to give satisfaction to all parties; the provisions were all given, which greatly added to the bazaar fund. Mrs. Butten, who had taken great interest in getting up the bazaar, was unavoidably absent. Messrs. Wm. Dymond, J. Butten, J. Keen, rendered valuable services; as did also the Misses. Grose, Pearce, Solomon, Williams, Dymond, George, Coad, Altarnun; Datson, and Craddock, Capt. J. Knight, Messrs. J. Hancock, B. Grose, S. Tabb, J. Rundle, W. Bennett, W. Datson, E. Wallis, T. Richards, T. Jacobs, S. Tickel, J. Warne, and T. Brown, all seemed pleased if they could render any service. A public meeting followed, in which Messrs. J. Brown, J. Ashford, J. Roberts (Methodist Free Church) J. Warne, and J. Bendle, took part. The choir, which has greatly improved of late, did their part well by singing some choice pieces. The proceeds of the bazaar, including donations, profits of tea, &c., will be about £48 10s.; as there are things, worth £8 or £10, unsold, the friends contemplate having a Christmas tree. At Bodmin during the last fortnight several have professed to find peace through believing on the Lord Jesus Christ, and some others in other parts of the Circuit. The friends have commenced among themselves to hold special services to promote a revival of religion; by the blessing of God we are expecting great things.

*Missionary Meetings* have been held at Zoar, Bugle, Nanstallon, and Lanivet. The collection was ahead in every place, Br. Ashford, as the deputation, rendered good service.

The friends in the Circuit are taking a deep interest in the prosperity of God's cause, and the prayer of a large number is, "O Lord, revive thy work." The congregations are very good, and a rich influence is experienced at most of our services. To God be all the praise!

W. BENDLE.



# Poetry.

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## HOW SWEET!

When languor and disease invade  
This trembling house of clay,  
'Tis sweet to look beyond the cage,  
And long to fly away :

Sweet to look inward, and attend  
The whispers of His love ;  
Sweet to look upward to the place  
Where Jesus pleads above :

Sweet to look back, and see my name  
In Life's fair book set down ;  
Sweet to look forward, and behold  
Eternal joys my own :

Sweet to reflect, how Grace Divine  
My sins on Jesus laid ;  
Sweet to remember, that His blood  
My debt of sufferings paid :

Sweet on His righteousness to stand  
Which saves from second death :  
Sweet to experience day by day,  
His Spirit's quickening breath.

Sweet on His faithfulness to rest,  
Whose love can never end ;  
Sweet on His covenant of grace  
For all things to depend :

Sweet in the confidence of faith  
To trust His firm decrees :  
Sweet to lie passive in His hand,  
And know no will but His :

Sweet to rejoice in lively hope,  
That, when my change shall come,  
Angels will hover round my bed,  
And waft my spirit home.

If such the views which grace unfolds,  
Weak as it is below,  
What raptures must the Church above  
In Jesus' Presence know !

If such the sweetness of the stream,  
What must the Fountain be,  
Where saints and angels draw their bliss  
Immediately from Thee !

—*Toplady.*

## CONTENTS.

## DIVINITY.

|                                                                                |     |
|--------------------------------------------------------------------------------|-----|
| Abiding in Christ ... ..                                                       | 252 |
| A New Year's Meditation ... ..                                                 | 6   |
| David's Wanderings and Tears ... ..                                            | 481 |
| Encouragement to Pray ... ..                                                   | 267 |
| Experimental Piety ... ..                                                      | 411 |
| For Ever ... ..                                                                | 347 |
| Is Christianity True? ... ..                                                   | 504 |
| Jeremiah's Lamentation ... ..                                                  | 59  |
| Jewish Baptisms ... ..                                                         | 218 |
| Nearness to the Kingdom ... ..                                                 | 217 |
| Phases of Immortality—Immortality at the Bar ... ..                            | 258 |
| Pleadings for Christ ... ..                                                    | 401 |
| Ritualism Tested by Scripture ... ..                                           | 8   |
| Saving Faith ... ..                                                            | 162 |
| The Gospel for Every Creature ... ..                                           | 316 |
| The Gospel for the Poor ... ..                                                 | 433 |
| The Guide of the Believer at the Sacred Table 51, 109, 211, 294, 391, 495, 531 |     |
| The Heavenly Treasure in Earthen Vessels ... ..                                | 385 |
| The Incarnation ... ..                                                         | 254 |
| The Life of Jesus, the Christ ... ..                                           | 488 |
| The Observance of the Sabbath ... ..                                           | 289 |
| The Pattern of Service ... ..                                                  | 302 |
| The Treasures of Wickedness ... ..                                             | 153 |
| The True Riches ... ..                                                         | 145 |
| The Unrepentant One's Gifts ... ..                                             | 241 |
| The Wonderful ... ..                                                           | 529 |

## ESSAYS AND MISCELLANEOUS PAPERS.

|                                                                                     |         |
|-------------------------------------------------------------------------------------|---------|
| A. D. 1870 ... ..                                                                   | 1       |
| A Noble Example... ..                                                               | 414     |
| All This for Me? ... ..                                                             | 78      |
| An American View of the Papacy ... ..                                               | 326     |
| An Efficient Ministry and a Working Church Essential to Religious Prosperity ... .. | 97, 193 |
| "Because I was Invited" ... ..                                                      | 454     |
| Chapel Affairs ... ..                                                               | 129     |
| "Cheer Him" ... ..                                                                  | 167     |
| Church Unity... ..                                                                  | 167     |
| Darwinism Refuted ... ..                                                            | 344     |
| Directions Concerning Pronunciation and Gesture ... ..                              | 323     |
| General Rules for the Variation of the Voice ... ..                                 | 456     |
| How the Madiai were Released from Prison ... ..                                     | 75      |
| Intemperance and Pride ... ..                                                       | 123     |
| "I Paint for Eternity" ... ..                                                       | 310     |
| London as a Mission Field ... ..                                                    | 49      |
| Look and be Saved ... ..                                                            | 458     |
| May Meeting Echoes ... ..                                                           | 269     |
| Mercy at Last ... ..                                                                | 169     |
| Memory's Pictures ... ..                                                            | 449     |
| Methodism in North Devon and the Bible Christians ... ..                            | 352     |

|                                                    |  |
|----------------------------------------------------|--|
| Monthly Retrospect 45, 94, 143, 191, 239, 285, 431 |  |
|----------------------------------------------------|--|

|                                                                        |     |
|------------------------------------------------------------------------|-----|
| "Neither will They be Persuaded, Though One Rose from the Dead" ... .. | 516 |
| Of Gesture ... ..                                                      | 512 |
| Patient Tim; or, True Resignation ... ..                               | 126 |
| Pilgrim Songs ... ..                                                   | 73  |
| "Poor John Fry" ... ..                                                 | 327 |
| Reiteration ... ..                                                     | 362 |
| Sermons for My Curates ... ..                                          | 440 |
| "Six Thousand Souls for Christ" ... ..                                 | 512 |
| Social Drinking—Its Dangers ... ..                                     | 222 |
| The Conflict of Man and his Works with Nature ... ..                   | 314 |
| The Crimson Azalea ... ..                                              | 509 |
| The Eight Wars of Emancipation ... ..                                  | 358 |
| The Elder's Feast—a Tradition of Laodicea ... ..                       | 319 |
| The Evidences of Christianity in the Nineteenth Century ... ..         | 11  |
| The Fatherless Child Afflicted ... ..                                  | 351 |
| The Fifty-Third Conference... ..                                       | 335 |
| The "Flower of France"—Their Faith and Flight ... ..                   | 166 |
| The Gospel Feast the Richest in the World ... ..                       | 459 |
| The Letters of Van Lur ... ..                                          | 317 |
| The New Dispensation—Christian Work ... ..                             | 125 |
| The Pope and the Premier ... ..                                        | 70  |
| The Preacher at the Pump ... ..                                        | 77  |
| The Pulpit in Relation to Social Life ... ..                           | 66  |
| The Righteous Justified ... ..                                         | 325 |
| The Social Quicksand ... ..                                            | 545 |
| The Sort of Ministers Needed ... ..                                    | 414 |
| The Timepiece and its Lessons ... ..                                   | 533 |
| The True Vine ... ..                                                   | 116 |
| The Value of Time ... ..                                               | 17  |
| The Wit and Wisdom of Duncan Matheson ... ..                           | 406 |
| The Work of the Christian Preacher ... ..                              | 243 |
| "The Wrath to Come" ... ..                                             | 452 |
| True and False Greatness ... ..                                        | 459 |
| Uncle Johnson's Wise Sayings ... ..                                    | 15  |

## MEMOIRS AND OBITUARIES.

|                                               |     |
|-----------------------------------------------|-----|
| Adams, Elizabeth Ann... ..                    | 464 |
| Allin, Mr. John, and his daughter Jane ... .. | 80  |
| Arthur, Jane ... ..                           | 27  |
| Baulch, Grace ... ..                          | 466 |
| Beidle, Mrs. J. ... ..                        | 176 |
| Cook, Mr. William ... ..                      | 516 |
| Dark, John ... ..                             | 554 |
| Davies, John Courtis ... ..                   | 548 |
| Davies, Sarah ... ..                          | 329 |
| Davis, Sarah Frances ... ..                   | 81  |
| Doble, William ... ..                         | 18  |
| Down, Grace ... ..                            | 32  |
| Down, Mary ... ..                             | 135 |
| East, Mr. James M. ... ..                     | 82  |

|                                |     |                                     |     |
|--------------------------------|-----|-------------------------------------|-----|
| Edwards, Mr. Jacob E. Corin .. | 467 | Jesuits in the Church of England    | 557 |
| Ford, Ann ... ..               | 467 | Knowledge ... ..                    | 332 |
| Griffin, Edmund ... ..         | 132 | London at Night from the Sky ...    | 421 |
| Guhrige, Mr. ... ..            | 553 | Love ... ..                         | 86  |
| Guye, Mrs. Harriet ... ..      | 368 | Methodist Dawn at East Angle ...    | 415 |
| Harvey, Ann... ..              | 181 | Moravian Missions ... ..            | 469 |
| Hembery, Ann ... ..            | 135 | Obedience ... ..                    | 85  |
| Henwood, Charles... ..         | 514 | One With the Lord Jesus ... ..      | 421 |
| Hawke, George John ... ..      | 24  | Opium Cultivation in China ... ..   | 83  |
| Hill, Mrs. Jane ... ..         | 364 | Power of Prayer ... ..              | 85  |
| Hoidge, Annie ... ..           | 367 | Preaching to Purpose ... ..         | 419 |
| Jones, William ... ..          | 223 | Rome and the Italian Nation ... ..  | 418 |
| Labdon, Mrs.... ..             | 33  | Stinging a Soul ... ..              | 420 |
| Leaf, Mr. William Henry ... .. | 32  | Sunday Dinners ... ..               | 469 |
| Lugg, Mrs. Sarah ... ..        | 180 | The Bible a Comfort in Affliction   | 182 |
| Manning, Mary Ann ... ..       | 468 | The Burning of Chicago ... ..       | 516 |
| Mares, William Henry ... ..    | 31  | The Church Congress and the Con-    |     |
| Martin, John Tubb ... ..       | 328 | gregational Union ... ..            | 517 |
| Matthews, Mrs. ... ..          | 181 | The Ecclesiastical and Civil Au-    |     |
| Pearn, Mrs. ... ..             | 516 | thorities in Conflict at Rome ...   | 418 |
| Pennington, William ... ..     | 515 | The Honest Blacksmith's Gift ...    | 557 |
| Perkin, Mr. William ... ..     | 460 | The Mystery of Life ... ..          | 332 |
| Polkinhorne, Mrs. Honor ... .. | 180 | The Papal Jubilee... ..             | 417 |
| Ponsford, Janie ... ..         | 277 | The Pope on "Catholic Liberalism"   | 417 |
| Price, Edward ... ..           | 363 | The Pope's Temporal Power ... ..    | 419 |
| Roberts, Mrs. Elizabeth ... .. | 173 | The Power of Preaching ... ..       | 416 |
| Rounsefell, Mrs. ... ..        | 551 | The Principles of the Commune...    | 370 |
| Snellgrove, Miss Jane ... ..   | 369 | The Relation of the Believer's      |     |
| Snow, William ... ..           | 463 | Justification to Christ's Resur-    |     |
| Spencer, Mrs. Sarah ... ..     | 330 | rection ... ..                      | 181 |
| Thorne, Charles ... ..         | 369 | The Religious Difficulty in Nation- |     |
| Thorne, Francis ... ..         | 468 | al Education ... ..                 | 517 |
| Tregaskis, Thomas ... ..       | 369 | True Humility ... ..                | 556 |
| Turner, Mary ... ..            | 330 | Twenty Points of Piety ... ..       | 333 |
| Werry, Mr. William ... ..      | 32  | Uses of the Mountains... ..         | 331 |
| Westacott, Mrs. H. ... ..      | 516 | "Who will Shew us any Good?"        | 372 |
| Whitlock, Catherine ... ..     | 170 | Witness ... ..                      | 85  |
| Williams, Mrs. Mary ... ..     | 181 | Winking Madonnas in Rome ...        | 418 |
|                                |     | Waiting for Christ's Coming ...     | 557 |

## THE GLEANER.

|                                   |     |
|-----------------------------------|-----|
| A Heavenly Solo ... ..            | 371 |
| A Lesson from a Child... ..       | 417 |
| A Reforming Catholic Church ...   | 520 |
| A Remarkable Missionary Collec-   |     |
| tion ... ..                       | 469 |
| A Royal Teetotaler ... ..         | 469 |
| A Thousand Years Ago ... ..       | 84  |
| A Thrilling Incident ... ..       | 83  |
| An Anecdote of Dr. Morison ... .. | 556 |
| An Appeal to Young Men for China  | 470 |
| An Atheist Nonplussed ... ..      | 417 |
| An Eventful Year ... ..           | 415 |
| Angry Haste .. ..                 | 420 |
| Belgrave Square and Bethnal       |     |
| Green ... ..                      | 84  |
| Bible Distribution in Naples ...  | 370 |
| Brilliant, but Useless ... ..     | 332 |
| Dr. Chalmers's Industry ... ..    | 181 |
| Dr. Etheridge and Female Preach-  |     |
| ing ... ..                        | 556 |
| Faith ... ..                      | 85  |
| Father Hyacinthe ... ..           | 419 |
| Final Causes of Alpine Flowers... | 331 |
| Forgiveness ... ..                | 86  |

## BRIEF NOTICES OF BOOKS.

|                                   |     |
|-----------------------------------|-----|
| Addresses for the People ... ..   | 279 |
| Apocalyptic History ... ..        | 278 |
| Beeton's Bible Dictionary ... ..  | 184 |
| Christian Stewardship ... ..      | 279 |
| Digging a Grave with a Wine Glass | 372 |
| Discourses Illustrative of Sacred |     |
| Truth ... ..                      | 471 |
| England's Curse and its Cure ...  | 227 |
| Everlasting Punishment not "Eter- |     |
| nal Torments" ... ..              | 279 |
| Fact Stranger than Fiction ... .. | 34  |
| Fish, Tin, and Copper ... ..      | 521 |
| Gems of Song with Music ... ..    | 278 |
| Graham's Temperance Guide ... ..  | 86  |
| Instant Salvation ... ..          | 559 |
| John Wesley, and the Evangelical  |     |
| Reaction of the Eighteenth Cen-   |     |
| tury ... ..                       | 35  |
| John Wesley, His Life and Work    | 226 |
| Lay Help the Church's Present     |     |
| Need ... ..                       | 184 |
| Lecture on Vegetarianism ... ..   | 279 |

|                                                                              |          |
|------------------------------------------------------------------------------|----------|
| Man's Future in God's Word ...                                               | 521      |
| Mental and Moral Excellence ...                                              | 184      |
| Nurse Ellerton ... ..                                                        | 372      |
| Practical Guide for the Weekly Offering ... ..                               | 373      |
| Religion in Earnest ... ..                                                   | 278      |
| Saint Anselm... ..                                                           | 87       |
| Secularism, Public Discussion on... ..                                       | 34       |
| Sin and Suffering Reconcilable with Divine Benevolence ... ..                | 184      |
| 'South Australian Bible Christian Magazine ... ..                            | 87       |
| The Argument— <i>A Priori</i> , for the Being of God ... ..                  | 182      |
| 'The Bible Christian Victorian Record ... ..                                 | 87       |
| The Biblical Museum ... ..                                                   | 279, 558 |
| The Boy Missionary ... ..                                                    | 87       |
| The Church Association Intelligence ... ..                                   | 560      |
| The Class-Leader's Assistant ... ..                                          | 279      |
| The Conversion of Sinners, The Grand Object of the Christian Ministry ... .. | 560      |
| The Cry of the Children from the Brickyards of England ... ..                | 472      |
| The Dietetic Reformer and Vegetarian Messenger ... ..                        | 279      |
| The Divine Excellence of Jesus, &c. ... ..                                   | 372      |
| The Doctor ... ..                                                            | 279      |
| 'The Earnest Minister ... ..                                                 | 278      |
| The Flower on Love's Grave ... ..                                            | 184      |
| The Four-fold Bond ... ..                                                    | 472      |
| The Gospel Church Delineated from the New Testament... ..                    | 471      |
| The Gospel History ... ..                                                    | 34       |
| The Hero of the Humber ... ..                                                | 34       |
| The Hive ... ..                                                              | 87       |
| The King's Son ... ..                                                        | 373      |
| The Life and Times of the Rev. John Wesley ... ..                            | 34, 558  |
| The Life of Samuel Bradburn ... ..                                           | 226      |
| The Pattern of Service ... ..                                                | 280      |
| The Popular Literature of Ritualism ... ..                                   | 472      |
| The Protestant Dissenters' Almanac ... ..                                    | 87       |
| The Rev. W. M. Punshon, M.A., His Life and Work ... ..                       | 559      |
| The Story of our Founder ... ..                                              | 36       |
| The Temperance Manual ... ..                                                 | 372      |
| Things New and Old Relative to Life ... ..                                   | 372      |
| True Womanhood ... ..                                                        | 184      |

## CORRESPONDENCE.

|                                       |     |
|---------------------------------------|-----|
| Mr. Johns's Mission ... ..            | 555 |
| Our Mission Funds—a Suggestion ... .. | 225 |
| Scripture Readers ... ..              | 33  |

## CONNEXIONAL INTELLIGENCE.

|                              |     |
|------------------------------|-----|
| A Good Example ... ..        | 137 |
| A Noble Chapel Effort... ..  | 562 |
| Bodmin Circuit Bazaar ... .. | 567 |

## CHAPELS:—

|                                                  |          |
|--------------------------------------------------|----------|
| Adelaide, S. A. ... ..                           | 88       |
| Adelaide District ... ..                         | 524      |
| Albert Road, Southsea ... ..                     | 185      |
| Bampton ... ..                                   | 524      |
| Baringhup, Victoria ... ..                       | 91       |
| Barnstaple ... ..                                | 230      |
| Biddisham, Weare Circuit ... ..                  | 138      |
| Bleadon, ditto ... ..                            | 231      |
| Bleadney, ditto. ... ..                          | 139      |
| Bodmin Circuit ... ..                            | 232, 522 |
| Bridges, Bodmin Circuit ... ..                   | 523      |
| Breage ... ..                                    | 184      |
| Broadwood, Launceston Circuit ... ..             | 137      |
| Canada ... ..                                    | 565      |
| Cwm Avon... ..                                   | 562      |
| Cwmillery, Pontypool Mission ... ..              | 280      |
| Dartmouth ... ..                                 | 91       |
| Draycott ... ..                                  | 139      |
| Ebenezer, Bodmin Circuit ... ..                  | 522      |
| Ebenezer, Gawler Circuit, S. A. ... ..           | 89       |
| Elburton ... ..                                  | 281      |
| Gunnislake... ..                                 | 88       |
| Haddington Road, Devonport Circuit ... ..        | 230      |
| Halsetown ... ..                                 | 136      |
| Hatherleigh Circuit ... ..                       | 561      |
| Helston ... ..                                   | 476      |
| Holsworthy Circuit ... ..                        | 563      |
| Jubilee Memorial Chapel, Contributions ... ..    | 231      |
| Kingsbridge ... ..                               | 40       |
| Landkey, Barnstaple Circuit ... ..               | 229      |
| Lea Bailey, Dean Forest ... ..                   | 185      |
| Leedstown, Breage Circuit ... ..                 | 185      |
| Maldon Circuit, Victoria ... ..                  | 90       |
| Meeth, Hatherleigh Circuit ... ..                | 136      |
| Melbourne District ... ..                        | 524      |
| Mount Pleasant, Port Hope Circuit, Canada ... .. | 90       |
| Mount Pleasant, Bodmin Circuit ... ..            | 523      |
| Portleven, Breage Circuit ... ..                 | 185      |
| Priddy, Weare Circuit ... ..                     | 139      |
| Providence, Week St. Mary Circuit ... ..         | 564      |
| Robe, South Australia ... ..                     | 89       |
| Rosendian, Breage Circuit ... ..                 | 184      |
| Ryde ... ..                                      | 230      |
| South Ashford ... ..                             | 40       |
| South Brent ... ..                               | 139      |
| St. Ives ... ..                                  | 136      |
| St. Minver, Michaelstow Circuit ... ..           | 564      |
| Stonehouse, Plymouth Circuit... ..               | 137      |
| Stoughton, Weare Circuit... ..                   | 232      |
| Taunton ... ..                                   | 523      |
| Tavistock Circuit ... ..                         | 560      |
| Three Oaks, Guestling ... ..                     | 283      |
| Tresparrrett, Week St. Mary Circuit ... ..       | 522      |
| Watchet, Kingsbrompton Circuit ... ..            | 282      |
| Weare ... ..                                     | 232      |
| Webbington, Weare Circuit ... ..                 | 231      |
| Westbury ... ..                                  | 139      |
| West Cowes ... ..                                | 564      |

**CHAPELS continued—**

|                                 |     |
|---------------------------------|-----|
| Woodstock, Victoria ... ..      | 90  |
| Yorkley Slade ... ..            | 282 |
| Zeinor, St. Ives Circuit ... .. | 136 |

**DISTRICT MEETINGS:—**

|                                              |     |
|----------------------------------------------|-----|
| Adelaide ... ..                              | 291 |
| Bolnisi ... ..                               | 374 |
| Chatham ... ..                               | 379 |
| Devonport ... ..                             | 375 |
| Exeter ... ..                                | 377 |
| Falmouth ... ..                              | 374 |
| Newport ... ..                               | 377 |
| Portsmouth ... ..                            | 379 |
| Shebbear ... ..                              | 376 |
| Hicks Mill and the Conference of 1871 ... .. | 140 |
| Hatherleigh Circuit ... ..                   | 560 |
| How to Reach the Outlying Population ... ..  | 473 |

**MISSIONARY MEETINGS:—**

|                                           |          |
|-------------------------------------------|----------|
| Aberavon Circuit ... ..                   | 186, 228 |
| Bridgewater ... ..                        | 40       |
| Chepstow Mission ... ..                   | 38       |
| Devonport Circuit ... ..                  | 39, 227  |
| Forest of Dean ... ..                     | 37       |
| Launceston Circuit ... ..                 | 37       |
| Liskeard Circuit ... ..                   | 565      |
| Mevagissey Circuit ... ..                 | 186      |
| Newport (I.O.W.) ... ..                   | 138, 566 |
| Newport (Mon.) ... ..                     | 227      |
| Pontypool Mission ... ..                  | 188      |
| Prince's St., Bedminster ... ..           | 223      |
| Scilly Islands ... ..                     | 525      |
| Southampton ... ..                        | 137      |
| South Petherton Circuit ... ..            | 566      |
| St. Austell ... ..                        | 28       |
| St. Columb Circuit ... ..                 | 565      |
| Swansea ... ..                            | 187      |
| Week St. Mary Circuit ... ..              | 91       |
| Yarmouth ... ..                           | 39       |
| Newport Circuit (Mon.) ... ..             | 233      |
| Opening of a School Room, Falmouth ... .. | 381      |
| Public Recognition of Ministers ... ..    | 425      |

**REVIVALS:—**

|                                  |     |
|----------------------------------|-----|
| Fenelon Mission, Canada... ..    | 88  |
| Leedstown, Breage Circuit ... .. | 183 |
| Launceston Circuit ... ..        | 37  |
| Michell, Canada ... ..           | 88  |

|                                                 |        |
|-------------------------------------------------|--------|
| Orange, Ohio, U.S. ... ..                       | 89     |
| Palmyra, U.S. ... ..                            | 88     |
| Porthleven, Breage Circuit ... ..               | 36     |
| Portland ... ..                                 | 88     |
| St. Just Circuit ... ..                         | 36, 88 |
| Week St. Mary ... ..                            | 91     |
| St. Austell Circuit ... ..                      | 280    |
| St. Columb Circuit ... ..                       | 280    |
| Teetotal Festival, Bodmin Circuit ... ..        | 281    |
| Testimonial to Mr. James Thorne ... ..          | 430    |
| The Fifty-third Conference ... ..               | 422    |
| Weare Circuit ... ..                            | 133    |
| Week St. Mary Circuit... ..                     | 91     |
| Zion School Anniversary, Redruth Circuit ... .. | 430    |

**POETRY.**

|                                          |     |
|------------------------------------------|-----|
| A Prayer for the New Year... ..          | 47  |
| Divine Chastening ... ..                 | 422 |
| Heaven ... ..                            | 333 |
| How Sweet ... ..                         | 568 |
| Prayer answered in Disappointment ... .. | 74  |
| Save One ... ..                          | 47  |
| Teacher's Hymn ... ..                    | 334 |
| The Blessed Theme ... ..                 | 48  |
| The Contrast ... ..                      | 74  |
| The Heart's Door ... ..                  | 449 |
| The Old Piano ... ..                     | 449 |
| The Violet ... ..                        | 451 |
| Thy Way is Best ... ..                   | 73  |
| Why Pray? An Argument ... ..             | 75  |

**MISSIONARY CHRONICLE.**

|                                               |                            |
|-----------------------------------------------|----------------------------|
| Address to the English Conference ... ..      | 382                        |
| Arrival of a Missionary ... ..                | 45                         |
| Canada ... ..                                 | 142, 190, 281, 4-0, 526    |
| Cumberland Mission ... ..                     | 41, 93, 189, 233, 233, 527 |
| Death of a Missionary... ..                   | 477                        |
| From the Foreign Secretary's Portfolio ... .. | 41, 234, 284               |
| Mr. Medland's Voyage ... ..                   | 92, 141                    |
| Prince Edward Island ... ..                   | 285                        |
| Queensland ... ..                             | 44                         |
| South Australia ... ..                        | 41, 234, 477               |
| The Canadian Conference ... ..                | 381                        |
| The Missionary Society ... ..                 | 480                        |
| Victoria ... ..                               | 42, 236                    |









